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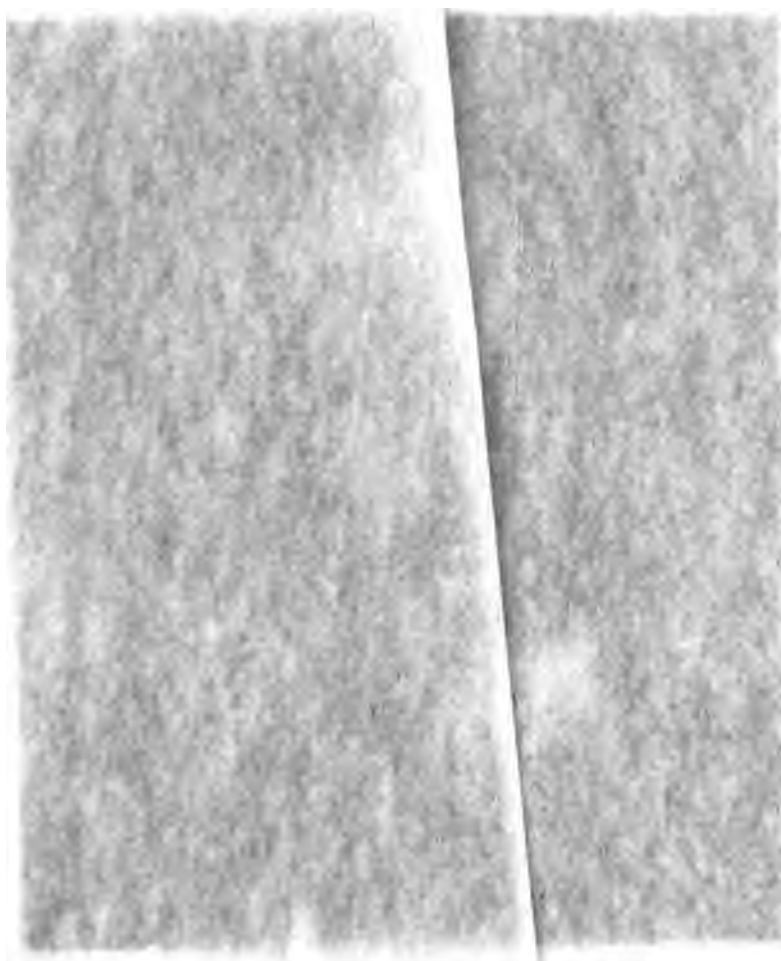
Adam Clarke

PHILLIPS & HUNT.

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1883.



THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOUR JESUS CHRIST.

THE TEXT IN THE AUTHORIZED TRANSLATION:

WITH

A COMMENTARY AND CRITICAL NOTES:

BY

ADAM CLARKE, LL.D., F.S.A., ETC.

A NEW EDITION, CONDENSED, AND SUPPLEMENTED FROM THE BEST MODERN
AUTHORITIES:

BY DANIEL CURRY, LL.D.

VOLUME I.—THE GOSPELS AND ACTS.

NEW YORK:
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EDITOR'S PREFACE

TO THE

REVISED EDITION.

MORE than fifty years ago the distinguished author of "Clarke's Commentary" completed his corrections for a "new edition" of that great work, which revision, on account of the lamented death of the great commentator soon after its completion, (August 26, 1832,) proved to be final. The edition then issued (both in England and America) has been recognised as the standard and authentic copy of the work, and its sale and use in both countries has been greater than that of almost any other similar work. And although, during the long period since its first appearance, very great advances have been made in every department of biblical learning, and an almost innumerable variety of exegetical and practical works on the Bible have been published, the demand for this great work has continued, and it is still called for beyond any other of the older commentaries. And as this continuance of the public favour indicates the possession of real excellences, so these are not difficult to detect. As a critical exposition of the original text this work, when first issued, was very far in advance of its time, and the intervening half century of unparalleled activity, with its wonderful results in the field of biblical criticism, has in many cases done but little more than confirm these suggested emendations, while its plain, rationally-spiritual, and highly practical expositions of the sacred text have endeared it to the hearts of untold numbers of simple, devout, and intelligent, rather than critically-learned, Christians.

It seemed, therefore, desirable to its publishers, in responding to the general demand for its continued publication, to have the work thoroughly revised, abbreviated, condensed, and supplemented by carefully selected expositions and illustrations from later writers; so that while retaining whatever it has been, as a commentary proper, its volume may be very considerably reduced, and, wherever former omissions called for supplementary matter, or later determinations of critical learning required that corrections should be made, that these should be added, yet so as not to change its essential character. The parts omitted from the present edition consisted chiefly of the great amount of biblical literature, and the elaborate critical and exegetical apparatus that constitute so large a share of the original work, and which, however valuable—as they certainly are—are better suited to distinct treatises. The prefaces to the several books and epistles have also been very much abbreviated, as it was found impossible to discuss at length the subjects appropriate to such papers within the desired limitations; hence only such succinct presentations of each as may be necessary for the ordinary reader are given. In respect to the matter added in the notes, usually distinguished by brackets, [...], great care has been taken not only that nothing opposed to evangelical truth should be introduced, but also that the methods of viewing and presenting the truth, by the authors drawn upon, should be found to harmonize with those of the body of the work. While this appeared to be demanded in justice to both the departed author of the commentary and to the reader, it was also in harmony with the convictions and sentiments that governed in the work of revision.

The authors chiefly used in the execution of this task will be found to be among the most reputable biblical scholars and expositors of the present time or the recent past, whether using the English or the German language. These were chosen after a careful comparison among the wide range of able and valuable works now before the public, the editor preferring

EDITOR'S PREFACE TO THE REVISED EDITION.

to use only a few, and to select these on account of both their scholarly values and their pronounced evangelical orthodoxy. Their names, as they are given with the selections made from their works, will prove to the intelligent reader a guarantee of their safety as guides and instructors in respect to the deep and precious things contained in the written word.

In performing the duty committed to him, the editor has found himself, in nearly all cases, so entirely in sympathy, as well as in intellectual accord, with the original work, that he has seldom been tempted to either amend or suppress any of its utterances. Though he was a *free-thinker*, in the true senses of that phrase, and strictly loyal to the truth, yet the author of this great commentary was evidently a firm and warmly attached believer in all the great doctrines of the Gospel as a supernaturally derived system of religious truth. He accepted the Bible as the word of God, itself the revelation of Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge;" and he brought to its study, in which he recognised the indispensable need of the illumination and instruction of the Holy Spirit, all the aids of true learning, as well as the arbitrament of sanctified reason. Confessing the value of patristic learning, and the qualified authority of ancient ecclesiastical judgments, and deferring in due degree to the *consensus* of the orthodoxy of the ages, he still claimed for the written word, the Bible as it has come down to us, "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life," as in itself the sole sufficient guide in all matters of faith and duty. And, properly to apprehend the truth contained in those writings, all the powers of the duly enlightened understanding must be used. Criticism, and not authority, must therefore determine every question of the canon, of inspiration, and of exegesis; and whatever cannot endure the searching light of a spiritually-rational criticism has no authority in the school of biblical interpretation. In this spirit this great work was originally written; and to preserve that spirit has been a ruling purpose in its revision. And with humble reliance upon the presence and the illumination of the Spirit, by whom the word was given, with those who may peruse these pages, and coveting for them a share of the light and comfort that have accompanied the labour of its preparation, the work is now devoutly committed to that Divine Power who always attends even the feeblest efforts made in his name and for the furtherance of his kingdom and glory.

D. C.

AUTHORS AND WORKS USED IN THIS VOLUME.

ALEXANDER, REV. JAMES W., D.D.: <i>Commentary on Matthew and Mark.</i>	SCHAFF, PHILIP, D.D.: <i>Annotations in Lange.</i>
ALFORD, HENRY, D.D., (Dean of Canterbury): <i>The Greek Testament, with Notes.</i>	STIER, RÜDOLPH: <i>Words of the Lord Jesus.</i>
ANDREWS, SAMUEL J., (Hartford, Conn.): <i>The Life of our Lord upon Earth.</i>	THOLUCK, FREDERIC AUGUSTUS: <i>Commentary on St. John.</i>
BARNES, REV. ALBERT: <i>Notes on the Gospels and Acts.</i>	TRENCH, R. C., (Archbishop of Dublin): <i>Notes on the Miracles; Notes on the Parables.</i>
COWLES, HENRY, D.D., (Oberlin): <i>New Testament, with Notes.</i>	VAN OOSTERZEE, J. J., D.D.: <i>The Gospel according to St. Luke, (in Lange.)</i>
GEIKIE, REV. CUNNINGHAM, D.D.: <i>Life and Words of Christ.</i>	THOMSON, W. M.: <i>The Land and the Book.</i>
GODET, F., D.D.: <i>Commentary on the Gospels and Acts.</i>	WATSON, REV. RICHARD: <i>Exposition of Matthew and Mark.</i>
LANGÉ, JOHN PETER, D.D.: <i>Commentaries.</i>	WESLEY, REV. JOHN, A.M.: <i>Notes on the New Testament.</i>
LECHLER, GOTTHARD VICTOR, D.D.: <i>Acts of the Apostles, (in Lange)</i>	WHEDON, D.D., LL.D.: <i>Commentary on the Gospels, the Acts, and the Epistles.</i>
MEYER, HEINRICH AUGUST WILHELM: <i>Critical and Exegetical Commentary.</i>	[The fact that Dr. Whedon's Commentary is published by the same house with this volume, and because it was supposed that the former would be in easy reach of most of the readers of the latter, less use has been made of it than would otherwise have been, or than its peculiar value entitles it to have received.]
NAST, WILLIAM, D.D.: <i>Commentary on Matthew and Mark.</i>	[The accentuation of the Greek is after the text of Westcott and Hort.]
NEANDER, DR. AUGUSTUS: <i>Life of Christ, and Planting and Training of the Church.</i>	
OLSHAUSEN, DR. HERMANN: <i>Biblical Commentary on the New Testament.</i>	

INTRODUCTION TO THE FOUR GOSPELS

AND TO THE

ACTS OF THE APOSTLES.

CHRISTIANITY, in its objective and historical manifestation, exists in a recognised collection of documents called, in respect to its unity, *The Bible*, ὁ βιβλος, *the book*; and in respect to its constituent parts, *The Scriptures*, αἱ γραφαί, *the writings*. These are accepted as truthful records of God's dealings with men in creation and providence, and especially as constituting a revelation of God to man in his person and character, and in the ordinances and dispensations by which he orders his affairs among mankind. These "Scriptures" are of two principal classes: 1) *The Old Testament*, Ἡ Παλαιὰ Διαθήκη, the specifically Jewish sacred books, ranging in their dates from the time of the exodus, about twenty-five hundred years before Christ, down to the return of the captives from Babylon, about two thousand years later. These are written in Hebrew, and are chiefly historical, poetical, and prophetic. 2) *The New Testament*, Ἡ Καινὴ Διαθήκη, the specifically Christian Scriptures—historical, didactic, and prophetic—written in Greek, and dating, at various points during the thirty years from A. D. 40 to A. D. 70; possibly some of the documents were a few years later. The historical portions of the New Testament are made up (in the first place) of four several and distinct collections of memoirs and *memorabilia* of Jesus Christ: accounts of his parentage, birth, and early life; his entry upon public life; his teachings, miracles, and conflicts with the heads of the Jewish Church; his death, resurrection, and ascension to heaven; and his commission to his disciples to preach his Gospel to, and make disciples of, all the world.

Although this life-story is given in four independent documents, the narrative is distinguished for its unity and the natural blending of its several parts into a harmonious whole, which has come to be recognised by the common appellation of *The Gospel*, τὸ Εὐαγγέλιον, and the contributions made in each of the four books are severally styled *The Gospel according to* (κατὰ) Matthew, Mark, Luke, John. It is because of the agreement of all these in character, history, doctrine, and spirit that they are reckoned as one, and have received the common designation of "The Gospel;" for, though there are four distinct human writings, they form only one divine record of Christ's acts and teachings. And in this essential unity of these four distinct memoirs of our Lord, delivered quite independently each of all the others, we not only have their mutually corroborating testimony, but they also present each its own peculiar aspect and phases of the subjects of which they write in common. Coming after the gospels, in the order of time, is the book of *The Acts of the Apostles*, Πράξεις Ἀποστόλων, written by the author of the third gospel, and detailing important parts of the history

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of the apostles for more than thirty years after the ascension of Christ. We have here the Church of Christ taking on its outward form, and going forth on its mission to possess the whole world for its Lord. This book first details the proceedings of the apostles immediately after the ascension, and the beginnings of their work of propagating Christianity among the people; the founding of the Jewish-Christian Church; the extension of that Church among the Gentiles; and the ultimate entire removal of all distinction in respect to privileges between Jews and Gentiles in the Church—of which last Paul was the chief agent—and to his work the latter part of the book is principally devoted.

While there is no doubt that, as far as its *main features* are concerned—its substance and its spirit—the combined narratives of the several gospels constitute a harmonious unity, it is still impossible to so place their various texts as to construct out of them a complete history of details. The great events of our Lord's life: his baptism and temptation; his teachings and miracles; his selection of the twelve apostles; his conflicts with the Jewish teachers; his pre-announcement of his sufferings, death, and resurrection; his last journey to Jerusalem; his betrayal, trial, crucifixion, burial, and resurrection—these are common to all; but since these things are given only in fragments, and often without observing their order of times and places, any attempt to weave the several passages into a single narrative is attended with insuperable difficulties. It was not a biography that the writers were attempting, but a record of Christ's sayings and acts, as they were remembered, or, perhaps, annotated, by each, for the edification of those whom they were called to instruct. It is also intrinsically manifest, as also explicitly declared by the last evangelist, that only a comparatively small part of all that Jesus did is found recorded in the New Testament; while of great chasms in his public life, which there can be no doubt were actively occupied by him, we have no account. Enough, however, is given to embody and set forth the substance of that Gospel of salvation which he came to deliver to the world; and in this consists its unity and the harmony of its parts. The devout reader, though he may detect variations and minor inaccuracies, will, nevertheless, recognise the analogy which pervades all the divine dealings with men, and will observe that God, who in the communication of his other gifts acts through secondary causes, has also given us this, the record of his most precious gift, by human agency, and which is itself marked by human limitations.

It is not at all strange, therefore, that the evangelistic memoirs are not wholly free from discrepancies; though the *real* ones are very few, and nearly all of these the results of the mutual independence of the accounts, consisting of different chronological arrangements, or of variant verbal statements of the same transactions. In dealing with these the enemies of the faith have made them conspicuous, and through them have sought, often most illogically, to overthrow the entire narratives in which they are found. On the other hand, those who have assumed to be styled pre-eminently *orthodox* harmonists have attempted to avoid such apparent discrepancies, either by making the things that are somewhat differently related entirely distinct incidents, or else, by forced constructions of the language used, to compel an agreement where none is possible. But the real harmony of the gospel narrative is not to be primarily sought for in its minute details, but rather in its one great and glorious portrait of our Lord, and the procession of events by which the redemption of the world is made known to us alike by each of the evangelists. These variations in details and arrangement thus become most valuable proofs that the writers were not, indeed, *merely*

mouthpieces or organs for the Holy Spirit ; but that each, in his own proper and human personality, wrote under his inspiration. There is, therefore, no occasion to be afraid to recognise, in the spirit of truth and fairness, the existence of certain *real* (though minute and unimportant) discrepancies in the New Testament records as given by the several evangelists. Here we may repeat and emphasize the golden maxim enunciated by one of the most devout and intelligently conservative of modern critics : *Christianity never was, and never can be, the gainer by any concealment, warping, or avoidance of the plain truth, wherever it is found.* (See ALFORD'S *Prolegomena*, N. T.)

INSPIRATION.

As we are instructed that "no prophecy . . . came . . . by the will of man, but men spake from God, being moved by the Holy Ghost," so, doubtless, may the same distinction be applied to the New Testament narrative. The Christian conception of these sacred records recognises in them something very much more than any possible degree of merely human excellence and truth—that is, that they are inspired by the Holy Spirit. It then becomes a highly important question, to which a correct and intelligent answer should be rendered, *In what sense are the evangelists to be regarded as having been inspired by the Holy Spirit?* First of all, it may be answered that their records are to be regarded *as authentic documents, descending from the apostolic age, and presenting to us the substance of the apostolic testimony.* The apostles were especially raised up to be witnesses of the things contained in these narratives; and in respect to this work the abiding help of the Holy Spirit and the perpetual presence of Christ himself was promised to them. And in this assurance the early Church received the apostolical testimony; and when written down, with the apostolic sanction, that testimony was at once and universally accepted by the Church; and, accordingly, in later times, the test of the true canonicity of any part of the New Testament is this original apostolical authentication, and the perpetuation in the Church of such documents as those "of whose authority there never was any doubt in the Church." And further than this external testimony, the things there set forth have carried with them, through all the ages of the Church, the same divine power which rested upon the apostles, everywhere demonstrating the indwelling life and the lifegiving power of the holy Scriptures. The word of God is passed downward from age to age, bearing with it the endorsement of the Church in all past times; and when received by faith it is perpetually demonstrating its own spiritual vitality.

And yet, though they were the divinely-appointed agents for recording the great truths and doctrines of the Gospel of Christ, we do not find the apostolical writers, while in the performance of their work, deprived of their proper personal characteristics. Peter and James and John and Paul have each expressed their own mental peculiarities in what they have written. Each pursues his own methods in teaching and writing; showing different modes of thought, and taking hold of the truth from different sides. Nor did they at once come into complete possession of the truths that they delivered, but considerably-extended terms of personal training preceded their coming to a clear perception of some very important elements of the Gospel. But although, in many respects, the apostles retained and acted in their individual characters, their situation and office was, nevertheless, *peculiar* and *unexampled*. In them, because of their having personally listened to Christ's teaching, the Holy Spirit became, not the giver of a

new revelation, but he acted in them, *recalling* those things which Christ had before taught them, not simply to quicken their memories, but more especially and eminently to enable them to apprehend the deep spiritual import of what they had before heard but had not understood; and of such testimonies, delivered among such conditions, believers in all ages may say, as John's own contemporaries or nearest survivors said of his, "This is the disciple who bears witness of these things, and wrote these things; *and we know that his witness is true.*"

Nor would this process of inspiration fail to extend itself much further than simply to our Lord's verbal teachings. Raised into a higher plane of spiritual vision, the whole human history of the divine Christ—his parables and miracles, his birth, his life, and especially his death, resurrection, and ascension—are all seen to stand forth as parts of a great and glorious system of spiritual and heavenly truth, perceived and realized in their own consciousness to be set forth as the things "which we have seen with our eyes, and our hands have handled, of the word of life," and which, therefore, they declared with all assurance. So Matthew could relate, in their spiritual significance, what he had seen and heard; and Mark, taught by an apostle outwardly and by the Holy Spirit inwardly, could tell of what the Master did and said; and Luke, having received those things from those "who from the beginning were eyewitnesses and ministers of the word," was able "to write them in order;" and John, now more closely united to the heart of Christ than when he leaned on his breast at the supper, and coming near to him, as in the vision of Patmos, spoke only what was revealed *in* him rather than *to* him. Here is no room for a merely mechanical inspiration, dictating words and framing forms of speech, but something higher and better; even holy *men* writing "as they were moved by the Holy Ghost."

If it be asked *how far* such divine superintendence has extended in the *framing of our gospels*, as we at present find them, the answer must be sought in *the contents of the gospels themselves*. And since these are various, and variously arranged, it would appear that a human agency extends all the way through them, subject, indeed, (as are all human actions, to some extent,) to divine constraints or leadings, and so making room for varieties of forms of thought or modes of expression, according to the natural character of the person employed. In the only place where any one of the evangelists speaks of himself in relation to his work, (that of St. Luke,) he says nothing about any supernatural direction, but refers to his diligent tracing down all things from the first. Luke claimed for himself no such supernatural influence in his work as at all excused him from the diligent use of all available means of information, and then, having obtained these, "it seemed good" (to himself) "to write them out in order," which he did, led, no doubt, by the inward promptings of the Holy Spirit.

That the inspiration of the Spirit may co-exist with incidental errors in merely external things, is forcibly demonstrated in the case of the last apology of Stephen, whose inspiration is clearly attested, and yet he fell into two manifest historical inaccuracies. And as these do not at all detract from the proper value of that discourse, so the occurrence of similar ones in the gospels—if such there are—does not in any way affect the inspiration or the veracity of the evangelists. We find manifest discrepancies in the account of the events of the resurrection morning, which, with the facts given, defy all attempts to harmonize them; and yet no fair-judging reader would make these a ground for doubting the veracity of any one of the evangelists, or for calling in question the fact of the resurrection, or the principal details of the Lord's appearance to his followers.

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The bearing of the foregoing remarks respecting the alternative theories of *verbal* and *plenary* inspiration, may be not altogether unworthy of attention. According to the former, "every word and phrase of the Scriptures is absolutely and separately true; and whether narrative or discourse, took place or was said in every most exact particular, [it must have occurred precisely] as set down." But these rules, faithfully applied, must destroy altogether the credibility of the gospel narratives. We have four accounts of the language of the *title over the cross*, no two of which agree in their exact wordings, and three of them, at least, must be false, though common sense finds a ready solution of the case. By this rule of judgment it cannot be shown that we have any really trustworthy copy of the Scriptures, for no single one has the confessed pre-eminence. By *plenary inspiration* is meant, that the men who wrote the books of the Bible were filled with the Holy Spirit; that the books themselves were, in their spiritual substance, dictated by the Spirit; that we have this treasure in earthen vessels; as really in the words of the Bible as in the minds and hearts of holy men; and yet, that word is able to make wise unto salvation.

ORIGINAL AUTHORITIES.

Since Dr. Clarke's Commentary was completed, more than fifty years ago, such has been the progress made in biblical learning, and by the use of MSS. not before in use, that many of the authorities upon which he chiefly depended have either become obsolete, or their authority has been modified by others; though it is due to him that the fact should be recognised, that a large proportion of the later emendations of the Greek text was suggested by him in his notes. The following account of the principal authorities from which the present Greek text of the New Testament is made up is drawn, in a greatly abbreviated form, from Dr. Philip Schaff's Introduction to the American Edition of Westcott and Hort's Greek Testament. (Harper and Brothers, 1882.)

The original autographs of the apostolic writings are lost beyond all reasonable hope of discovery, and are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them. They perished, probably, before the close of the first century. God has not chosen to exempt the Bible by miracle from the fate of other books; and yet, while very few MSS. of Greek or Roman classics are older than the ninth or tenth century, some of those of the New Testament belong, perhaps, to the third, certainly as early as the fourth, century. Nor has he provided for inspired transcribers any more than for inspired printers, nor for infallible translators any more than for infallible commentators or readers. The Bible, in its origin and history, is a human as well as a divine book, and it must be studied under this twofold aspect. In the absence of the autographs we must depend upon copies or secondary sources. But these are far more numerous and trustworthy for the New Testament than for any [other] ancient classic. The sources of the text are threefold—Manuscript copies, ancient Versions, Patristic quotations.

I. *The Greek Manuscripts.*

The Manuscripts, or *Codices*, are direct and most important sources. They number, including all classes, over seventeen hundred; and range in dates from the fourth to the sixteenth century: and some of these, especially the most ancient, contain only portions of the New Testament, and they are written with widely different degrees of skill and accuracy. These MSS. are of two classes—

the *Uncial*, which are the oldest, and the *Cursive*, which came into use in the ninth or tenth century.

1. THE UNCIAL MANUSCRIPTS.

These are commonly distinguished from each other by being severally designated by the letters of the alphabet, (A, B, C, D, etc.) They are written on vellum or parchment, and with capital letters only. The older ones have no division of words or sentences, except for paragraphs, and no punctuation for either accents or pauses. They have no dates older than the tenth century, but their ages can be approximately determined by the material, the form of letters, the style of writing, and certain arrangements of the matter on the pages. In the fourth century Constantine the Great ordered the preparation of fifty MSS. of the Bible, to be written "on artificially-wrought skins, by skilful caligraphists;" but of these it is not known that a single copy has survived the ruin wrought during the Middle Ages. The whole number of Uncials now known to exist is only about fifty, (some reckon eighty,) and of these a part are in a very imperfect state. There are four great Uncials (A, B, C, D) commonly referred to by biblical critics and commentators, to which has lately been added Tischendorf's famous discovery, the Codex Sinaiticus, (Ⲙ,) which now ranks as an authority with any of the former.

A, *Codex Alexandrinus*.

This famous MS. is now in the British Museum, (London,) having been given by the Patriarch of Constantinople (Cyril Lucer) to King Charles I., (1628.) It was probably written at Alexandria in the fifth century. It contains considerable portions of the Old Testament, in the Septuagint Version, but is defective (by loss of folios) as to the greater part of Matthew, some parts of John's gospel, and of Second Corinthians. It contains also the whole of the first and parts of the second epistle (in Greek) of Clement of Rome to the Corinthians. It has been much used for textual criticism, and is justly held in very high esteem, though in later times its supremacy has been contested by Ⲙ, and B, and perhaps C, also. It is, however, inestimably valuable.

B, *Codex Vaticanus*.

This priceless biblical treasure is preserved in the Vatican Library at Rome, (hence its name,) and probably belongs to the middle of the fourth century. It is very accurately written, but is not complete, being deficient of the latter part of Hebrews and most of the Apocalypse, while the Pastoral Epistles and Philemon are wholly wanting. "The Vatican," says Dr. Scrivener, "is the oldest vellum MS. in existence, and is the glory of the Vatican Library." It is the chief authority for the Greek Testament of Westcott and Hort, though Tischendorf prefers the Sinaiticus. The agreement of B and Ⲙ is usually accepted as a strong evidence in favor of any reading, and when supported by any other ante-Nicene authority, it is accounted to be conclusive.

C, *Codex Regius, or Ephraim-Syri*.

This venerable MS., now in the National Library at Paris, probably belongs to the fifth century, though some critics suspect that it should have an earlier date. It contains only about two-thirds of the New Testament. It was probably written at Alexandria, the work of the Syrian Father, Ephraim, (died 378,) and is very valuable as far as it goes. It seems to stand about midway between A and

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B, somewhat inclining to the latter. It still needs, and is receiving, further critical examination.

D, *Codex Bezae, or Cantabrigiensis.*

This MS. (of the four gospels and the Acts) is in the Library of the University of Cambridge, (England,) to which Beza presented it in 1581. It dates from the sixth century. It has many bold and extensive interpolations, and differs very considerably from any of the received Greek texts, but often agrees in remarkable readings with the ancient Latin and Syriac Versions. Alford thinks it was written in France by a Latin transcriber ignorant of Greek. Beza procured it from the Monastery of St. Irenæus, at Lyons, in 1652, but did not use it on account of its many departures from other MSS. . . . Tregelles remarks that "its evidence *when alone*, especially in additions, is of scarcely any value as to the genuine text; but is of the very greatest when corroborated by other very ancient authority."

N, *Codex Sinaiticus.*

This is the most nearly complete, and also (with perhaps the exception of the Vatican MS.) the oldest, or at least one of the two oldest, MSS., although the last to be discovered and used. Tischendorf, its discoverer and principal editor, (with a pardonable partiality,) characterizes it as "the only complete of the Uncial codices, and the most ancient of all." He assigns it to the age of Eusebius, (who died A. D. 340,) and thinks it not improbable that it is one of the fifty copies ordered by Constantine, in 331, and that it was sent by the Emperor Justinian to the Convent of Mount Sinai, which he founded, and where it was discovered in A.D. 1844-53-59. It contains, besides large portions of the Old Testament in the Septuagint Version, the whole New Testament, the epistle of Barnabas, and a large part of the "Pastor" of Hermas. It is much disfigured by the original scribe, and also by later writers, some of whose emendations are accounted valuable. It often confirms the characteristic reading of the Codex Vaticanus, with which it is generally in accord. It has contributed very much toward the settlement of many hitherto disputed readings, and was much used in the recently completed revision of the English Version.

The Uncials, after the foregoing, are as a class more or less defective, and of a later date. The *Codex Claromontanus*, of the sixth century, has only the Pauline epistles, but is very valuable. It is in the National Library at Paris. The *Codex Basiliensis*, of the eighth century, has the four gospels. It is in the Library at Basle. Among the best of the second class Uncials, *Codex Laudianus*, at Oxford, (with a close Latin Version,) contains only the Acts, probably brought from Tarsus to England by Theodore of Canterbury, (died 690,) and was used by the Venerable Bede. The list of this class of Uncials might be much further extended, but the foregoing must suffice. New Codices continue to be discovered in the old libraries and convents, but probably nothing will be found to materially modify the accepted text of the Scriptures.

2. THE CURSIVE MANUSCRIPTS.

A more rapid and graceful method of writing the Greek came into use about the ninth, or more fully in the tenth, century, (now called the "Cursive," or running,) which quite superseded the old uncial method. The MSS. written in that manner are on vellum or parchment, or on cotton paper, and later on linen paper. They date from the tenth to the middle of the fifteenth century, or to the intro-

duction of printing. There are computed to be not less than 600 such MSS. of the gospels, over 200 of the Acts and Catholic epistles, near 300 of the Pauline epistles, and about 100 of Revelation. Their critical value is, of course, only secondary, but some of them are of great value in determining questions left open by the older authorities. The Cursive MSS. have been chiefly compared by Mill, Wetstein, Griesbach, Matthei, Schultz, Tischendorf, Tregelles, and Scrivener; but many are yet awaiting examination.

II. *The Ancient Versions.*

Next in value to the ancient copies of the original Scriptures are the early Versions or translations of them into some of the vernacular languages of their times, though these must be accepted as of only secondary authority. Some of these were made as early as the second century; while the oldest Greek MSS. date only from the fourth; and they show what was the accepted readings of the copies of the originals—though they, too, have suffered from the transcribers. Even for critical purposes, the insertion or omission of any passage may be appealed to with a good deal of confidence. The most important Versions are the Syriac, (*Peshito*), the Old Latin, (*Itala*), the Vulgate, the Ethiopic, the Egyptian, the Gothic, and the Armenian.

The *Syriac*, or *Peshito*, was prepared for the use of the Syrian Churches as early as the middle of the second century. It is the most faithful and accurate of the ancient Versions. It is almost literal, yet idiomatic, and rarely loose and paraphrastic. It was not known in Europe till 1552, since which several editions have been printed. Its critical value is second only to the oldest and best original MSS. It exists in several well-known copies.

The *Old Latin* (*Itala*) is probably about the same age with the *Peshito*. The language is the degenerate Latin of the second century. It probably originated in North Africa, and Augustine speaks in very high terms of a version which he calls the *Itala*. The Old Latin Version never attained to much authority, as the Greek was regarded as the authentic text even in the early Latin Church. There are now known to exist more than twenty very ancient copies, differing considerably among themselves. Some of these are of considerable critical value.

The *Vulgate*, (*Latin*), was made by St. Jerome about A. D. 400, to remedy the acknowledged defects of the existing Latin Versions. Its publication awakened a lively controversy, but its inherent excellences, rather than ecclesiastical favour, won for it a general acceptance, and it at length passed into such general favour that it came to be known as the *Vulgate*, or Common People's Version. It was ratified by the Council of Trent as the standard Bible of the Roman Catholic Church.

The *Ethiopic* Version, designed for the Church in Abyssinia, probably belongs to the fourth century. The version has been commended by competent scholars for its fidelity and general smoothness. It was edited for the British and Foreign Bible Society in 1826–30. It is of but little value for critical purposes, as only recent and imperfect copies have been obtained.

The *Egyptian* (*Coptic*) Version appears in two dialects, the *Thebic* or *Sahidic*, and the *Memphitic* or *Bahiric*, which some critics declare to be entirely independent of each other. Both contain many Greek words, and are of great textual value, as they supply independently a very ancient text from different MSS., with the adoption of many Greek words. It is supposed to have been made in the second century.

The *Gothic* Version is the work of Ulphilas, (311–381,) the apostle of Christianity among the Goths. There are seven famous codices of this version. It has considerable critical value.

The *Armenian* Version belongs to the fifth century. It has considerable critical value, though its MSS. are modern and not uniform. It embraces the entire Bible. It is published by the British and Foreign Bible Society.

The *Slavonic*, *Arabic*, and *Persic* Versions are of too late a date to be of any critical value.

III. *Patristic Quotations.*

It has been said that if all other ancient authorities were lost, the greater part of the Greek text might be reconstructed from the quotations of the early Christians. The Greek Fathers give direct, the Latin Fathers indirect, testimony to the original text. Some of them, as Irenæus, Origen, Tertullian, are older than the oldest MSS., and therefore are of the greatest value. But the Fathers must be used with great care and discrimination. They often quote loosely simply from memory, and more for doctrinal, polemical, and practical than critical purposes. Their most valuable works for critical use are commentaries and homilies, which explain the text consecutively.

CHRONOLOGY.

Chronologists are generally agreed that our Lord was born *four* years before the commencement of what is termed the VULGAR ERA of his nativity; that is, in the 749th year from the building of Rome, according to Varro. Herod the Great died about the 751st year of Rome, *two* years before the present vulgar era, according to the most accurate chronologers; therefore, our *common* computation must be *four* years too late. It is universally agreed that Augustus reigned till A. D. 14, according to the common reckoning; therefore, the 30th year of Christ's age must correspond to the 12th year after the death of Augustus; or, which is the same, to the 12th year of the *sole* reign of Tiberius Cesar; and as, according to the general custom of the Jews, a person was not deemed qualified to enter on the public work of the ministry before he was 30 years of age, (though some did it at 25,) it may be safely stated that the 15th year of the reign of Tiberius coincided with the 30th year of the Baptist's age; and therefore it must have coincided also with the 30th year of our Lord's age; as the latter was born only six months after the former.

That St. Luke reckoned the years of Tiberius from the earlier date, as many others certainly did, and not from the *death* of Augustus, is quite evident, and, taken thus, all his dates agree. St. Luke appears to be very careful to fix the dates of the most important transactions he relates by well-known chronological data, and therefore he could not have made such an oversight as this would be, had he dated from the death of Augustus. Besides, he uses the words *τῆς ἡγεμονίας Τιβερίου*, of the GOVERNMENT of Tiberius; which clearly signify *government* in general, whether administered by king, emperor, deputy, or any other; and it need not therefore be restricted to a *basileus*, *imperator*, or *monarch*, who reigns alone. For, as Tiberius was associated with Augustus August, A.D. 11, Tiberius was reputed and called emperor, by all the Roman people, even during the time he was associated with Augustus as well as after he became sole monarch; and no man who lived in the time of the conjoint reign of these emperors, as Luke did, would write in any other way concerning the reign of the surviving emperor than Luke has done.

The chronology of very few facts in the whole compass of ancient history can be ascertained with greater accuracy than that of Herod's death. Josephus has fixed the time when Herod was named king by the Romans with great precision. "And thus he (Herod) received the kingdom, having obtained it in the one hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio the first time." Now it is certain that these consuls were in office A. U. C. 714, according to the computation of Varro; and, consequently, this year must have been the same with the thirty-ninth before the commencement of the vulgar era of Christ's nativity, according to the chronological table of Archbishop Usher; the whole length of the reign of Herod the Great was thirty-seven years, and therefore his death must have happened about the 751st year of Rome, that is to say, about two years after Christ's birth, and in the twenty-eighth year of the reign of Augustus Cesar, reckoning only from the battle of Actium. It is also certain that Augustus Cesar died forty-four years after the battle of Actium, and consequently the twelfth year of Tiberius's sole reign must have been twenty-eight years after the death of Herod. It therefore follows, from the tables of the Roman consuls, which have been carefully preserved in the Chronicon of Eusebius, that there was an interval of sixty-five years between the commencement of Herod's reign and that of Christ's public ministry; consequently there is every evidence necessary to prove that St. Luke did reckon the years of Tiberius's reign from the time that this monarch was associated with Augustus in the empire.

The time of which Luke speaks was therefore, properly, the fifteenth year of the reign of Tiberius, though only the twelfth after the death of Augustus. Herod did not die till the 751st year of Rome, which was the second year after the birth of our Lord; and therefore the whole account of the murder of the innocents, as given by St. Matthew, chapter ii, is perfectly consistent.

PREFACE TO THE GOSPEL

ACCORDING TO

ST. MATTHEW.

ITS AUTHORSHIP.

THE author of this gospel has been universally believed to be the Apostle Matthew. This belief, which is agreeable to the current and unanimous testimony of the early Church, is also confirmed by the contents of the gospel itself. Of the Apostle Matthew very little is known. He was the son of Alpheus, (Mark ii, 14,) and therefore, probably, the brother of James the Less. His calling, from being a publican, to be one of the twelve, is narrated by all of the first three evangelists. By Mark and Luke he is called Levi, but in this gospel, Matthew. Such double naming is not unusual in the records of the Jews of that age, and does not appear of any significance in this case. He is described by Clement of Alexandria as belonging to the ascetic Judaistic school of Jewish Christians. Nothing is certainly known of his apostolic labours outside of Palestine, though it has been said, on rather insufficient authority, that he laboured in Ethiopia, and also in Macedonia. It is also said that he died a natural death, and therefore he is not reckoned among the martyrs. Of the time and place of his death nothing appears to be known.

IN WHAT LANGUAGE WRITTEN.

It has been much disputed among biblical scholars whether this gospel was originally composed in Hebrew (Syro-Chaldaic) or in Greek. The testimony of the early Church is almost entirely unanimous in favour of the former, which would be decisive in the matter except for internal evidence to the contrary. An apocryphal Hebrew was known to exist, which some claimed as the original Gospel of Matthew, but that opinion has now very few, if any, supporters. It is claimed by those who reject the theory of a Hebrew original for this gospel, that its Greek stands on precisely the same footing as that of the others, and that it does not appear to be a translation. Many of its passages are identical with those found in the confessedly Greek gospels, and its quotations from the Old Testament are found to agree with the Septuagint rather than with the Hebrew Bible. The question is rather a curious one than a matter of any considerable exegetical importance, and, despite the confessed value of the assent of antiquity to its Hebrew original, the tendency of modern scholarship seems to be in favour of its having been written in Greek.

PREFACE TO THE GOSPEL OF ST. MATTHEW.

FOR WHOM WRITTEN.

It was the prevalent opinion of antiquity that Matthew wrote his gospel for the Jewish converts in Palestine, an opinion that is confirmed by internal evidence. It refers to Jewish customs, but very seldom explains them, as would be the case were its supposed readers unacquainted with them. The whole narrative proceeds upon a Jewish view of matters, and seems steadily designed to show that Jesus, in his history and doctrines, answered to the conditions required for the Messiah in the Old Testament, and that it was his business to bring in a spiritually ethical system of religion, in opposition to the formalism of the scribes and Pharisees. And yet these things appear only incidentally, while the chief design seems to be to relate, in plain and simple terms, our Lord's words and actions, but, in doing this, also to show that he was the looked-for Messianic Ruler of the spiritual Israel; nor is there an entire absence of explanatory statements which seem to be intended for others than well-instructed Jews.

ITS PROBABLE DATE.

It was the prevalent opinion among the Fathers that Matthew was, in point of time, the first to produce his gospel. In this view Clement of Alexandria, Origen, and Irenæus are substantially agreed, and, with this, its internal chronological references seem to agree. In the absence of any reference to the destruction of Jerusalem, except in Christ's prophecy, (chapter xxiv, xxv,) it may be inferred that its publication preceded that event. Some have placed its date as early as only eight years after the ascension, and others, fifteen; but all these assumptions are exceedingly uncertain, though evidently it was among the earlier of the apostolic writings.

ITS STYLE AND CHARACTER.

Its language is the Aramaic, or Hellenistic Greek, the dialect of the Septuagint, in which version the Old Testament was popularly known. As compared with the other gospels, Matthew's presents the most complete example of the Hebraistic diction and construction. Its internal character answers to its supposed history and time of compilation—a setting forth before Jewish Christians of the things done and said by Christ, that they might know the story and the lessons of Him in whom they had been persuaded to believe as the Consolation of Israel. It especially reports, at greater length than any other, our Lord's didactic discourses—the Sermon on the Mount and the Parables. It seems also to have been the peculiar gift of the Spirit to its author to enable him to recall and deliver down, in substantially their original form, these discourses. In these particulars are found some of the peculiarly valuable properties of this gospel; and though, where all are so exceedingly excellent, as are all the gospels, comparisons may seem out of place, yet every reader of the New Testament must feel that the arrangement is a happy one that gives to the Gospel of Matthew the priority of place.

THE GOSPEL

ACCORDING TO

ST. MATTHEW.

CHAPTER I.

THE book of the ^ageneration of Jesus Christ, ^bthe son of David, ^cthe son of Abraham. ^dAbraham begat Isaac; and ^eIsaac begat Jacob; and ^fJacob begat Judas and his brethren; ^gAnd ^hJudas begat Phares and Zara of Thamar; and ⁱPhares begat Esrom; and Esrom begat Aram; ^kAnd Aram begat Aminadab; and Amin-

adab begat Naasson; and Naasson begat Salmon; ^lAnd Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; ^mAnd ⁿJesse begat David the king; and ^oDavid the king begat Solomon of her *that had been the wife* of Urias; ^pAnd ^qSolomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; ^rAnd Asa begat Josaphat; and

^a Luke 3. 23. — ^b Psa. 133. 11; Isa. 11. 1; Jer. 23. 5; chap. 22. 42; John 7. 42; Act. 2. 30; 13. 23; Rom. 1. 3. — ^c Gen. 12. 3; 22. 13; Gal. 3. 16. — ^d Gen. 21. 2, 3. — ^e Gen. 23. 26.

^f Gen. 29. 35. — ^g Gen. 38. 27. — ^h Ruth 4. 18, etc.; 1 Chron. 2. 5, 9, etc. — ⁱ 1 Sam. 16. 1; chap. 17. 12. — ^k 2 Sam. 12. 24. — ^l 1 Chron. 3. 10, etc.

NOTES ON CHAPTER I.

1. **The book of the generation of Jesus Christ**—The original title to this Gospel, signifying, according to the Hebrew phraseology, not only the account of the genealogy of Christ, as detailed below, but the history of his birth, acts, sufferings, death, resurrection, and ascension. The phrase, *book of the generation*, סֵפֶר הַיְּלֻדוֹת, *sepher toledoth*, is frequent in the Jewish writings, and is translated by the Septuagint, βιβλος γενεας, as here, by the evangelist; and regularly conveys the meaning given to it above. (Gen. v. 1.) The same form of expression is also used (Gen. ii. 4) when giving the history of the creation of heaven and earth. Some have translated βιβλος γενεας, *the book of the genealogy*; and consider it the title of this chapter only; but the former opinion seems better founded. **Jesus Christ**—See on verses 16 and 21. **The son of David, the son of Abraham**—No person ever born could boast, in a direct line, a more illustrious ancestry than Jesus Christ. Among his progenitors the *regal, sacerdotal, and prophetic* offices existed in all their glory and splendour. David, the most renowned of sovereigns, was king and prophet; Abraham, the most perfect character in all antiquity, whether sacred or profane, was priest and prophet; but the three offices were never united except in the person of Christ; he alone was prophet, priest, and king; and possessed and executed these offices in such a supereminent degree as no human being ever did or ever could do. As the principal business of the prophet was to make known the will of God to men, according to certain partial communications received from heaven, so Jesus, who lay in the bosom of the Father, and who was intimately and thoroughly acquainted with all the mysteries of the eternal world, came to declare the divine nature and its counsels to mankind.

(See John i. 18.) As the business of the priest was to offer sacrifices to God to make atonement for the sins of the people, so Christ was constituted a high priest to make, by the sacrifice of himself, an atonement for the sins of the whole world. (See 1 John ii. 2, and the whole Epistle to the Hebrews.) As the office of king was to reign over, protect, and defend the people committed to his care by the divine providence, so Christ is set as a king upon Sion, having the heathen for his inheritance, and the uttermost parts of the earth for his possession: (Psa. ii. 6, 8, etc.): of the righteousness, peace, and increase of whose government there shall be no end. (Isa. ix. 7.) This threefold office Christ executes, not only in a general sense in the world at large, but in a particular sense in every Christian soul. He is first a prophet, to teach the heart of man the will of God; to convict the conscience of sin, righteousness, and judgment, and fully to illustrate the way of salvation. He is next a priest, to apply to the guilty conscience that atonement the necessity of which, as a prophet, he had previously made known. And lastly, as a king, he leads captivity captive, binds and casts out the strong man armed, spoils his goods, extends the sway of the sceptre of righteousness, subdues and destroys sin, and reigns Lord over all the powers and faculties of the human soul: so that, "as sin hath reigned unto death, even so might grace reign . . . unto eternal life by Jesus Christ our Lord." (Rom. v. 21.)

2. **Abraham begat Isaac**—In this genealogy, those persons only, among the ancestors of Christ, which formed the *direct* line, are specified: hence no mention is made of Ishmael, the son of Abraham, nor of Esau, the son of Isaac; and of all the twelve patriarchs, or sons of Jacob, Judah alone is mentioned.

3. **Phares and Zara**—The remarkable history of these twins may be seen, Gen. xxxviii.

Josaphat begat Joram; and Joram begat Ozias; **9** And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; **10** And "Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; **11** And "Josias begat Jechonias and his brethren, about the time they were carried away to Babylon; **12** And after they were brought to Babylon, 'Jecho-

nias begat Salathiel; and Salathiel begat 'Zorobabel; **13** And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; **14** And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; **15** And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; **16** And 'Jacob begat Joseph, the husband of Mary, of whom was born Jesus,

m 2 Kings 20. 21; 1 Chron. 3. 12.—*p* Some read, *Josias begat Jakim, and Jakim begat Jechonias.*—*q* See 1 Chron. 3. 15, 16.—*r* 2 Kings 24. 14-16; 25. 11; 2 Chron. 36. 10, 20; Jer.

27. 20; 28. 9; 33. 11, 15, 22-30; Dan. 1. 2.—*q* 1 Chron. 3. 17, 19.—*r* Ezra 3. 2; 5. 2; Neh. 12. 1; Hag. 1. 1.—*s* Luke 3. 24.—*t* Ver. 21; chap. 12. 45; 27. 56.

8. Joram begat Ozias—This is the Uzziah, king of Judah, who was struck with leprosy for his presumption in entering the temple to offer incense before the Lord. Ozias was not the immediate son of Joram; there were three kings between them—Ahaziah, Joash, and Amaziah, which swell the fourteen generations to seventeen; but it is observed that omissions of this kind are not uncommon in the Jewish genealogies. Of this circumstance the evangelist was probably aware, but did not see proper to correct what he found in the public accredited genealogical tables, as he knew it to be of no consequence to his argument, which was merely to show that Jesus Christ as surely descended in an uninterrupted line from David, as David did from Abraham. Nor did any person in those days pretend to detect any inaccuracy in his statement, though the account was published among those very people whose interest it was to expose the fallacy, in vindication of their own obstinate rejection of the Messiah, if any such fallacy could have been proved. But as they were silent, modern and comparatively modern unbelievers may forever hold their peace. The objections raised on this head are worthy of no regard.

St. Matthew took up the genealogies just as he found them in the public Jewish records, which, though they were in the main correct, were deficient in some particulars. Because of the heterogeneous mass brought up from Babylon to Jerusalem, although great care was taken to separate the spurious from the trueborn Israelites, and canons were made for that purpose, it so happened that sometimes a spurious family had got into high authority, and therefore must not be meddled with. "It is therefore easy to guess," says Dr. Lightfoot, "whence Matthew took the last fourteen generations of this genealogy, and Luke the first forty names of his, namely, from the genealogical rolls, at that time well known, and laid up in the public repositories, and in the private also. And it was necessary, indeed, in so noble and sublime a subject, and a thing that would be so much inquired into by the Jewish people as the lineage of the Messiah would be, that the evangelists should deliver a truth not only that could not be gainsaid, but also might be proved and established from certain and undoubted rolls of ancestors."

11. Josias begat Jechonias, etc.—There are three considerable difficulties in this verse. 1) Josias was not the father of Jechonias, but the grandfather. (1 Chron. iii. 14-16.) 2) Jechonias had no brethren; at least, none are on record. 3) Josias died twenty years before the Babylonish captivity took place, and therefore "Jechonias and his brethren" could not have been begotten "about the time

they were carried away to Babylon." To this may be added a fourth difficulty, namely, there are only thirteen in this second class of generations; or forty-one, instead of forty-two, in the whole. But all these difficulties disappear by adopting a reading found in many MSS.: *Ἰωσὰφ δὲ ἐγέννησε τὸν Ἰωακίμ· Ἰωακίμ δὲ ἐγέννησε τὸν Ἰεχονίας.* "And Josias begat Jehoikim, or Joakim, and Joakim begat Jechonias." For this reading, see the authorities in Griesbach. Josiah was the immediate father of Jehoikim (called, also, Eliakim and Joakim) and his brethren, who were Johanan, Zedekiah, and Shallum. (See 1 Chron. iii. 15.) Joakim was the father of Jechonias, born about the time of the first Babylonish captivity; for we may reckon three Babylonish captivities. The first happened in the fourth year of Joakim, son of Josiah, about A. M. 3398. The second under Jechoniah, son of Joakim. The third captivity took place under Zedekiah. And thus, says Calmet, the 11th verse should be read: "Josias begat Joakim and his brethren; and Joakim begat Jechonias about the time of the first Babylonish captivity; and Jechonias begat Salathiel after they were brought to Babylon." Thus, with the necessary addition of Joakim, the three classes, each containing fourteen generations, are complete, as may be seen below:

1 Abraham.	1 Solomon.	1 Jechonias.
2 Isaac.	2 Rehoboam.	2 Salathiel.
3 Jacob.	3 Abia.	3 Zorobabel.
4 Judah.	4 Asa.	4 Abiud.
5 Pharez.	5 Josaphat.	5 Eliakim.
6 Esrom.	6 Joram.	6 Azor.
7 Aram.	7 Ozias.	7 Sadoc.
8 Aminadab.	8 Joatham.	8 Achim.
9 Naason.	9 Achaz.	9 Eliud.
10 Salmon.	10 Ezekias.	10 Eleazar.
11 Booz.	11 Manasses.	11 Matthan.
12 Obed.	12 Amon.	12 Jacob.
13 Jesse.	13 Josias.	13 Joseph.
14 David.	14 Joachim.	14 JESUS.

In all forty-two generations.

12. Jechonias begat Salathiel—After Jechonias was brought to Babylon, he was put in prison by Nebuchadnezzar, where he continued till the death of this prince and the accession of Evilmerodach, who brought him out of prison, in which he had been detained thirty-seven years. But though he thus became a royal favourite, he was never restored to his kingdom. And although, according to the prophecy of Jeremiah, (xxii. 30,) no man of his seed sat upon the throne of David, yet the regal line was continued through his son Salathiel, who died in Babylon; but Zorobabel, his son, returned from captivity, and by him the race of David was continued; according to Matthew, by Abiud, and according to Luke by Rhesa. (See on Luke iii. 23, etc.)

who is called Christ. 17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

α Luke 1, 27.—γ Luke 1, 35.

16. Jesus, who is called Christ—As the word *Χριστός*, *Christ*, signifies the *Anointed*, and answers exactly to the Hebrew מָשִׁיחַ, *Mashiach*, (*Messiah* or

Messias), and as the same person is intended by both the Hebrew and Greek appellation, whichever title is preferred, the demonstrative article should never be omitted. Priests, prophets, and kings, among the Jews, were anointed, in order to the legitimate exercise of their respective offices. Hence the word *Χριστός*, *Christ*, or מָשִׁיחַ, *Mashiach*, became a name

of dignity, and often signified the same as king. The reason of this may be seen in the following note, which I extract from the comment on Exod. xxix, 7. "It appears from Isa. lxi, 1, that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, namely, the installation of prophets, priests, and kings, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1) That no man could foretell events, unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2) That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed by the Spirit of grace and holiness; hence the priest was anointed to signify his being divinely qualified for the due performance of his sacred functions. 3) That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of vice and the encouragement of virtue, unless ever under the inspiration of the Almighty; hence kings were inaugurated by anointing with oil. Two of these offices exist only in civilized nations, the sacerdotal and regal; and, in some countries, the priest and king are still consecrated by anointing. In the Hebrew language מָשִׁיחַ, *mashach*, signifies to *anoint*; and מָשִׁיחַ, *mashiach*, the *anointed person*. But as no mere man was ever dignified by holding the three offices, so no person ever had the title *Mashiach*, the Anointed One, but Jesus the CHRIST. He alone is King of kings and Lord of lords: the King who governs the universe, and rules in the hearts of his followers; the Prophet, to instruct men in the way wherein they should go; and the great High Priest, to make atonement for their sins. Hence he is called the *Messias*, a corruption of the word מָשִׁיחַ, *ha-mashiach*, the

anointed one, in Hebrew; which gave birth to ὁ Χριστός, *ho Christos*, which has precisely the same signification in Greek. Of him, Melchisedek, Abra-

ham, Aaron, David, and others, were illustrious types. But none of these had the title of THE MESSIAH, or, THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS THE CHRIST."

α Deuteronomy 24, 1.

17. Fourteen generations—See the note on verse 11. [If we carefully note Matthew's arrangement, we shall have no difficulty in completing the three *tesseradecades*—(fourteens.) The first is from Abraham to David—of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third period, but which is mentioned simultaneously with the begetting of Jechonias, leaving him for the third period. This last, then, takes in from Jechonias to JESUS CHRIST inclusive, so that the three stand thus: 1) From Abraham to David; 2) from David to the migration, ending with Josias; 3) from the migration, beginning with Jechonias, to Christ.—*Alford*.]

18. Espoused to Joseph—The word *μνηστεύειν*, from *μνηστήρα*, to *contract*, or *betroth*, refers to the previous marriage agreement, in which the parties mutually bound themselves to each other; without which no woman was ever married among the Jews. **Before they came together**—The woman was espoused at her own, or her father's, house; and, generally, some time elapsed before she was taken home to the house of her husband. (Deut. xx, 7; Judg. xiv, 7, 8.) Among the Jews the espousal, though the marriage had not been consummated, was considered as perfectly legal and binding on both sides; and hence a breach of this contract was considered as a case of adultery, and punished exactly in the same way. See Deut. xxii, 25, 28. Nor could a contract of this kind, though there was no cohabitation, be broken but by a regular divorce. **She was found with child**—Her situation was the most distressing and humiliating that can be conceived. Nothing but the fullest consciousness of her own integrity, and the strongest confidence in God, could have supported her in such trying circumstances, where her reputation, her honour, and her life were at stake. What conversation passed between her and Joseph on this discovery we are not informed; but the issue proves that it was not satisfactory to him; nor could he resolve to consider her as his wife till God had sent his angel to bear the most unequivocal testimony to her innocence. His whole conduct, on this occasion, was exceedingly benevolent and humane.

19. To make her a public example—Παδειγματίας, to expose her to public infamy. Though Joseph was a righteous man, and knew that the law required that such persons as he supposed his wife to be should be put to death, yet, as righteousness is ever directed by mercy, he determined to put her away or divorce her privately, that is, without assigning any cause, that her life might be saved; and, as the offence was against himself, he had a right to pass it by if he chose. Some have supposed that the term *δικαίως* should be translated *merciful*, and it certainly often has this signification; but here it is not necessary.

20. To make her a public example—Παδειγματίας, to expose her to public infamy. Though Joseph was a righteous man, and knew that the law required that such persons as he supposed his wife to be should be put to death, yet, as righteousness is ever directed by mercy, he determined to put her away or divorce her privately, that is, without assigning any cause, that her life might be saved; and, as the offence was against himself, he had a right to pass it by if he chose. Some have supposed that the term *δικαίως* should be translated *merciful*, and it certainly often has this signification; but here it is not necessary.

example, was minded to put her away privily. **20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: ^a for that which is ^b conceived in her is of the Holy Ghost. **21** ^c And she shall bring

forth a son, and thou shalt call his name ^d JESUS: for ^e he shall save his people from their sins. **22** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **23** ^f Behold, a virgin shall be with child, and shall bring forth a son, and ^g they shall call his name Emman-

^a Luke 1. 35.—^b Gr. *begotten*.—^c Luke 1. 31.—^d That is, *Saviour*, Heb.

^e Acts 4. 12; 5. 31; 13. 23, 38.—^f Isa. 7. 14.—^g Or, *his name shall be called*.

20. That which is conceived (or formed) in her—So I think γεννηθεν should be translated in this place, as it appears that the human nature of Jesus Christ was a real creation in the womb of the virgin by the power of the Holy Spirit. [Neither the words εκ πνεύματος ἁγίου, of the *Holy Ghost*, nor yet the biological requirements of the case, seem to demand "a real creation," in this case, but rather such an interposition of infinite power as to cause an occurrence other than the ordinary.] The "angel of the Lord" mentioned here, was probably the angel Gabriel, who, six months before, had been sent to Zacharias and Elisabeth to announce the birth of Christ's forerunner, John the Baptist. (See Luke i, 36.) [The announcement was made to Mary openly, (Luke i, 26-38,) but to Joseph in a dream; for in Mary's case faith and concurrence of will were necessary, the communication was of a higher kind, and referred to a thing future; but here it is simply an advertisement for conscience' sake of an event which had already happened, and is altogether a communication of an inferior order. . . . The angel's form of address, *vlic David*, would recall Joseph's mind to the promised seed, the expectation of the families of the lineage of David, and at once stamp the message as the announcement of the birth of the Messiah. **Mary thy wife**—Not as thy wife, but in apposition to Mary, thus reminding Joseph of that relation which she already held by betrothal, and which he was now exhorted to recognize.—*Alford*.]

21. Jesus—The same as Joshua יֵשׁוּעַ, *Yehoshua*, from יָצַד, *yashad*, he saved, delivered, put in a state of safety. (See on Exod. xiii, 9; Num. xiii, 16, and in the preface to the Book of Joshua.) **He shall save his people from their sins**—This shall be his great business in the world; the great errand on which he is come. The perfection of the gospel system is not that it makes allowances for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it. In verse 1 he is called *Jesus Christ*, on which Dr. Lightfoot properly remarks, "That the name of *Jesus*, so often added to the name of *Christ* in the New Testament, is not only that Christ might be thereby pointed out as the *Saviour*, but also that *Jesus* might be pointed out as the true *Christ* or *Messiah*, against the unbelief of the Jews."

23. Behold, a virgin shall be with child—This prophecy is taken from Isaiah vii, 14. At the time there referred to, the kingdom of Judah, under the government of Ahaz, was reduced very low. In this critical conjuncture Ahaz was afraid that the enemies who were now united against him must prevail, destroy Jerusalem and the kingdom of Judah, and annihilate the family of David. To meet and remove this fear, apparently well grounded, Isaiah is sent from the Lord to Ahaz to assure him that the counsels of his enemies should not stand, and that they should be utterly

discomfited. To encourage Ahaz, he commands him to ask a sign or miracle, which should be a pledge in hand that God should, in due time, fulfil the predictions of his servant. On Ahaz humbly refusing to ask any sign, it is immediately added, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son; and shall call his name Immanuel. Butter and honey shall he eat," etc. Both the divine and human nature of our Lord, as well as the miraculous conception, appear to be pointed out in the prophecy quoted here by the evangelist: He shall be called *עֲמָנוּאֵל*, *Im-menu-el*; literally, *The strong God with us*; similar to those words in the New Testament: "The Word [who] was God . . . was made flesh, and dwelt among us . . . full of grace and truth." (John i, 1, 14.) This union of the divine and human natures is termed a sign or miracle; that is, something which exceeds the power of nature to produce. And this miraculous union was to be brought about in a miraculous way: "Behold, a virgin shall conceive;" the word is very emphatic, *הַעַלְמָה*, *ha-dmah*, *the virgin*; the only one that ever was, or ever shall be, a mother in this way. A virgin was not called *עַלְמָה* (*dmah*) because she

was concealed by being kept at home in her father's house, which is not true, but literally and physically because, as a woman, she had not been uncovered—she had not known man. This fully applies to the blessed virgin. (See Luke i, 34.) "How shall this be, seeing I know not a man?" and this text throws much light on the subject before us. This, also, is in perfect agreement with the ancient prophecy: It—"the seed of the woman—shall bruise thy [the serpent's] head," (Gen. iii. 15;) for the person who was to destroy the work of the devil was to be the progeny of the woman, without any concurrence of the man. And hence the text in Genesis speaks as fully of the virgin state of the person from whom Christ, according to the flesh, should come, as that in the prophet, or this in the evangelist. According to the original promise there was to be a "seed," a human being, who should destroy sin; but this "seed," or human being, must come from the woman *ALONE*; and no woman *ALONE* could produce such a human being without being a virgin. Hence "a virgin shall bear a son," is the very spirit and meaning of the original text, independently of the illustration given by the prophet; and the *fact* recorded by the evangelist is the proof of the whole. But how could that be a "sign" to Ahaz which was to take place so many hundreds of years after? I answer, the meaning of the prophet is plain: not only Rezin and Pekah should be unsuccessful against Jerusalem at that time—which was the fact—but Jerusalem, Judea, and the house of David should be both preserved, notwithstanding their depressed state, and the multitude of their adversaries, till

nel, which being interpreted is, God with us. **24** Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: **25** And knew her not till she had brought forth

ε Exod. 13. 2; Luke 2. 7. 21.

the time should come when a VIRGIN *should* "bear a son." This is a most remarkable circumstance: the house of David could never fail till a virgin should conceive and bear a son: nor did it; but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed; and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail—the kingdom and house of David have failed; the "virgin," therefore, must have brought forth her son; and this son is Jesus, the Christ. Thus Isaiah and Matthew concur; and facts the most unequivocal have confirmed the whole! Notwithstanding what has been said above, still it may be asked, In what sense could this name *Immanuel* be applied to Jesus Christ if he be not truly and properly GOD? Could the Spirit of truth ever design that Christians should receive him as an *angel* or a *mere man*, and yet, in the very beginning of the gospel history, apply a character to him which belongs only to the Most High God? Surely *no*. In what sense, then, is Christ GOD with us? Jesus is called *Immanuel*, or *God with us*, in his *incarnation*—God united to our nature—*God with man*—God in man.

25. Her firstborn son—Τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. That Mary might have had other children any person may reasonably and piously believe; that she had others, many think exceedingly probable, and that this text is at least an indirect proof of it. The virginity of Mary, previously to the birth of Christ, is an article of the utmost consequence to the Christian system; and therefore it is an article of faith. The question respecting her perpetual virginity is of no consequence; and the learned labour spent to prove it has produced a mere castle in the air. The thing is possible, but scarcely probable; and it never has been, and never can be, proved either way. **He called his name JESUS**—This name was given by the command of God, (see verse 16,) and was imposed on Christ when eight days old; for then, according to the Jewish law, he was circumcised. [As his circumcision was the first public recognition of a Jewish male child, so it was necessary that at that ceremony a name should be given to him by which he would ever afterward be identified.] The state of the royal family of David, the circumstances of the holy virgin and her spouse Joseph, the very remarkable prophecy of Isaiah, the literal and circumstantial fulfilment of it, the names given to our blessed Lord, the genealogical scroll of the family, etc., etc., are all so many proofs of the wisdom, goodness, and providence of God. Every occurrence seems, at first view, to be abandoned to fortuitous influence, and yet the result of each shows that God managed the whole. These circumstances are of the greatest importance;

•her firstborn son: and he called his name JESUS

CHAPTER II.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king,

α Luke 2. 4. 6. 7.

nor can the Christian reader reflect on them without an increase of his faith and his piety.

NOTES ON CHAPTER II.

1. Bethlehem of Judea—This city is mentioned in Judges xvii, 7, and must be distinguished from another of the same name in the tribe of Zebulun. (Josh. xix, 15.) It is likewise called *Ephrath*, (Gen. xlviii, 7,) or *Ephratah*, (Mic. v, 2,) and its inhabitants Ephrathites. (Ruth i, 2; 1 Sam. xvii, 12.) It is situated on the eastern declivity of a hill, about six miles from Jerusalem. *Beth-lechem*, in Hebrew, signifies *the house of bread*. **In the days of Herod the king**—This was HEROD, improperly denominated the GREAT, the son of Antipater, an Idumean; he reigned thirty-seven years in Judea, reckoning from the time he was created king of that country by the Romans. Our Lord was born in the last year of his reign; and at this time the sceptre had literally departed from Judah, a *foreigner* being now upon the throne.

[HEROD, called the Great, (mentioned Matt. ii, 1, *et seq.*, and Luke i, 5; also referred to, Acts xxiii, 35,) was the son of Antipater, an Idumean, whom Julius Cæsar made procurator of Judea about B. C. 47. Nearly forty years later Judea was constituted a kingdom by the Roman government, and given to Herod, and he was able to hold his place till his death, which occurred about a year after the birth of Christ. Of his ten wives, only the first five bore him any children whose names enter into the history of their times; of the last two, not even the names are known. DORIS, his first wife, was an Idumean, whom he married while yet in private life. She was the mother of Antipater, who was for a long time his father's prospective heir and successor to the throne; but who was put to death by his father only a few days before his own death. It does not appear that he left any children. MARIAMNE, Herod's second wife, was granddaughter of Hyrcanus, and the last representative of the Asmonean dynasty. She bore him two sons, Aristobulus and Alexander, and two daughters. She was put to death by her husband in a fit of jealousy, and near the end of Herod's lifetime the two sons were also put to death, having been detected in a conspiracy to seize the government. MARIAMNE, (second of the name,) Herod's third wife, was the daughter of Simon the high priest. She was the mother of Herod Philip, the first husband of Herodias, who was the daughter of Aristobulus and mother of that Salome whose name is associated with the murder of John the Baptist. This Herodias, without a lawful separation from her first husband, became the wife of her husband's half-brother Herod Antipas, the tetrarch of Galilee. MALTHECE, his fourth wife, was a Samaritan. She had for sons Herod Antipas (named above) and Archelaus, who succeeded his father at Jerusalem. CLEOPATRA, (of Jerusalem,) Herod's fifth wife, bore him two sons—Herod, king of Chalcis, of whom very little is known, and Philip, who afterward married Salome, the notorious daughter of Herodias. ARISTOBULUS, Herod's second son, married Berenice,

behold, there came wise men from the east to Jerusalem, **2** Saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

3 When Herod the king had heard these

b Gen. 10. 30; 25. 6; 1 Kings 4. 30.—c Luke 2. 11.—d Num. 24. 17; Isa. 60. 3.

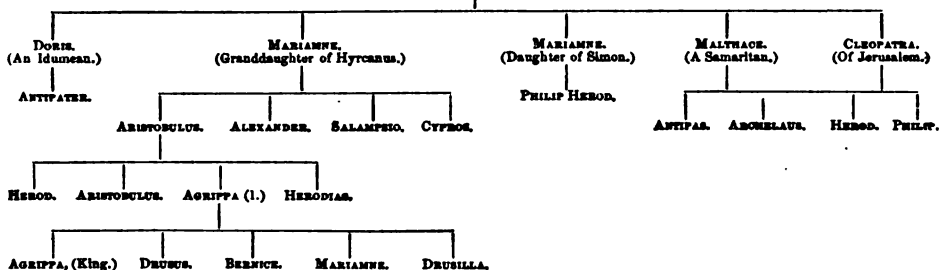
granddaughter of Salome, his father's sister, who bore him, besides Herodias, Agrippa, who married Cypros, great granddaughter of Antipater, (Herod's father,) and he (Agrippa I.) had among his chil-

things, "he was troubled, and all Jerusalem with him. **4** And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. **5** And they said unto him, In Bethlehem of Judea: for thus it is

e Prov. 21. 1, 2.—f 2 Chron. 36. 14.—g 2 Chron. 34. 13; 1 Mac. 6. 42; 7. 12.—h Mal. 2. 7.

dren "King" Agrippa, (Acts xvi, *passim*.) Bernice, (Acts xxv, 13, xxvi, 30,) and Drusilla, (Acts xxiv, 24,) the wife of Felix. (Acts xxiii, 24, *et seq.*; xxiv.)]

GENEALOGICAL TABLE OF THE FAMILY OF HEROD THE GREAT.
HEROD THE GREAT.



Came wise men from the east—Or, *Magi came from the eastern countries*. "The Jews believed that there were prophets in the kingdom of Saba and Arabia, who were of the posterity of Abraham by Keturah; and that they taught in the name of God what they had received in tradition from the mouth of Abraham."—*Whitby*. That many Jews were mixed with this people there is little doubt; and that these eastern "magi," or philosophers, astrologers, or whatever else they were, might have been originally of that class, there is room to believe. These, knowing the promise of the Messiah, were now, probably, like other believing Jews, waiting for the Consolation of Israel. It is very probable that the ancient Persians, who were considered as worshippers of fire, only honoured it as the symbolical representation of the Deity; and, seeing this unusual appearance, might consider it as a sign that the God they worshipped was about to manifest himself among men. Therefore they say: "We have seen his star . . . and are come to worship him;" but it is most likely that the Greeks made their μάγοι, *magi*, which we translate "wise men," from the Persian *mogh*, and *moghan*, which a very eminent Persian lexicon explains as a *worshipper of fire*. Probably the persons mentioned by the evangelist were a sort of astrologers of Jewish extraction who lived in Arabia Felix, and, for the reasons above given, came to worship their new-born Sovereign.

2. We have seen his star—Having discovered an unusual luminous appearance or meteor in the heavens—supposing these persons to have been Jews, and knowing the prophecies relative to the redemption of Israel—they probably considered this to be the "Star" (Num. xxiv, 17) mentioned by Balaam. In the east—'Εν τῇ ἀνατολῇ, *at its rise*. 'Ανατολή and ὄσμη are used in the New Testament for east and west. To worship him—Or, To do him homage; προσκυνῆσαι αὐτῷ. The word was used to express both civil and religious reverence. As to what is here called a *star*, some make it a me-

teor; others, a luminous appearance like an *aurora borealis*; others, a *comet*! There is no doubt the appearance was very striking; but it seems to have been a simple meteor provided for the occasion. (See on verse 9.)

3. When Herod . . . heard these things, he was troubled—Herod's consternation was probably occasioned by the agreement of the account of the magi with an opinion predominant throughout the East, and particularly in Judea, that some great personage would soon make his appearance for the deliverance of Israel from their enemies, and would take upon himself universal empire.

4. The chief priests—Not only the high priest for the time being, and his deputy, with those who had formerly borne the high priest's office; but also the chiefs or heads of the twenty-four sacerdotal families, which David distributed into so many courses. Josephus calls them by the same name as do the writers of the New Testament. The word is used in the singular, in this last sense, for a *chief of the priests*. (Acts xix, 14.) **Scribes**—The word ἱερογγραφεύς, in the Septuagint, is used for a political officer, whose business it was to assist kings and civil magistrates, and to keep an account in writing of public acts and occurrences. The word is often used by the LXX for a man of learning, especially for one skilled in the Mosaic law; and in the same sense it is used by the New Testament writers. "Scribe" is therefore to be understood as always implying a man of letters or learning, capable of instructing the people. See *McClintock & Strong's Cyclopædia*, word SCRIBE. The word is also used (Acts xix, 35) for a civil magistrate at Ephesus, probably such a one as we would term *recorder*. It appears that Herod at this time gathered the whole Sanhedrin, in order to get the fullest information on a subject by which all his jealous fears had been alarmed.

5. In Bethlehem of Judea: for thus it is written by the prophet—See notes on verse 1.

written by the prophet. **6** And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel. **7** Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. **8** And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. **10** When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped

him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. **12** And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. **13** And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him. **14** When he arose, he took the young child and his mother by night, and departed into Egypt: **15** And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that

Micah 5. 2; John 7. 42; Luke 2. 4.—*Rev.* 2. 27.—*Or. feed.*—*Ps.* 2. 1, etc.; *Act.* 1. 23, etc.

6. And thou Bethlehem, in the land of Judah.—To distinguish it from Bethlehem in the tribe of Zebulun. (Josh. xix, 15. See on verse 1.) **Art not the least.**—In Micah v, 2, the passage reads “though thou be little.” The Codex Beza reads, *Art thou not the least?* which sufficiently harmonizes the prophet and the evangelist. **Among the princes of Judah.**—In Micah v, 2, it is *the thousands of Judah*. There is much reason to believe that each tribe was divided into small portions called *thousands*, as in England certain small divisions of counties are called *hundreds*. Now, these “thousands” being petty governments, Matthew renders them by the word *ἡγεμόναι*, because the word princes or governors was more intelligible in the Greek tongue than “thousands,” though in this case they both signify the same. **Shall rule my people Israel.**—*Ὁστίς ποιᾷται*. As a shepherd rules, defends, and feeds his flock. This form of language probably originated from the pastoral employment which kings and patriarchs exercised in the times of primitive simplicity; and it might particularly refer to the case of David, the great type of Christ, who was a keeper of his father’s sheep before he was raised to the throne of Israel. Among the ancient Greeks *ποιμῆν* signified both shepherd and king; and *ποιμαίνω* to feed and to rule.

8. That I may come and worship him also.—This, of course, was only a device to find out the child, that he might murder him. **Stood over where the young child was.**—It would thus seem to have been a simple luminous meteor in a star-like form, and at a very short distance from the ground, otherwise it could not have determined the place where the child lay. But the fancy early became current that the luminous appearance which had hitherto directed them now encompassed the head of the child; and probably this gave the first idea to the ancient painters of representing Christ in the manger with a glory surrounding his head.

11. They presented unto him gifts.—The people of the East never approach the presence of kings and great personages without a *present* in their hands. They offered him the things which were in most esteem among themselves, and which were productions of their own country.

1 Kings 19. 2; chap. 21. 19; Job 5. 12; Isa. 44. 25.—*Or. offered;* *Ps.* 72. 10; *Isa.* 60. 6.—*p* Chap. 1. 30.—*g* Hos. 11. 1.

13. Flee into Egypt.—Many Jews had settled in Egypt; not only those who had fled thither in the time of Jeremiah, (Jer. xlviii,) but many others who had settled there also on account of the temple which Onias IV. had built at Heliopolis. Those who could speak the Greek tongue enjoyed many advantages in that country: besides, they had the Greek version of the Septuagint, which had been translated nearly 300 years before this time. Egypt was now a Roman province, and the rage of Herod could not pursue the holy family to this country. The apocryphal Gospel of the Infancy, which pretends to relate all the acts of Jesus and Mary while in Egypt, is a piece of gross superstition, having nothing to entitle it to a shadow of credibility.

15. Out of Egypt have I called my son.—This is quoted from Hosea xi, 1, where the deliverance of Israel is referred to. But as that deliverance was extraordinary, it is very likely that it had passed into a proverb, so that “Out of Egypt have I called my son,” might have been used to express any signal deliverance. I confess, I can see no other reference it can have to the case in hand, unless we suppose—which is possible—that God might have referred to this future bringing up of his son Jesus from Egypt under the type of the past deliverance of Israel from the same land.

16. Slew all the children.—[This act was in perfect agreement with Herod’s character and methods of action. The ambition of his life was to establish his own dynasty in Judea, and he was, therefore, morbidly jealous of any rival pretender to kingship among the Jews. The prevalent expectation among the Jews of the coming of their Messiah to re-establish the throne and kingdom of David, quite naturally made him very sensitive to the declaration of the magi, and led him at once to seek to compass the destruction of the supposed newborn “King of the Jews.” Dean Alford’s remarks on this passage are judicious and altogether satisfactory. He says: “Josephus makes no mention of this slaughter; nor is it likely that he would have done. Probably no great number of children perished in so small a place as Bethlehem and its neighbourhood. The modern objection to this narrative may be answered best by remembering the

were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. **17** Then was fulfilled that which was spoken by 'Jeremy the prophet, saying, **18** In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, **20** Saying, Arise, and take

r Jer. 31. 15.—*s* Chap. 8. 13; Luke 2. 39.

monstrous character of this tyrant. He had marked the way to his throne, and his reign itself, with blood; had murdered his wife and sons, and was likely enough, in blind fury, to have made no inquiries, but given the savage order at once. Besides, there may have been a reason for not making inquiry, but rather taking the course which he did.]

18. In Rama was there a voice heard—These words, quoted from Jer. xxxi, 15, were originally spoken concerning the captivity of the ten tribes; but are here elegantly applied to the murder of the innocents at Bethlehem. As if he had said, Bethlehem at this time resembled Rama; for as Rachel might be said to weep over her children which were slaughtered or gone into captivity; so, in Bethlehem, the mothers lamented bitterly their children, because they were slain.

20. They are dead—Both Herod and Antipater his son; though some think the plural is here used for the singular, and that the death of Herod alone is intended. But as Herod's son, Antipater, had been heir apparent to the throne, and he had cleared his way to it by procuring the death of his brothers, Aristobulus and Alexander, he is probably alluded to here, as, doubtless, he entered into his father's designs. "THEY are dead"—Antipater was put to death, by his father's command, five days before this execrable tyrant went to his own place.

22. When he heard that Archelaus did reign—[Herod (the Great) died at Jericho, of a dreadful disease, in the seventieth year of his age, and the thirty-eighth of his reign, (A. U. C. 750.) Archelaus, his son by Malthace, his fourth wife, was brought up at Rome, was appointed his successor, in part, with the title of ethnarch, (provincial governor,) having allotted to him Idumea, Judea, and Samaria, while the rest of his father's dominions were divided between his brothers, Philip and Antipas. In the ninth year of his government Archelaus was de-throned and banished to Vienne, in Gaul.] **He turned aside into the parts of Galilee**—Here Herod Antipas governed, who is allowed to have been of a comparatively mild disposition. He was, besides, in a state of enmity with his brother, Archelaus, which was a most favourable circumstance to the holy family.

23. That it might be fulfilled which was spoken by the prophets—It is difficult to ascertain by what prophets this was spoken. The margin usually refers to Judges xiii, 5, where the angel, foretelling the birth of Samson, says, "No razor shall come on his head: for the child shall be a Nazarite (*nezir*) unto God from the womb." The second passage usually referred to is Isaiah xi. 1: "There shall come forth a rod out of the stem of

the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. **21** And he arose, and took the young child and his mother, and came into the land of Israel. **22** But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: **23** And he came and dwelt in a city called 'Nazareth: that it might be fulfilled "which was spoken by the prophets, He shall be called a Nazarene.

t John 1. 45.—*u* Judges 18. 5; 1 Sam. 1. 11.

Jesse, and a branch (*netser*) shall grow out of his roots." That this refers to Christ there is no doubt. Jeremiah (xxiii, 5) is supposed to speak in the same language: "I will raise unto David a righteous Branch:" but here the word is נֶזֶר, *temach*, not נֶזֶר, *netser*; and it is the same in the parallel places,

Zech. iii, 8; vi, 12; therefore these two prophets cannot be referred to; but the passages in Judges and Isaiah may have been in the eye of the evangelist, as well as the whole institution relative to the Nazarite, (נֶזִיר, *nezir*.) delivered at large, Num.

vi. As the Nazarite was the most pure and perfect institution under the law, it is possible that God intended to point out by it not only the perfection of our Lord, but also the purity of his followers. And it is likely that, before St. Matthew wrote this Gospel, those afterward called Christians bore the appellation of Nazarites, or Nazoreans. Leaving the spiritual reference out of the question, the Nazarene or Nazorean here may mean simply an inhabitant of Nazareth; as Galilean does a person or inhabitant of Galilee. The evangelist evidently designed to state, that neither the sojourning at Nazareth nor our Lord being called a Nazarene were fortuitous events, but were wisely determined and provided for in the providence of God; and therefore foretold by inspired men, or fore represented by significant institutions. [I leave it, therefore, as an unsolved difficulty.—*Alford*.]

[St. Matthew's method of making and applying quotations from the Old Testament scriptures was, it is evident, less exact than that of the other evangelists, and much less so than is deemed necessary by later writers. He finds Messianic predictions, not only where they are set forth in the literal and primary sense of the language employed by the sacred writers, but also where there is a *spiritual* fulfilment or verification in the Gospel of some Old Testament event or statement: and still further, where there was only a similarity of facts; and last of all, and emphatically, where certain events mentioned in the Old Testament seem to be accomplished in a larger and higher sense in the things recorded in the New Testament.] [But while the language of the older scriptures are thus used by way of accommodation, they are never made to contradict the literal or original sense, but rather to develop from it a depth of meaning that hitherto had not been detected.—*Alford*.] [And who will venture to say that the Holy Spirit has not a right, in any subsequent period, to explain and illustrate his own meaning, by showing that it had a greater exten-

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness of Judea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, 4 The voice of one crying in the wilderness,

a Mark 1. 4, 15; Luke 3. 2, 3; John 1. 28. — b Joshua 14. 10. — c Dan. 2. 44; chap. 4. 17; 10. 7. — d Isa. 40. 3; Luke 3. 4; John

sion in the divine mind than could have been then perceived by men? And has He not a right to add to what he has formerly said, if it seem right in his own sight? Is not the whole of the New Testament an addition to the Old, as the apostolic epistles are to the narrative of our Lord's life and acts as given by the evangelists? — *Watson.*]

NOTES ON CHAPTER III.

1. **John the Baptist**—John, surnamed the Baptist, (ὁ βαπτιστής, *the baptizer*), the son of a priest named Zacharias and his wife Elisabeth, was born about A. M. 3999, and about six months before our blessed Lord. (See Luke, chap. i.) For his fidelity in reproving Herod (Antipas) for his incest with Herodias, his brother (Herod) Philip's wife, he was cast into prison. He was at last beheaded at her instigation, and his head given as a present to Salome her daughter, who by her dancing had highly gratified Herod, the paramour of her incestuous mother. His ministry was short; for he did not commence it until a few months before the baptism of Jesus, and he appears to have been put to death in the 27th or 28th year of the Christian era. **Came . . . preaching**—κηρύσσων, *proclaiming*, as a herald. See note at the end of this chapter. "The verb κηρύσσειν is applied to those who, in the streets, fields, and open air, lift up their voice, that they may be heard by many, and proclaim what has been committed to them by regal or public authority; as the *kerykx* among the Greeks, and the *precones* among the Romans." — *Rosenmüller.* **The wilderness of Judea**—The region of rough and rocky hills on the west side of the Dead Sea. It was not strictly a desert, but was thinly peopled, and was used as a pasture for flocks. In later times it became the resort of monks and hermits. But John's manner of life gives no countenance to the eremite or hermit's life.

2. **Repent**—μετανοεῖτε. This was the matter of the preaching. The verb μετανοεῖν signifies, that after hearing such preaching the sinner is led to understand that the way he has walked in was the way of misery, death, and hell. [It was used by the Baptist in the Old Testament sense of *turning to God as his people*, from the spiritual idolatry and typical adultery in which the faithless among the Jews were involved.—*Alford.*] Repentance implies that a measure of divine wisdom is communicated to the sinner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions, and inclinations are changed; and that, in consequence, there is a total change in his conduct. [All this may quite naturally be attended with deep anguish of soul because of sin, and of dread of its consequences, but these are not of the substance of repentance.] A true penitent has that sorrow which leads to the forsaking of sin, not only because it has been ruinous to his own soul, but because it has been offensive to God. **The kingdom of heaven is at hand**—Referring to the prophecy

• Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jor-

1. 23. — c Luke 1. 76. — f Mark 1. 6. — g 2 Kings 1. 8; Zech. 13. 4. — h Lev. 11. 22. — i 1 Sam. 14. 25, 26. — k Mark 1. 5; Luke 3. 7.

of Daniel, (chap. vi, 13, 14,) where the reign of Christ among men is expressly foretold. This phrase, and "the kingdom of God," mean the same thing, namely, the dispensation of infinite mercy, and manifestation of eternal truth, by Christ Jesus, producing the true knowledge of God, accompanied with that worship which is pure and holy, worthy of that God who is its institutor and its object. [The "kingdom of heaven" appears as a kingdom always existing—established among fallen men contemporaneously with the first announcement of the Gospel—typically represented in the Mosaic theocracy—bestowed by Christ essentially complete in its conception—since then secretly advancing in the souls of men—destined to final conquest over every thing, and to penetrate harmoniously all forms, both of outward and inward life, throughout the creation.—*Olahausen.*]

3. **The voice of one crying in the wilderness**—The idea is taken from the practice of Eastern monarchs, who, whenever they entered upon an expedition, or took a journey through a desert country, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations were called by the Latins *stratores*. The Jewish Church was that desert country, to which John was sent to announce the coming of the Messiah. It was destitute at that time of all religious cultivation, and of the spirit and practice of piety; and John was sent to prepare the way of the Lord by preaching the doctrine of repentance. The desert is therefore to be considered as affording a proper emblem of the rude state of the Jewish Church, which is the true "wilderness" meant by the prophet, and in which John was to prepare the way of the promised Messiah. For the meaning of the word "John," see the note on Mark i, 4.

4. **His raiment of camel's hair**—A sort of coarse or rough covering, which, it appears, was common to the prophets. (Zech. xiii, 4.) In such a garment we find Elijah clothed. (2 Kings i, 8.) And as John had been designated under the name of this prophet, (Mal. iv, 5,) whose spirit and qualifications he was to possess, (Luke i, 17,) he took the same habit, and lived in the same state of self-denial. **His meat was locusts**—Ἀκρίδες. Ἀκρίς may either signify the insect called the locust, which still makes a part of the food in the land of Judea, or the top of a plant. Many eminent commentators are of the latter opinion; but the first is the most likely. **Wild honey**—Such as he got in the rocks and hollows of trees, and which abounded in this part of Judea. (See 1 Sam. xiv, 26.) It is most likely that the dried locusts, which are an article of food in the Asiatic countries to the present day, were fried in the honey, or compounded in some manner with it.

5. **Then went out to him . . . Jordan**—[Τότε ἐξεπορεύετο πρὸς αὐτὸν, κ. τ. λ. Not only all Jeru-

dan, 6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to

come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto

1 Acts 19. 4, 18.—m Chap. 12. 84; 28. 83; Luke 3. 7, 8, 9.—n Rom. 8. 9; 1 Thess. 1. 10.

o Or, *answerable to amendment of life.*—p John 8. 33, 39; Acts 13. 26; Rom. 4. 1, 11, 16.

salem, and the surrounding country, but also some from Perea, Samaria, Galilee, and Gaulonitis are here included. Evidently John's preaching awakened a very deep and wide spread interest.]

6. **Were baptized**—[The place of John's baptizing was doubtless at one of the fords of the Jordan, not far from Jericho, and thus in the great eastern line of travel as the people came to the feast.—ANDREWS'S *Life of Our Lord*.] In what form baptism was originally administered has been deemed a subject worthy of serious dispute. Were the people, dipped or sprinkled? for it is certain βάπτω and βαπτίζω mean both. They were all dipped (immersed) say some. Can any man suppose that it was possible for John to dip so great a multitude as evidently came to him? There are also other serious difficulties in the way of this conclusion. But suppose these were dipped, (which I think it would be impossible to prove,) does it follow that, in all regions of the world, men and women must be dipped in order to be evangelically baptized? Those who are dipped or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized; those who are washed or sprinkled with water in the name of the Father, and of the Son, and of the Holy Ghost, I believe to be equally so; and the repetition of such a baptism I believe to be profane. After all, it is the thing signified, and not the mode, which is the essential part of the sacrament. (See the note on Mark x, 16.) [When men were admitted to the Jewish Church as proselytes from another faith, three rites were performed—circumcision, baptism, and oblation; when women, two, baptism and oblation. The baptism was administered in the daytime by immersion; and while standing in the water the proselyte was instructed in certain portions of the Law. The whole families, including infants, were baptized. It is most probable that John's baptism, in outward form, resembled that of proselytes.—*Alford*.]

Confessing their sins—Ἐξομολογούμενοι, *earnestly acknowledging that their sins were their own*: and thus taking the whole blame upon themselves, and laying nothing to the charge of God or man. This is essential to true repentance; and, till a man take the whole blame on himself he cannot feel the absolute need he has of casting his soul on the mercy of God, that he may be saved. [Antiquity, outside of the Jewish world, had no conception of what we call SIN. There is no word in Greek for what we mean by it; the expression for it (*ἁμαρτία*) is synonymous with physical evil. . . . The Roman was as free from having any conception of *sin* as the Greek.—*Geikie*.]

7. **Pharisees**—A very numerous sect among the Jews, who, in their origin, were very probably a pure and holy people. It is likely that they got the name of Pharisees, that is, Separatists, (from פָּרָשִׁי, *pharush*, to separate,) from their separating

themselves from the pollution of the Jewish national worship; and hence, the word in the Anglo-

Saxon version is *rundon-halzan*, holy persons who stand apart, or by themselves; but in process of time, like all religious sects and parties, they degenerated; they lost the spirit of their institution, they ceased to recur to first principles, and had only the form of godliness when Jesus Christ preached in Judea; for he bore witness that they did make the outside of the cup and platter clean—they observed the rules of their institution but the spirit was gone. **Sadducees**—A sect who denied the existence of angels and spirits, consequently all divine influence and inspiration, and also the resurrection of the dead. The Sadducees of that time were the Materialists and Deists of the Jewish nation. When the sect of the Pharisees arose cannot be distinctly ascertained; but it is supposed to be some time after the Babylonish captivity. The sect of the Sadducees were the followers of one Sadok, a disciple of Antigonus Socheus, who flourished about three centuries before Christ. There was a third sect among the Jews, called the Essenes, or Essenians, of whom I shall have occasion to speak on chap. xix, 12. [For a fuller discussion of the two leading Jewish sects see SMITH'S *Biblical Dictionary* and also *M'Clintock & Strong's Cyclopædia*.] **O generation of vipers**—Ἐννύματα ἐχιδνῶν. A terribly expressive speech! A serpentine brood from a serpentine stock. As their fathers were, so were they, children of the wicked one. This is God's estimate of a *sinner*, whether he wade in wealth or soar in fame. **Who hath warned you**—Ἰνδιδεξεῖν. Do not begin to trifle with your convictions by thinking that, because you are descendants of Abraham, therefore you are entitled to God's favour; God can, out of these stones, (pointing, probably, to those scattered about in the desert or pebbles on the beach of Jordan, which he appears to have considered an emblem of the Gentiles,) raise up a faithful seed, who, though not natural descendants of your excellent patriarch, yet shall be his worthy children, as being partakers of his faith and friends of his God. (See on Luke vi, 47.) **Wrath to come**—Μελλούσης ὀργῆς. It was the prevailing opinion among the Jews that troublous times would accompany the appearance of the Messiah. John was now speaking in the true character of a prophet, and foretelling the wrath soon to be poured on the Jewish nation.

10. **And now also the axe is laid**—Or, *Even now the axe lieth*. As if he had said, There is not a moment to spare; God is about to cut off every impenitent soul; you must therefore either turn to God *immediately*, or be utterly and finally ruined. The Jewish nation is the tree, and the Romans the axe, which, by the just judgment of God, was speedily to cut it down. It has been well observed that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment that he may deliver his blows more powerfully, and that his work may be quickly performed. For about sixty years before the coming of Christ this axe had been

the root of the trees; ^atherefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. **11** ^bI indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: ^che shall baptize you with the Holy Ghost, and with fire: **12** ^dWhose fan is in his hand, and he will thoroughly purge his floor, and

gather his wheat into the garner; but he will ^eburn up the chaff with unquenchable fire.

13 ^fThen cometh Jesus ^gfrom Galilee to Jordan unto John, to be baptized of him. **14** But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? **15** And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he

^a Chap. 7, 19; Luke 13, 7, 9; John 15, 6. — ^b Mark 1, 8; Luke 3, 16; John 1, 15, 26, 33; Acts 1, 5, 11, 16; 19, 4. — ^c Isa. 4, 4; 44, 3;

Mal. 3, 2; Acts 2, 8, 4; 1 Cor. 12, 13. — ^d Mal. 3, 2. — ^e Mal. 4, 1; chap. 13, 30. — ^f Mark 1, 9; Luke 3, 21. — ^g Chap. 2, 22.

lying at the foot of the Jewish tree, Judea having been made a province to the Roman empire from the time that Pompey took the city of Jerusalem. But as the country might be still considered as in the hands of the Jews, though subject to the Romans, and God had waited on them now nearly ninety years from the above time, giving opportunity to bring forth fruit, and none was yet produced; he kept the Romans as an axe lying at the root of this tree, who were ready to cut it down the moment God gave them the commission.

11. But he that cometh after me—Or, *is coming after me*. Jesus Christ began his ministry when he was thirty years of age, (Luke iii, 23,) which was the age appointed by the Law. (Num. iv, 3.) John the Baptist was born about six months before Christ; and, as he began his public ministry when thirty years of age, then this coming after refers to six months after the commencement of John's public preaching, at which time Christ entered upon his. **Whose shoes I am not worthy to bear**—This saying is expressive of the most profound humility and reverence. To put on, take off, and carry the shoes of their masters was, not only among the Jews but also among the Greeks and Romans, a token of slaves. [It was also sometimes done as a token of voluntary and willing service to the person for whom the service was rendered. By this figure John signified his own relations to Christ.] **With the Holy Ghost, and with fire**—That the influences of the Spirit of God are here designed needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the heart. Outward precepts, however well they might describe, could not produce inward spirituality. This was the province of the Spirit of God and of him alone, therefore he is represented here under the similitude of fire, because he was to illuminate and purify the soul, penetrate every part, and assimilate the whole to his own nature. (See on John iii, 5.) [The baptism of fire was literally accomplished on the day of Pentecost. The double symbolic reference, (Mark ix, 48, 49,) as purifying the good and consuming the evil, though illustrated by these verses, is hardly to be pressed into the interpretation of *pyr* (fire) in this verse, the prophecy here being solely of that higher and more perfect baptism to which that of John was a mere introduction.—*Alford*.]

12. Whose fan is in his hand—The Romans are here termed God's "fan," as in verse 10 they were called his "axe," and in xxii, 7, they are termed his "troops" or "armies." [Here is another figure of judgment, showing, in even a more striking manner than the preceding, the necessity and propriety of such judgment. The theocracy is the husbandry of God. But if the wise husbandman removes from his garden all such trees as merely cumber the ground, much more will he, in harvest-time,

separate on the threshing floor the wheat from the chaff, and deal with each according to the rules of husbandry. But the theocracy, or kingdom of God, is with great propriety represented as God's special field, of which both the sowing and the harvest are his. (Matt. xiii, 3.) The (winnowing) *fan*, (*πτύον*), which is the instrument for the separating or purging, is the word, or the preaching of the Gospel. The *threshing floor* (*τὴν ἄλωνα*) was a circular space, beaten down or paved, on the farm. The corn was either trodden by oxen or crushed by means of a threshing sledge drawn by oxen. The purging (*διακαθαρίει*, *thorough cleansing*) of the threshing-floor (metonymy for its contents) is effected by separating, after the threshing, the wheat and the chaff. **The wheat**—*τὸν σῖτον*, *grain, corn*—the true believers, made such by God's husbandry. **The garner**—*Ἀποθήκην*, *granary, storehouse*, the kingdom of God; first the Church on earth and then the heavenly inheritance. **The chaff**—*τὸ ἄχυρον*, the straw broken up by the threshing, the whole refuse of God's husbandry. In Palestine this chaff was used for fuel, or it was burned up to get it out of the way. **Unquenchable**—[*Ἀσβέστω*, *not to be quenched*; when the fiery judgment begins, it continues without interruption till the unquenchable fire of Gehenna is kindled.—*Lange*.]

14. John forbade him—*Earnestly and pressing*ly opposed him; this is the proper import of the words *διεκώλυεν αὐτὸν*. I have observed that *διὰ* in composition most frequently, if not always, strengthens the signification in classic authors.

15. To fulfil all righteousness—That is, *every righteous ordinance*; so I think the words *πᾶσαν δικαιοσύνην* should be translated; and so our common version renders a similar word in Luke i, 6. The following passage, quoted from Justin Martyr, will doubtless appear a strong vindication of this translation: "Christ was circumcised, and observed all the other ordinances of the law of Moses, not with a view to his own justification, but to fulfil the dispensation committed to him by the Lord, the God and Creator of all things." [The obvious inference from the baptism which John administered, and to which Jesus was about to submit, seemed so strange to the Baptist that he shrunk from it. Jesus removed these objections by simply referring to the requirements of righteousness; by which our Lord must have meant the Levitical consequences of John's prophetic mission. . . . The great object was simple obedience.—*Lange*.] The Septuagint uses this word often for the Hebrew *מִשְׁפָּט*, *mishpat*, *judgment, appointment*. And in Ezek. xviii, 19, 21, the person who *δικαιοσύνην καὶ ἔλεος πεποιήκε*—*hath done righteousness and mercy*—is he who sacredly attended to the performance of all the religious ordinances mentioned in that chapter, and performed them in the genuine spirit of mercy. But was this an ordinance? Undoubtedly baptism

suffered him. **16** * And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: **17** * And, lo, a voice from heaven, saying,

α Mark 1. 10.—γ Isaiah 11. 2; 42. 1; Luke 3. 22; John 1. 33. 33.—s John 12. 28.—α Paulin 2. 7; Isaiah 42. 1; chapter 12. 13; 17. 5; Mark 1. 11; Luke 9. 35; Ephesians 1. 6; Colos-

was the initiatory ordinance of the Baptist's dispensation. As Christ had submitted to circumcision, which was the initiatory ordinance of the Mosaic dispensation, it was necessary that he should submit to this, which was instituted by no less an authority, and was the introduction to his own dispensation of eternal mercy and truth. And further: Our Lord represented the high priest, and was to be the high priest over the house of God; and as the high priest was initiated into his office by washing and anointing, so must Christ; and hence he was baptized, washed, and anointed by the Holy Ghost. Thus he fulfilled the righteous ordinance of his initiation into the office of high priest, and thus was prepared to make an atonement for the sins of mankind. [It cannot be supposed that Christ submitted to the baptism in the same sense, and for the same purpose, as others did; for we can find no possible connecting link between the sense of sin and the desire for purification and redemption felt by all ordinary applicants for the ordinance, and the conscious sinlessness of the Redeemer.—*Neander.*] **Then he suffered him—**Yielded to his request.

16. The heavens were opened unto him—[All this passed, not as a spectacle before the multitude, but was seen by Christ and John. (See John i, 32.) A vague and undefined emotion, awakened by the mighty working of the Spirit, may have pervaded the multitude . . . but the transaction itself was not seen by them . . . The opening of heaven is the revealing of the world of spirits to the spirit. Far as we ought to be from viewing the opening of the heavens materially, we should be just as far from considering it imaginary. For the Saviour this opening of heaven was an abiding one, and the stream thence down to him never ceased.—*Olshausen.*] This passage affords no mean proof of the doctrine of the Trinity. That three distinct persons are here represented there can be no dispute. 1) The person of Jesus Christ baptized by John in the Jordan. 2) The person of the Holy Ghost in a bodily shape (σωματικῶς εἶδεν, Luke iii, 22) "like a dove." 3) The person of the Father; the voice from heaven saying, "This is my beloved Son," etc.

17. In whom I am well pleased—Ἐν ᾧ εὐδόκησα, in whom I have delighted—though it is supposed that the past tense is here used for the present. (See the note on xvii, 5.) By this "voice" and descent of the Spirit the mission of the Lord Jesus was publicly and solemnly accredited, first of all to the Baptist, and afterward by his testimony to Christ as the Messiah. [The baptism of Jesus was the birth hour of Christianity. Crowds, sunk in national and spiritual degradation, thronged the banks of the Jordan, roused by the new Elias to a sense of their wants, but left to expectancy for their future satisfactions. They longed for a last needful word, but John was unable to add it. He could speak of the approach of the kingdom of

*This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

THEN was *Jesus led up of ^bthe Spirit into the wilderness to be tempted of the devil. **2** And when he had fasted forty days and

slans 1. 13; 2 Peter 1. 17.—α Mark 1. 12, etc.; Luke 4. 1, etc.—β See 1 Kings 18. 12; Ezekiel 3. 14; 8. 3; 11. 1. 24; 40. 2; 43. 5; Acts 8. 39.

God, but he was only its herald, and could not act as its head. The Messiah, who was to give it life and form, was yet to come. His (John's) was a mighty movement, with no adequate end; his converts a mighty host, without a watchword; his exhortations excited a deep yearning which they left unsatisfied. Such a spectacle must have stirred the soul of Jesus to its lowest depths. Even before his consecration as Messiah he must have pondered the condition of his people, and longed with all the love of his divine nature to heal their troubles. It must have been so even in Nazareth. The consecration at the Jordan only stamped with heavenly approval the purpose that had been ripening in his breast from his earliest years. We cannot think of one like Jesus, so profoundly religious and divinely compassionate, as at any time indifferent to the supreme question of the reconciliation of man to God. The days and nights passed in later years in solitary prayer, in the wilderness or in the mountains, were doubtless only the repetitions of far earlier communings with his Father, and with his own soul. But the divine certainty; the imperative signal that he should arise and gird himself to the mighty task of winning back the world to God; the awful summons, for which he waited with hushed stillness, he first read in the sights and revelations of the Jordan baptism. The heavenly consecration was the divine sanction of his long-cherished but dimly realized purpose. The accompaniments of his baptism made him the head of the new spiritual theocracy, and laid on him the burden of giving himself wholly to its establishment. —*GEIKIE'S Life and Words of Christ.*

NOTES ON CHAPTER IV.

1. Then was Jesus led up of the Spirit—This transaction appears to have taken place immediately after Christ's baptism; and this driving 'up of Christ was through the influence of the Spirit of God, that Spirit which had rested upon him in his baptism. **The wilderness—**The same, probably, in which John opened his mission. **To be tempted—**The first act of the ministry of Jesus Christ was a combat with Satan. [So engaging at once in the conflict of the "seed of the woman" with the "seed of the serpent." (Gen. iii, 17.) **Of the devil—**τὸ τοῦ διαβόλου. The "accuser," (Rev. xii, 10,) or "adversary;" (1 Tim. v, 14; 1 Pet. v, 8;) Satan. Not any human tempter or foe.—*Alford.*] See on verse 3.

2. And when he had fasted forty days—It is remarkable that Moses, the great lawgiver of the Jews, previously to his receiving the law from God, fasted forty days in the mount; that Elijah, one of the chief prophets, fasted also forty days; and that Christ, the giver of the New Covenant, should act in the same way. [Though the usages of the language of the New Testament do not make it absolutely certain that this fast was a complete abstinence from all food for forty days, yet there is no

forty nights, he was afterward a hungered. **3** And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. **4** But he answered and said, It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' **5** Then the devil taketh him up 'into the holy city, and setteth him on a pinnacle of the temple, **6** And saith unto him, If thou be the Son of God, cast thyself down: for it is

written, 'He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' **7** Jesus said unto him, It is written again, 'Thou shalt not tempt the Lord thy God.' **8** Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; **9** And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. **10** Then

c Deut. 8. 2.—d Neh. 11. 1, 18; Isa. 48. 2; 52. 1; chap.

27. 53; Rev. 11. 2.—e Psa. 91. 11, 12.—f Deut. 6. 16.

strong reason for doubting that it was so. The whole case was clearly exceptional, and, as in the cases of Moses and Elijah, in somewhat similar circumstances, the ordinary physical processes were suspended, and it was not till "afterward" that he was "a hungered." He was there intent on deep meditation and earnest prayer, and he was all this time coming up to the level of his newly recognised position, and in both his heart and his understanding he was becoming adapted to the requirements of his great mission. And, just at this point of uncompleted determinations, the adversary approached him with his powerful, though subtle, temptations, hoping to divert him from the right course. (See Alford.) [If we assign a symbolical character to the temptation, it may be asked whether the fasting was not also symbolical. But the fasting is immediately connected with the obviously historical fact of Christ's retirement. We conceive it thus: Christ, musing on the great work of his life, forgot the wants of the body. The mastery which his spirit had over the body prevented these wants asserting their power for a long time; but when they did it was all the more powerfully. It formed part of the trial and self-denial of Christ through his whole life, that, together with the consciousness that he was the Son of God, he combined the weakness and dependence of humanity. These affected the lesser powers of his soul, although they could never move his unchangingly holy will, and turn him to any selfish strivings.—*Neander*.]

3. And when the tempter—Ο πειράζων—This onset of Satan was made (speaking after the manner of men) judiciously: he came when Jesus, after having fasted forty days and forty nights, was hungry. Now as hunger naturally reduces the strength of the body, the mind gets enfeebled, and becomes easily irritated; and if much watching and prayer be not employed, the uneasiness which is occasioned by a lack of food may soon produce impatience, and in this state of mind the tempter has great advantages. (See note verse 11.) **If thou be the Son of God**—Or, a Son of God, υἱὸς ἐὶ τοῦ Θεοῦ. Υἱὸς is here, and in Luke iv, 3, written without the article; and therefore should not be translated *the* Son, as if it were ὁ υἱός, which is a phrase that is applicable to Christ as the Messiah; but, probably, whatever Satan might suspect, he did not fully know the person he tempted. **Command that these stones**—The meaning of this temptation is: "Distrust the divine providence and support, and make use of illicit means to supply thy necessities."

4. But by every word—Πᾶν means not only a word spoken, but also thing, purpose, appointment, etc. God purposes the welfare of his creatures—all his appointments are calculated to promote this end. Some of them may appear to man to have a

contrary tendency; but even abstinence itself, when used in consequence of a divine injunction, becomes a means of supporting that life which it seems naturally calculated to impair or destroy.

5. Pinnacle of the temple—It is very likely that this was what was called the στοῶν βασιλική, *the king's gallery*; which, as Josephus says, "deserves to be mentioned among the most magnificent things under the sun; for upon a stupendous depth of a valley, scarcely to be fathomed by the eye of him that stands above, Herod erected a gallery of a vast height, from the top of which if any looked down he would grow dizzy, his eyes not being able to reach so vast a depth." (*Ant* 1, xv, c. 11.)

6. Cast thyself down—Our Lord had repelled the first temptation by an act of confidence in the power and goodness of God; and now Satan solicits him to make [a presumptuous] trial of it. **He shall give his angels charge, etc.**—This is a mutilated quotation of Psa. xci, 11. The clause, to "keep thee in all thy ways," Satan chose to leave out, as quite unsuitable to his design. That God has promised to protect and support his servants admits of no dispute; but, as the path of duty is the way of safety, they are entitled to no good when they walk out of it. **In their hands they shall bear thee up**—This quotation, from Psa. xci, 11, may be a metaphor taken from a nurse's management of her child: in teaching it to walk she guides it along plain ground; but when stones or other obstacles occur, she lifts up the child and carries it over them, and then sets it down to walk again.

7. Thou shalt not tempt—To expose myself to any danger naturally destructive, with the vain presumption that God will protect and defend me from the ruinous consequences of my imprudent conduct, is to tempt God.

8. An exceeding high mountain, and sheweth him—If the words "all the kingdoms of the world," be taken in a literal sense, then this must have been a visionary representation, as the highest mountain on the face of the globe could not suffice to make evident even one hemisphere of the earth, and the other must, of necessity, be in darkness. Probably St. Matthew, in the Hebrew original, wrote הָאָרֶץ, *haarets*, which signifies *the world, the earth,*

and often the *land of Judea* only. What renders this more probable is, that at this time Judea was divided into the Roman province of Judea, under Pontius Pilate as governor, and two kingdoms or governments under two of the sons of Herod the Great, namely, Antipas and Philip: who are not only called ethnarchs and tetrarchs in the Gospels, but also *basileis, kings*, and are said *βασιλεύειν, to reign*.

9. If thou wilt fall down and worship me—As if he had said, "The whole of this land is now

said Jesus unto him, Get thee hence, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet,

g Deut. 6. 13; 10. 20; Josh. 24. 14; 1 Sam. 7. 3.—A Heb. 1. 14.
—1 Mark 1. 14; Luke 8. 20; 4. 14, 31; John 4. 43.—E Or,
delivered up.

under my government; do me homage for it, and I will deliver it into thy hand."

10. **Get thee hence**—Or, *behind me, behind me*. This is added by a multitude of the best MSS., Versions, and Fathers. This temptation savouring of nothing but diabolical impudence, Jesus did not treat it as the others, but, with divine authority, commanded the tempter to return to his own place. In the course of this trial it appears that our blessed Lord was tempted, 1) *To distrust*: "Command that these stones be made bread." 2) *To presumption*: "Cast thyself down." 3) *To worldly ambitions*: "All these will I give." 4) *To idolatry*: "Fall down and worship me," or, do me homage. There is, probably, not a temptation of Satan but is reducible to one or other of these four articles. See further remarks at the end of the chapter.

11. **Behold, angels came and ministered unto him**—That is, [perhaps,] brought that food which was necessary to support nature, [or in some other way gave him the support that he needed.]

13. **And leaving Nazareth**—Or, *entirely leaving Nazareth*, for so means *kai karathēnōn tēn Nazareth*. It seems that from this time our Lord made Capernaum his ordinary place of residence, probably because of its more central position; and utterly forsook Nazareth, because they had wholly rejected his word, and even attempted to take away his life. **Capernaum**—A city famous in the New Testament, but never mentioned in the Old. Probably it was one of those cities which the Jews built after their return from Babylon. It stood on the sea coast of Galilee, on the borders of Zabulon and Nephthalim, as mentioned in the text. This is called Christ's own city, (chap. ix, 1, etc.) and here, as a citizen, he paid the half shekel. (Chap. xvii, 24, 27.) Capernaum is well known to have been the principal scene of our Lord's miracles during the three years of his public ministry.

15. **Galilee of the Gentiles**—Or, *of the nations*. So called, because, mingled with its Israelitish population, were many Egyptians, Arabians, and Phœnicians. The Hebrew *Goyim*, and the Greek *ἔθνη*, signify *nations*; and in the Old and New Testaments mean those people who were not descendants of any of the twelve tribes. The word "Gentiles," from *gens*, a *nation*, signifies the same.

16. **The people which sat in darkness**—[This is a reference to what is, in the Authorized Version, the first verse of Isa. ix, 1. Lowth's translation of this passage reads:

"But there shall not hereafter be darkness in the land which was distressed.

In the former time he debased

saying, 15 'The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 'From that time Jesus began to preach, and to say, 'Repent: for the kingdom of heaven is at hand.

18 'And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net

1 Isa. 9. 1, 2.—m Isa. 42. 7; Luke 2. 32.—n Mark 1. 14, 15.
—o Chap. 8. 2; 10. 7.—p Mark 1. 16-18; Luke 5. 2.—
q John 1. 42.

The land of Zebulon and the land of Naphtali; But in the later time he hath made it glorious; Even the way of the sea, beyond Jordan, Galilee of the nations.

The people that walked in darkness

Have seen a great light;

They that dwelt in the land of the shadow of death,

Unto them hath the light shined."

The passage quoted contains the prediction that the light of the Messiah will be manifested with the greatest splendor in the most despised regions of Palestine. Moreover, Matthew gives the passage abbreviated, and specifies only the names of the tribes of Naphtali and Zebulon, and the neighbourhood of the lake of Gennesaret, which latter region experienced most richly the blessings of our Lord's presence, and witnessed the majority of his miracles. Of the inhabitants of these northern border provinces it might be said, most emphatically, that they lived in spiritual darkness; and yet they were most fitted to receive the new doctrine of the kingdom of God.—*Olshausen*.]

17. **Jesus began to preach, and to say, Repent**—See on chap. iii, 1, 2. Every preacher commissioned by God to proclaim salvation to a lost world begins his work with preaching the doctrine of repentance. This was the case with all the prophets, John the Baptist, Jesus Christ, all the apostles, and all their genuine successors in the Christian ministry.

18. **Simon called Peter, and Andrew his brother**—Why did not Jesus Christ call some of the eminent Scribes or Pharisees to publish his Gospel, and not poor unlearned fishermen, without credit or authority? Because it was the "kingdom of heaven" they were to preach, and their teaching must come from above: besides, the conversion of sinners, though it be effected instrumentally by the preaching of the Gospel, yet the grand agent in it is the Spirit of God. As the instruments were comparatively mean, and the work which was accomplished by them was grand and glorious, the excellency of the power at once appeared to be of God, and not of man; and thus the glory, due alone to his name, was secured, and the great Operator of all good had the deserved praise. Seminaries of learning, in the order of God's providence and grace, have great and important uses; and, in reference to such uses, they should be treated with great respect: but to make preachers of the Gospel is a matter to which they are utterly inadequate; it is a prerogative that God never delegates to man. Where the seed of the kingdom of God is sowed, and a dispensation of the Gospel is committed to a

into the sea: for they were fishers. **19** And he saith unto them, Follow me, and I will make you fishers of men. **20** And they straightway left *their* nets, and followed him. **21** And going on from thence, he saw other two brethren, James the son of Zeb-edee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. **22** And they immediately left the ship and their father, and followed him.

¶ Luke 5. 10, 11. — a Mark 10. 28; Luke 18. 28. — f Mark 1. 19, 20; Luke 5. 10. — u Chap. 9. 35; Mark 1. 21, 39; Luke 4. 15, 44.

man, a good education may be of great and general use; but it no more follows, because a man has a good education, that therefore he is qualified to preach the Gospel, than it does that, because he has not had that, therefore he is unqualified; for there may be much ignorance of divine things where there is much human learning; and a man may be well taught in the things of God, and be able to teach others, who has not had the advantages of a liberal education. **Fishers**—Persons employed in a lawful and profitable avocation, and faithfully discharging their duty in it.

19. Follow me—[Following a person is the Jewish phrase signifying being his *disciple* or *scholar*.] *Come after me—δεῦρε ὀπίσω μου*. We may observe that most of the calls of God to man are expressed in a few solemn words, which alarm the conscience and deeply impress the heart. **I will make you fishers of men**—[By this easily understood figure he indicated their future life work, and its success.]

20. They straightway left their nets—He who has nothing but a net, and leaves that for the sake of doing good to the souls of men, leaves his **ALL**: besides, he lived comfortably by his net before; but, in becoming the servant of all for Christ's sake, he often exposes himself to the want of even a morsel of bread.

22. Left the ship and their father—By the "ship," τὸ πλοῖον, we are to understand the mere fishing boat, used for extending their nets in the water, and bringing the hawser or rope of the farther end to shore, by which the net was pulled to land. [It is probable that most, or all, of these two pairs of brothers had already had some knowledge of Christ, (see John i, 35-42,) and that their abandonment of their homes and business was less abrupt than the narrative here given would suggest.]

23. Teaching in their synagogues—*Synagogue, συναγωγή*, from σύν, *together*, and ἀγω, *I bring*; a public assembly of persons, or the place where such persons publicly assembled. "Synagogues," among the Jews, were not probably older than the return from the Babylonish captivity. They were erected not only in cities and towns, but in the country, and especially by rivers, that they might have water for the convenience of their frequent washings. Not less than ten persons of respectability composed a synagogue; as the rabbins supposed that this number of persons, of independent property, and well skilled in the Law, were necessary to conduct the affairs of the place, and keep up the divine worship. Therefore, where this number could not be found, no synagogue was built; but there might be many synagogues in one city or

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. **24** And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. **25** And there followed

o Chap. 24. 14; Mark 1. 14. — u Mark 1. 34. — w Mark 3. 7; 7. 31; Luke 5. 15.

town, provided it were populous. Jerusalem is said to have contained 480. This need not be wondered at, when it is considered that every Jew was obliged to worship God in public, either in a *synagogue* or in the *temple*. The synagogue was governed by a council or assembly, over whom was a president, called in the Gospels "the ruler of the synagogue." These are sometimes called chiefs of the Jews, the rulers, the priests or elders, the governors, the overseers, the fathers of the synagogue. Service was performed in the synagogue three times a day—*morning, afternoon, and night*. The word, among the Jews, had often the same meaning as congregation among us, or place of judicature. (See James ii, 2.) For *glad tidings*, or *gospel*, see chap. i, title. *Proclaiming*, see chap. iii, 1, and end; and for the meaning of *kingdom*, see chap. iii, 2. **All manner of sickness, and all manner of disease**—Chronic and temporary disorders. This is a proper distinction, and is necessary to be observed.

24. Sick people—Τοὺς κακῶς ἔχοντας, *those who felt ill*—were afflicted with any species of malady. **And torments**—παράνοια, from βασανίζω, *to examine by torture*—acute complaints. **Possessed with devils**—*Demoniacs*. Persons possessed by evil spirits. This is certainly the plain, obvious meaning of *demoniac* in the Gospels. Our common version, which renders the word "those possessed with devils," is not strictly correct, as the word *devil, διάβολος*, is not found in the plural in any part of the sacred writings when speaking of evil spirits: for though there are multitudes of *demons*, (Mark v, 9,) yet it appears there is but *one devil*. [For an examination of the subject of "demoniacal possession," see the note at the end of chap. viii.] **Lunatic**—Persons afflicted with epileptic or other disorders which have been thought to have a singular increase at the change and full of the moon. **Palsy**—Palsy is defined, *a sudden loss of tone and vital power in a certain part of the human body*. This may affect a limb, the whole side, the tongue, or the whole body. This disorder is in general incurable, except by the miraculous power of God, unless in its slighter stages. **He healed them**—Either with a word or a touch; and thus proved that all nature was under his control.

25. Great multitudes—This, even according to the Jews, was one proof of the days of the Messiah: for they acknowledged that in his time there should be a great famine of the word of God; and thus they understood Amos viii, 11. "Behold, the days come, . . . that I will send a famine in the land, not a famine of bread, . . . but of hearing the words of the Lord." And as the Messiah was to dispense this word—the bread of life—they believed that vast multitudes from all parts should be gathered to-

him great multitudes of people from Galilee, and from Decapolis, and from Jerusa-

lem, and from Judea, and from beyond Jordan.

✓ Luke 6. 17;

Mark 5. 20.

gether to him. **Decapolis**—A small country situated between Syria and Galilee, and so called because it contained only ten cities, the metropolis and most ancient of which was Damascus. **From beyond Jordan**—Or, *from the side of Jordan*. Probably the country which was occupied anciently by the two tribes of Reuben and Gad and the half tribe of Manasseh.

THE account of our Lord's temptation, as given by the evangelist, is acknowledged on all hands to be extremely difficult. In the preceding observations I have taken up the subject in a literal point of view; and it is hoped that most of the difficulties in the relation have been removed or obviated by this plan. An ingenious correspondent has favoured me with some observations on the subject, which have much more than the merit of novelty to recommend them. An abstract of some of the most striking points is here given.

"These temptations were addressed to Christ as a public person, and respected his conduct in the execution of his ministry; and are reported to his Church as a forcible and practical instruction concerning the proper method of promoting the kingdom of God upon earth.

"1. As our Lord had, at his baptism, been declared to be the Son of God, that is, the promised Messiah, this was probably clearly recognised by both himself and Satan. The mysterious union of the divine with the human nature, in our Lord's state of humiliation, Satan might think possible to be broken; and therefore endeavoured, in the first temptation, 'Command that these stones be made bread,' to induce our Lord to put forth a separate, independent act of power; which our Lord repelled by showing his intimate union with the divine will which he was come to fulfil—'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

"2. The ground of the temptation was then changed; and the fulfilment of the divine will, in the completion of a prophetic promise, was made the ostensible object of the next attack. 'Cast thyself down: for it is written, *He shall give his angels charge concerning thee, and in their hands they shall bear thee up,*' etc. This our Lord repelled with—'Thou shalt not tempt the Lord thy God'—as Satan had designed to induce him to seek this public miraculous confirmation of God's peculiar care over him as the promised Messiah. Moses, being appointed to a great and important work, needed miraculous signs to strengthen his faith; but the sacred humanity of our blessed Lord needed them not; nor did his wisdom judge that such a sign from heaven was essential to the instruction of the people.

"3. The last temptation was the most subtle and the most powerful: '*All these things will I give thee, if thou wilt fall down and worship me.*' To 'inherit all nations,' had been repeatedly declared to be the birthright of the Messiah. His right to universal empire could not be controverted; nor could Satan presume to make the investiture. What, then, was his purpose? Satan had hitherto opposed, and that with considerable success, the kingdom of God upon earth, and what he appears

to propose here were, terms of peace and an honourable retreat. The worship which he exacted was an act of homage in return for his cession of that ascendancy which, through the sin of man, he had obtained in the world. Having long established his rule among men, it was not at first to be expected that he would resign it without a combat; but the purpose of this last temptation appears to be an offer to decline any further contest; and, yet more, if his terms were accepted, apparently to engage his influence to promote the kingdom of the Messiah. And as the condition of this proposed alliance he required, not divine worship, but such an act of homage as implied amity and obligation; and if this construction be allowed, he may be supposed to have enforced the necessity of the measure by every suggestion of the consequences of a refusal. The sufferings which would inevitably result from a provoked opposition, would render the resultant victory, though certain to Christ himself, dearly bought; added to which was the conflict Satan was prepared to carry on through succeeding ages, in which all his subtlety and powers should be employed to hinder the progress of Christ's cause in the earth, and that with a considerable degree of anticipated success. Here the devil seems to propose to make over to Christ the power and influence he possessed in this world, on condition that he would enter into terms of peace with him; and the inducement offered was, that thereby our Lord should escape those sufferings, both in his own person and in that of his adherents, which a provoked contest would insure. And we may suppose that a similar temptation lies hid in the desires excited even in some of the servants of Christ, who may feel themselves often induced to employ worldly influence and power for the promotion of his kingdom, even though, in so doing, an apparent communion of Christ and Belial is the result: for it will be found that neither worldly riches nor power can be employed in the service of Christ, till, like the spoils taken in war, (Deut. xxxi, 21–23,) they have passed through the fire and water, as, without a divine purification, they are not fit to be employed in the service of God and his Church.

"Hence we may conclude, that the first temptation had for its professed object, 1st, our Lord's personal relief and comfort, through the inducement of performing a separate and independent act of power. The second temptation professed to have in view his public acknowledgment by the people as the Messiah. The third temptation was a subtle attempt to induce Christ to acknowledge Satan as an ally in the establishment of his kingdom. E. M. B."

Among many things worthy of remark in the preceding theory, the following deserves most attention: That Satan is ever ready to tempt the governors and ministers of the Christian Church to suppose that worldly means, human policy, secular interest and influence, are all essentially necessary for the support and extension of that "kingdom" which "is not of this world!" Such persons can never long preserve hallowed hands. This human policy is from beneath—God will neither sanction nor bless it. It has been the bane of true religion in all ages of the world; and in every country

CHAPTER V.

AND seeing the multitudes, ^ahe went up into a mountain; and when he was set, his disciples came unto him: ^bAnd he opened his mouth, and taught them, saying,

^a Mark 3, 13, 20. — ^b Luke 6, 20; see Psa. 51, 17; Prov. 16, 19; 29, 23; Isa. 57, 15; 66, 2.

where the cause of Christianity has been established, such schemers and plotters in the Church of God are a dangerous plague and scourge. The governors and ministers of the Christian Church should keep themselves pure, and ever do God's work in *his own way*. If the slothful servant should be cast out of the vineyard, he that corrupts the good seed of the divine field, or sows tares among the wheat, should be considered as an enemy to righteousness, and be expelled from the sacred pale as one who closes in with the temptation—"All these things (the kingdoms of the world, and the glory of them) will I give unto *thee*, if thou wilt fall down and worship *me*." However necessary the Church may be to the State, and the State to the Church, as some people argue, yet the latter is never in so much danger as when the former smiles upon it. [A full and very satisfactory discussion of the subject of Christ's temptation may be found in *The Life and Words of Christ*, by Cunningham Geikie, D.D., vol. i, pp. 435-450.]

NOTES ON CHAPTER V.

1. **And seeing the multitudes**—Τοὺς ὄχλους, *these multitudes*, namely, those mentioned in the preceding verse, which should make the first verse of this chapter. **He went up into a mountain**—That he might have the greater advantage of speaking so as to be heard by that great concourse of people which followed him. It is very probable that nothing more is meant here than a small hill or eminence. Had he been on a high mountain they could not have heard; and had he been at a great distance he would not have *sat down*. (See the note on verse 14.) **And when he was set**—The usual posture of public teachers among the Jews, and among many other people. Hence sitting was a synonymous term for teaching among the rabbins. **His disciples**—The word μαθητής signifies, literally, a *scholar*. Those who originally followed Christ considered him in the light of a divine teacher; and therefore they put themselves under his tuition, that they might be instructed in heavenly things. Having been taught the mysteries of the kingdom of God, they became closely attached to their divine Master, imitating his life and manners, and recommending his salvation to all the circle of their acquaintance. This is *still* the characteristic of a genuine disciple of Christ. [There are here (verses 3-11) nine "beatitudes" declared by our Lord, each setting forth some feature of the spiritual condition or character, or the immediate result of such a spiritual estate, the subjects of which are pronounced "blessed," or happy; and that wherein their blessedness consists is also indicated in each case. The characterizing conditions are all of them either purely spiritual, or else the immediate consequences of certain spiritual conditions or exercises; they are also presented in the historical order of religious experience; beginning with contrition and self-abasement, and proceeding onward till, because of attained righteousness, the spirit of ungodliness in the world results in evil surmisings and persecutions. As a whole these "beatitudes"]

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3 **Blessed are the poor in spirit**: for theirs is the kingdom of heaven. 4 **Blessed are they that mourn**: for they shall be comforted. 5 **Blessed are the meek**: for ^athey shall inherit the earth. 6 **Blessed are they which do**

^c Isa. 61, 2, 3; Luke 6, 21; John 16, 20; 2 Cor. 1, 7; Rev. 21, 4. — ^d Psa. 37, 11. — ^e See Rom. 4, 13.

describe characters and spiritual exercises of the members of "the kingdom of heaven," and the kind of treatment they shall receive from the ungodly; and they pronounce upon all such the benedictions of heaven.]

3. **Blessed are the poor in spirit**—Or, *happy*, μακάριοι. [Poverty of spirit implies a penitential sense of our guilt as sinners, and a deep conviction of our unworthiness and natural imbecility in all things relating to our salvation, accompanied by an entire dependence upon God for counsel, strength, and grace. It is the root of all true faith or trust in God.—Watson.] **Kingdom of heaven**—Or, τῶν οὐρανῶν, *of the heavens*. [They have a place in that kingdom. Evidently that high privilege is designedly set over against their *poverty*.]

4. **Blessed are they that mourn**—That is, those who, feeling their spiritual poverty, mourn after God, lamenting the iniquity that separated them from the Fountain of blessedness. Every one flies from sorrow and seeks after joy, and yet true joy must necessarily be the fruit of sorrow. Only such persons as are deeply convinced of the sinfulness of sin, feel the plague of their own heart, and turn away from all worldly consolations because of their insufficiency to render them *happy*, have God's promise of solid comfort. But of all who mourn after this "godly sort" Christ here declares, "they shall be comforted." Παράκληθῶσονται, *called*. He will call them to himself, and speak the words of pardon, peace, and life eternal to their hearts.

5. **Blessed are the meek**—Happy, οἱ πραεῖς, from ῥᾶος, *easy*, those who are of a quiet, gentle spirit. Our word "meek" comes from the old Anglo-Saxon *meca*, or *meccca*, a companion or equal, because he who is of a meek or gentle spirit is ever ready to associate with the meanest of those who fear God, feeling himself superior to none; and well knowing that he has nothing of spiritual or temporal good but what he has received from the mere bounty of God, having never *deserved* any favour from his hand. [*Meekness* is to be viewed as the first fruit of mourning, (verse 4.) A sense of our own guilt—complete repentance—renders us gentle in judging of others. He who has actually received forgiveness carries a forgiving principle within.—Ols hausen.] **For they shall inherit the earth**—Or, τὴν γῆν, *the land*. Under this expression, which was commonly used by the prophets to signify the land of Canaan, in which all temporal good abounded, (Judges xviii, 9, 10,) Jesus Christ points out that abundance of spiritual good which was provided for men in the Gospel. Besides, Canaan was a type of the kingdom of God; and who is so likely to inherit glory as the man in whom the meekness and gentleness of Jesus dwell? There seems to be a natural succession of spiritual exercises in the 3d, 4th, and 5th verses. 1) *Poverty*, to which the promise of the kingdom is made. 2) *Mourning* or distress, on account of this impoverished state, to which consolation is promised. And 3) *Meekness*, established in the heart by the consolations received.

6. **They which do hunger and thirst**—As the

hunger and thirst after righteousness: 'for they shall be filled. 7 Blessed are the merciful: 'for they shall obtain mercy. 8 'Blessed are the pure in heart: 'for they shall see God. 9 Blessed are the peacemakers: for they shall

be called the children of God. 10 'Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner

/Isa. 55. 1: 63. 13.—/Psa. 41. 1: chap. 6. 14: Mark 11. 25:
2 Tim. 1. 16: Heb. 6. 10: James 2. 13.

/Psa. 15. 2: 24. 4: Heb. 12. 14.—/1 Cor. 13. 12: 1 John 2. 23.—
2 Cor. 4. 17: 2 Tim. 2. 12: 1 Pet. 3. 14.—/Luke 6. 22.

body has its natural appetites of hunger and thirst for the food and drink suited to its nourishment, so has the soul. (See 1 Peter ii, 2.) [*Hungering* is a result of a healthy state of the system; and so the desire for spiritual food is an evidence that the soul has been restored to health.] [This hungering and thirsting after righteousness (*δικαιοσύνην*) is the true sign of that new life on which those born of the Spirit have entered.—*Alford*.] *Righteousness*, here, is taken for all the blessings of the new covenant; all the graces of the Messiah's kingdom; a full restoration to the image of God! [*They shall be filled*—That is, with righteousness. This promise applies neither exclusively to justification by faith nor to final acquittal in judgment; but includes both justification and sanctification, and final acquittal; all of which are, indeed, inseparably connected with justification.—*Lange*.]

7. *The merciful*—The word *mercy*, among the Jews, signified two things: the pardon of injuries and almsgiving. Our Lord undoubtedly takes it in its fullest latitude here. The Latin word *misericordia*, of which our word *mercy* is the equivalent, indicates the pain of the heart at the sight of another's misery, which will be naturally accompanied by a disposition to remove it. A merciful man enters into the miseries of his neighbour—feels for and mourns with him. *They shall obtain mercy*—*Mercy* is not purchased but at the price of *mercy* itself; and even this price is a gift of the *mercy* of God. Whatever *mercy* a man shows to another God will take care to show the same to him. So our great English dramatist has set it forth with equal force and beauty, and in admirable agreement with the teachings of Christ:

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown . . .
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. . . .
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation. We do pray for mercy;
And that same prayer doth teach us all to
render
The deeds of mercy. . . .
Why, all the souls that are were forfeit once:
And he that might the 'vantage best have took
Found out the remedy. . . .
. . . O think on that,
And mercy then will breathe within your lips
Like man new made."

8. *Pure in heart*—A principal part of the Jewish religion consisted in outward washings and cleansings: on this ground they expected to see God, to enjoy eternal glory; but Christ here shows that a purification of the heart from all vile affections and desires is essentially requisite in order to

enter into the kingdom of God. He whose soul is not delivered from all sin, through the blood of the covenant, can have no scriptural hope of ever being with God. Says Origen: "God has no body, and therefore is invisible; but men of contemplation can discern him with the heart and understanding. But a defiled heart cannot see God; but he must be pure who wishes to enjoy a proper view of a pure being." *Shall see God*—Probably our Lord alludes to the advantages those had who were legally pure of entering into the sanctuary, into the presence of God, while those who had contracted any legal defilement were excluded from it. This, also, was obviously typical. [To the truly sincere, which is, in its first sense, to be *pure in heart*, the Holy Spirit imparts the vision of faith; and to them that so walk in the light are given ever increasing visions of the divine glory.]

9. *The peacemakers*—Οἱ εἰρηνοποιοί. A peacemaker is one who, having his own heart at peace with God and with all men, labours for the public good, and feels his own interest promoted in promoting that of others; therefore he uses his influence and wisdom to reconcile the contending parties, adjust their differences, and restore them to a state of unity. As all men are represented to be in a state of hostility to God and each other, the Gospel is called the Gospel of peace, because it tends to reconcile men to God and to each other. Hence our Lord here terms peacemakers "the children of God;" for as he is the Father of peace, those who promote it are reputed his children. See James iii, 17, where the graces of the Spirit are arranged in their proper order: First *pure*, then *peaceable*, then *easy to be entreated*, etc.

10. *They which are persecuted*—Δεδωγμενοι, they who are hard pressed upon, and pursued with repeated acts of enmity.—*Parkhurst*. They are happy who suffer, seems a strange saying; and that the righteous should suffer merely because they are such, seems as strange. But such is the enmity of the human heart to everything of God and goodness, that all those who live godly in Christ Jesus shall suffer persecution in one form or other. As the religion of Christ gives no quarter to vice, so the vicious will give no quarter to this religion or to its professors. [Hence our Lord has said, "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. xvi, 24.) There is no virtue in being persecuted; but because of the wickedness of men, if any man will live godly in Christ Jesus, he shall suffer persecution.] *For theirs is the kingdom of heaven*—That spiritual kingdom, explained chap. iii, 2, and that kingdom of glory which is its counterpart and consequence. And because there are such compensations in reserve for the righteous, they are truly "blessed." But the two qualifying conditions must not be overlooked; for the promises are only for those against whom "all manner of evil" is said, "falsely," and "for Christ's sake."

11. *When men shall revile you, and persecute*—The persecution mentioned in the preceding

of "evil against you "falsely, for my sake. **12** "Rejoice, and be exceeding glad: for great is your reward in heaven: for "so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: "but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. **14** "Ye are the light of the

world. A city that is set on a hill cannot be hid. **15** Neither do men "light a candle, and put it under 'a bushel, but on a candlestick; and it giveth light unto all that are in the house. **16** Let your light so shine before men, "that they may see your good works, and "glorify your Father which is in heaven.

17 "Think not that I am come to destroy the law, or the prophets: I am not come to

12 1 Pet. 4. 14.—12 Gr. *lying*.—13 Luke 6. 23; Acts 5. 41; Rom. 8. 3; James 1. 2; 1 Pet. 4. 13.—14 3 Chron. 36. 16; Neh. 9. 36; chap. 23. 34, 37; Acts 7. 53; 1 Thess. 2. 15.—15 Mark 9. 50; Luke 14. 34, 35.

17 Prov. 4. 18; Phil. 2. 15.—18 Mark 4. 21; Luke 8. 16; 11. 32.—19 The word in the original signifieth a *measure containing about a pint less than a peck*.—20 1 Pet. 2. 12.—21 John 13. 8; 1 Cor. 14. 25.—22 Rom. 8. 31; 10. 4; Gal. 3. 24.

verse comprehends all outward acts of violence; "or verse 10 may refer to legal persecutions, and verse 11 to private insults and injuries. *Διώκειν*, which we render to *persecute*, is a forensic term, and signifies legal persecutions and public accusations, which, though totally unsubstantiated, were the means of destroying multitudes of the primitive Christians. Our Lord probably refers to such.

12. Rejoice, and be exceeding glad—*Ἀγαλλιάσθε, leap for joy*. [Not because of the persecutions suffered, but for the hope of the abundant recompense of reward so assured.] The followers of Christ are encouraged to suffer joyfully on two considerations: 1) They are thereby conformed to the prophets who went before. 2) Their reward in heaven is a great one. God gives the grace to suffer, and then crowns that grace with glory; hence, it is plain, the reward is not of debt, but of grace. (Rom. vi, 23.)

13. Ye are the salt of the earth—Our Lord having opened to his disciples the conditions and the consequences to themselves of their spiritual calling, proceeds next to point out their relations to the world, assuring them that they, through the Gospel now preached to them, and at length to be preached by them to all the world, were to act as a conservative power in the world. As salt preserves animal substances from decay and ruin, so shall they, by the Gospel which they were to preach, save society from utter corruption. See the note on Lev. ii, 13. **But if the salt have lost his savour**—That this is possible in the land of Judea, we have proof from Mr. Maundrell, who, describing the Valley of Salt, speaks thus: "Along on one side of the valley, toward Gibul, there is a small precipice about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour: the inner part, which was connected to the rock, retained its savour, as I found by proof." [The point of comparison between the disciples and salt lies in the power of the latter to prevent corruption. The intimation that without this power the salt is wholly useless was to excite them to a careful preservation of the sacred power intrusted to them. The *ἔω βάλλειν*, the casting forth, is a figure of the spiritual destruction of the backsliders.—*Olshausen*.]

14. Ye are the light of the world—[The figure is here changed, but the same general idea prevails, namely, that the world of mankind is in a condition requiring help from a source beyond men's own natural powers; and that for the accomplishment of that purpose, the disciples having themselves been made partakers of saving grace, are now to

serve as media of grace to others. Contemplated as tending to ruin through sin, "the earth" was to be saved by them, as salt preserves animal matter from putrefaction; contemplated as spiritually darkened, "the world" is to be illuminated by the light of the glorious Gospel which they were appointed to proclaim. It is only in a secondary sense that this epithet can be applied to any other than Christ himself, who alone is the "true Light, which lighteth every man." (John i, 9.) And yet it is through the medium of truly enlightened souls that the light of Christ's salvation is to be shed abroad in the world.] **A city that is set on a hill**—[God the Father by his providence, and Christ by his efficacious grace, have placed the Church conspicuously in the world—a city set on a hill—that all may see its glory and flee to it for safety. It is scarcely probable that our Lord spoke of any particular city.] Quesnel remarks here: "The Christian life is something very high and sublime, to which we cannot arrive without pains; while it withdraws us from the earth and carries us nearer heaven, it places us in view of, and as a mark to, the malice of carnal men."

15. Neither do men light a candle, and put it under a bushel—*Μόδιον*, a measure or vessel. The light of grace received from Christ is intended for the good of all within the circle of its rays.

16. Let your light so shine—Or, more literally, *Thus let your light shine, οὕτως λαμψάτω τὸ φῶς*. As the sun is lighted up in the firmament of heaven to diffuse its light and heat freely to every inhabitant of the earth; and as the lamp is not set under the bushel but placed upon the lamp-stand that it may give light to all in the house; thus let every follower of Christ, and especially every preacher of the Gospel, diffuse the light of heavenly knowledge and the warmth of divine love through the whole circle of his acquaintance. **That they may see your good works**—It is not sufficient to have light; we must walk in the light and by the light. Our whole conduct should be a perpetual comment on the doctrine we have received, and a constant exemplification of its power and truth. **And glorify your Father**—Real Christians are the children of God—they are partakers of his holy and happy nature; they should ever be concerned for their Father's honour, and endeavour so to recommend him and his salvation that others may be prevailed on to come to the light and walk in it. Then God is said to be glorified, when the glorious power of his grace is manifested in the salvation of men. [The first section of the Sermon on the Mount closes with the 16th verse. The second begins with the 17th and ends with the 48th.]

17. Think not that I am come to destroy the law—[Though in what he had said Jesus had

destroy, but to fulfil. **18** For verily I say unto you, *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. **19** * Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. **20** For I say unto you, That except your righteousness shall exceed *the righteous-

α Luke 16. 17.—γ James 2. 10.—δ Rom. 9. 31; 10. 2.—α Or, to them.

not openly antagonized any party or persons, yet so different were his teachings from those of the Rab- bis—the Scribes and Pharisees—that there seems to have been good reason for his fear that he might be supposed to be about to set aside the doctrines and instructions of the Old Testament—the law and the prophets. He therefore pro- ceeds to guard his hearers against such a mistake.] *Do not imagine that I am come to break down the law, καταλῦσαι, from κατὰ and λύω, I loose, violate, or dissolve—I am not come to make the law of none effect—to dissolve the connexion which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts; nor am I come to dissolve the connecting reference it has to the good things promised. But I am come, πληρῶσαι, to complete—to perfect its connexion and reference, to accomplish every thing shadowed forth in the Mosaic ritual, to fill up its great design, and to give grace to all my followers, πληρῶσαι, to fill up or complete every moral duty. Christ completes this law, and the sayings of his prophets, in his members, by giving them grace to love the Lord with all their heart, soul, mind, and strength, and their neighbour as themselves; for this is all the law and the prophets. [Not only to fulfil the predictions both of law and prophecy, but to fill out their meaning; to set on them the seal of perfection by revealing fully what they reveal only in part.—W. B. Pope.]*

18. For verily I say unto you, Till heaven —[As the duration of “heaven and earth” is, to our ordinary conceptions, the longest possible meas- ure of time, so that which does not fall within that measure is ruled out of the category of things possible.] **One jot or one tittle**—One yod, (י,) the smallest letter in the Hebrew alpha- bet. **One tittle or point, κεραια**, either mean- ing those points which serve for vowels in this language, or the points of certain letters, as the change of any of them into some other would make a most essential alteration in the sense. The saying, “one jot or one tittle,” was a proverbial mode of expression among the Jews, and expressed the meaning given to it above. **Till all be ful- filled**—Or, *accomplished*. The words of God, which point out his designs, are as unchangeable as his nature itself. Every sinner who perseveres in his iniquity shall surely be punished with separa- tion from God and the glory of his power; and every soul that turns to God through Christ shall as surely be saved as that Jesus himself hath died.

19. Whosoever . . . shall break (λύσῃ, loose) one of these least commandments—The Phari- sees were remarkable for making a distinction be- tween weightier and lighter matters in the Law, and between what has been called, in a corrupt part of

ness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said *by them of old time, *Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: **22** But I say unto you, That *whosoever is angry with his brother with- out a cause, shall be in danger of the judg- ment: and whosoever shall say to his brother, *Raca,* shall be in danger of the council: but whosoever shall say, Thou fool, shall be in

δ Exod. 20. 13; Deut. 5. 17.—ε 1 John 3. 15.—ζ That is *vain fellow*; 2 Sam. 6. 20.—θ James 2. 20.

the Christian Church, mortal and venial sins. (See on chap. xxii. 36.) [The religious teacher who *lets down* the law of God, either in doctrine or morals, even in (so-called) little things, shall be among the least in the kingdom of God—the Church of the Lord Jesus Christ; but fidelity to God's word, both in practice and in instruction, is the true title to greatness.]

20. Except your righteousness shall exceed—Περισσέω, *abound more*—Unless it take in not only the letter, but the spirit and design of the moral and ritual precept,—the one directing you how to walk so as to please God, the other point- ing out Christ, the great Atonement, through and by which a sinner is enabled to do so—*more than that of the scribes and Pharisees*, who only attend to the letter of the Law, and had indeed made even that of no effect by their traditions—“ye shall in no case enter into the kingdom of heaven.” For a full explanation of this verse, see Luke xviii. 10, etc.

21. Ye have heard that it was said by [or to] them of old time—Τοις ἀρχαίοις, *to or by the an- cients*. But it is very likely that our Lord refers here merely to traditions and glosses relative to the ancient Mosaic ordinance; and such as, by their operation, rendered the primitive command of little or no effect. **Shall be in danger of the judg- ment**—Liable to the punishment which the law in- flicts upon murderers.

22. But I say—Jesus speaks with authority, and in his own name, as being himself lord and lawgiver. **Whosoever is angry with his brother without a cause**—Ὁ ὀργιζόμενος . . . εἰκὴ, *who is vainly in- censed*. What our Lord seems here to prohibit, is not merely facility of being angry at every trifle, but especially that anger which leads a man to commit outrages against another, thereby subject- ing himself to that punishment which was to be inflicted on those who break the peace. **Shall be in danger of the judgment**—Ενοχὸς ἔσται, *shall be liable to the judgment*. See on verse 21 at the end of this chapter. **Raca**—From the Hebrew רָק, *rak*, to be empty. It signifies a *vain, empty, worthless fellow*—*shallow brains*—a term of great contempt. **The council**—Συνέδριον, the famous council known among the Jews by the name of *Sanhedrin*. It was composed of *seventy-two* elders—*six* chosen out of each tribe. This grand Sanhedrin not only received appeals from the inferior Sanhedrins, or court of *twenty-three* mentioned above; but could alone take cognizance, in the first instance, of the highest crimes, and alone inflict the punishment of stoning. **Thou fool**—*Moreh*, probably from מָרָה, *marah*, to rebel—a *rebel against God*, an *apostate* from all good. This term implied, among the Jews, the highest enormity and most aggravated guilt. **Shall be in danger of hell fire**—Ενοχὸς ἔσται εἰς τὴν

danger of hell fire. **23** Therefore 'if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; **24** 'Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. **25** 'Agree with thine adversary quickly,

'while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. **26** Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

✓ Chap. 8. 4; 23. 19.—o See Job 42. 8; chap. 18. 19; 1 Tim. 2. 8; 1 Pet. 3. 7.

A Proverbs 25. 8; Luke 12. 58, 59.—d See Psalm 32. 6; Isaiah 55. 6.

γέενναν τοῦ πυρός, shall be liable to the gehenna of fire. Our Lord here alludes to the Valley of the Son of Hinnom. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch. A particular place in this valley was called *Tophet*, the fire stove, in which some supposed they burnt their children alive to the above idol. (See 2 Kings xxiii, 10; 2 Chron. xxviii, 3; Jer. vii, 31, 32.) From the circumstance of this valley having been the scene of these infernal sacrifices, the Jews, in our Saviour's time, used the word for hell, the place of the damned. It is very probable that our Lord means no more here than this: if a man charge another with apostasy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment (burning fire) which the other would have been in danger of suffering had the charge been substantiated.

There are *three* kinds of offences here, which exceed each other in their degrees of guilt: 1) *Anger* against a man, accompanied with some injurious act. 2) *Contempt*, expressed by the opprobrious epithet *raka*, or *shallow brains*. 3) *Hatred* and *mortal enmity*, expressed by the term *moreh*, or *apostate*, where such apostasy could not be proved. Now, proportioned to these three offences were three different degrees of punishment, each exceeding the other in its severity, as the offences exceeded each other in their different degrees of guilt. 1) The judgment, the council of twenty-three, which could inflict the punishment of strangling. 2) The sanhedrin, or great council, which could inflict the punishment of stoning. And 3) The being burnt alive in the Valley of the Son of Hinnom. This appears to be the meaning of our Lord. [The intention was obviously to inculcate self-command—the complete subjection of the passion of anger to REASON and CHARITY; and he, therefore, condemns all excess which violates the rules of each. But *anger* itself is not sinful when thus governed. It is then the warm repulsion of whatever is injurious and unworthy, in word or deed, by a pure and honourable mind.—Watson.] Our Lord here calls the attention of his audience to these different degrees of guilt, and the punishment attached to each; and that not only the outward act of iniquity should be judged and punished, but that injurious words and evil passions should all meet their just condemnation. [A revengeful or uncharitable state of mind is incompatible with the offering of acceptable worship. (Isa. i, 15.) First "bring forth fruits meet for repentance," and then come to God, for his grace, with oblations and prayer. *Ἐχει τι κατὰ σοῦ*, has any thing against you, any just grievance, or cause of complaint. To seek to undo the wrong that one had done to his brother, (that is, his fellow man,) is the first and indispensable step in repentance, and the perpetual prerequisite for acceptable service to God.]

23. Therefore if thou bring thy gift—If a tender, forgiving spirit were required, even in a Jew, when he approached God's altar with a bullock or a lamb, how much more necessary is this in a Christian, especially when he receives the symbols of that Sacrifice which was offered for the life of the world!

24. Leave there thy gift before the altar—This is as much as to say, "Do not attempt to bring any offering to God while thou art in a spirit of enmity against any person, or any one *has* any thing against thee," any real or just cause of complaint. God will not accept of any act of religious worship from us while any enmity subsists in our hearts toward any soul of man. A religion the very essence of which is love, cannot suffer at its altars a revengeful and uncharitable heart. The original word, *δῶρον*, which we translate gift, signifies not only a gift, but a sacrifice offered to God. [*διαλλάττει*, become reconciled—thyself—without being influenced by the status of the other toward thee. Remove the (cause of) offence, and make friendly overtures to thy brother. *Πρῶτον*, first, belongs to *ἐπαγν*, go thy way, and not to *διαλλάττει*, become reconciled, which may be impossible by reason of the unforgiving spirit of the offended brother.—Alford.] Then come and offer thy gift—"Then," when either thy brother is reconciled to thee, or thou hast done all in thy power to effect this reconciliation. My own obstinacy and uncharitableness must render me utterly unfit to receive any good from God's hands, or to worship him in an acceptable manner; but the wickedness of another can be no hindrance to me when I have endeavoured earnestly to remove the cause of offence though without effect.

25. Agree with thine adversary quickly—"Adversary," *ἐντίδικος*, properly, a plaintiff in law—a perfect law term. Our Lord enforces the exhortation given in the preceding verses by the consideration of what was deemed prudent in ordinary lawsuits. In such cases men should make up matters with the utmost speed, as running through the whole course of a lawsuit must be vexatious and expensive. A good use of this very prudential advice of our Lord is this: God has a controversy with the sinner; but the day of judgment is not yet come; there is yet time and opportunity to escape the doom of the sinner; agree with thine offended Lord quickly, by repentance and faith through Christ.

26. The uttermost farthing—*Κοδράνην*, quadrans, a small brass coin equal to an English farthing, or about half of an American cent. If the matter issue in law, strict justice will be done, and your creditor be allowed his full claim; but if, while you are on the way, going to the magistrate, you come to a friendly agreement with him, he will relax in his claims, take a part for the whole, and the composition be, in the end, both to his and your profit.

27 Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery: **28** But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. **29** And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. **30** And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole

body should be cast into hell. **31** It hath been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement: **32** But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery,

33 Again, ye have heard that it hath been said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: **34** But I say unto you, 'Swear not at all; neither by heaven; for it

Exod. 20. 14; Deut. 5. 18.—Job 31. 1; Prov. 6. 25; see Gen. 31. 3; 2 Sam. 11. 2.—Chap. 18. 9, 9; Mark 9. 45-47.—a 9, do cause thee to offend.—o See chap. 19. 12; Rom. 8. 12; 1 Cor. 9. 27; Col. 3. 5.

p Deut. 24. 1; Jer. 3. 1; see chap. 19. 2, etc.; Mark 10. 2, etc.—q Chap. 19. 9; Luke 16. 18; Rom. 7. 10.—r Chap. 23. 16.—s Exod. 30. 7; Lev. 19. 12; Num. 30. 2; Deut. 5. 11.—t Deut. 23. 23.—u Chap. 23. 16, 18, 23; James 5. 12.

28. Whosoever looketh on a woman to lust after her—*Ἐπιθυμῶσαι αὐτήν, earnestly to covet her.* [Here again the deep spirituality of the mortality of the Gospel, and the essentially spiritual nature of sin, are clearly brought into view.] **Hath committed adultery with her already in his heart**—It is the desire of the soul that, in the first place, constitutes the good or evil of an act. If a man earnestly wish to commit an evil act but cannot, because God puts time, place, and opportunity out of his power, he is justly chargeable with the iniquity of the act by that God who searches and judges the heart, since all the purely spiritual conditions of the sinful desire and action have been realized.

29. And if thy right eye offend thee—The "right eye" and the "right hand" are used here to point out those sins [and also the instruments and conditions that lead into temptation, and afford facilities for sinful indulgences,] which appear most pleasing and profitable to us, from all of which we must be separated if we desire ever to see the kingdom of God. **Offend thee**—*Σκάνδαλίζει σε, Cause thee to stumble.*

29, 30. Pluck it out . . . out it off—We must shut our senses against dangerous objects to avoid the occasions of sin, and deprive ourselves of all that is most dear and profitable to us, in order to save our souls, when we find that these dear and profitable things, however innocent in themselves, cause us to sin against God, [or lead our hearts away from him.] **It is profitable for thee that one of thy members**—Men often part with some member of the body, at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul. It is not enough to shut the eye, or stop the hand, to withhold our members from actual sins; the one must be plucked out, the other cut off; the occasions for sinning must be removed as far away as possible. Neither is this enough, we must cast them both from us. Not one moment's truce with an evil passion or a sinful appetite should be allowed: if allowed, even in thought, they will prove ruinous.

31. Whosoever shall put away his wife—[The law of divorce given by Moses (Deut. xxiv, 1) is remarkable chiefly for its laxity; and by the interpretation given to it, and generally accepted in the time of our Lord, it had become an almost universal license for capriciously divorcing an undesired wife. Christ, in his character of lawgiver,

takes up and settles this whole question. He allows the "bill of divorce," but restrains it absolutely to cases which directly and essentially violate the marriage covenant. The word *porneia* is here used as a generic term, signifying criminal sexual intercourse, which, in the case of a married woman, necessarily became *πορνεία, adultery.*]

32. Saving for the cause of fornication—*Λόγῳ πορνείας.* [How far the marriage of the innocent party after separation (*λόγῳ πορνείας*) is forbidden by this or the parallel passage, (chap. xix, 9,) is a weighty and difficult question. By the Roman Church such marriage is *strictly forbidden*. On the other hand, the Protestant and Greek Churches allow such marriages. Certainly it would appear, from the literal meaning of our Lord's words, that it *should not be allowed*; for if, by such divorce, the marriage is altogether dissolved, how can the woman be said to commit adultery by such a marriage? or how will St. Paul's precept, (1 Cor. vii, 11,) "Let her remain unmarried," find place? Besides which, the tenor of our Lord's teaching in other places seems to set before us the state of marriage as absolutely *indissoluble as such*, however he may sanction the expulsion, *a mensa et thoro*, of an unfaithful wife.—*Alford.*] [The scandalous abuses of the law of divorce in many Protestant States may afford a strong argument in favour of the more stringent construction of this passage given to it by the Roman Catholic Church.] It does not appear that there is any other case in which Jesus Christ admits of divorce. A real Christian ought rather to beg of God the grace to bear patiently and quietly the imperfections of his wife than to think of the means of being parted from her.

33. Thou shalt not forswear thyself—They dishonour the great God, and break this commandment, who use frequent oaths and imprecations, even in reference to things that are true; and those who make vows and promises, which they either cannot perform or do not design to fulfil are not less criminal. Swearing in civil matters is become so frequent that the dread and obligation of an oath are utterly lost in it. **Perform unto the Lord thine oaths**—The morality of the Jews on this point was truly execrable: they maintained that a man might swear with his lips and annul it in the same moment in his heart.

34. Swear not at all—Much has been said in vindication of the propriety of swearing in civil cases before a magistrate, and much has been said against it. The best way is to have as little to do as possible with oaths. **An oath will not bind a**

is "God's throne: **35** Nor by the earth; for it is his footstool: neither by Jerusalem; for it is "the city of the great King. **36** Neither shalt thou swear by thy head, because thou canst not make one hair white or black. **37** "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth:

Isaiah 66. 1.—"Psalm 48. 2; 87. 2.—"Colossians 4. 6; James 3. 12.—"Exodus 21. 24; Leviticus 24. 20; Deuteronomy 19. 21.—"Proverbs 20. 22; 24. 29; Luke 6. 29; Romans 12. 17.

knave nor a liar; and an honest man needs none, for his character and conduct swear for him. On this subject the advice of Epictetus is very good: "Swear not at all, if possible; if you cannot avoid, do it as little as you can." When we make any promise contrary to the command of God, taking, as a pledge of our sincerity either God or something belonging to him, we engage that which is not ours without the Master's consent. God manifests his glory in heaven, as upon his throne; he imprints the footsteps of his perfections upon the earth, his footstool; and shows that his holiness and his grace reign in his temple as the place of his residence.

36. Neither shalt thou swear by thy head—For these plain reasons: 1) God commands thee not to do it. 2) Thou hast nothing which is thy own, and thou shouldst not pledge another's property. 3) It never did and never can answer any good purpose.

37. Let your communication be, Yea, yea; Nay, nay.—This is a positive affirmation or negation, according to your knowledge of the matter concerning which you are called to testify. Do not equivocate; mean what you assert, and adhere to your assertion. **Whatsoever is more than these**—That is, more than a bare affirmation or negation, according to the requirements of Eternal Truth, cometh of evil; or, *is of the wicked one*. The Jews were notoriously guilty of common swearing, which our Lord particularly reprehends, and warns his disciples against. They were accustomed to swear by heaven, by earth, by Jerusalem, by their head, etc. They did not pretend to forbid all common swearing, but only what they term *much*. A Jew might swear, but he must not be too abundant in the practice. Against such permission our Lord opposes his *Swear NOT AT ALL!* [For a full and satisfactory discussion of the whole subject of oaths, see *M'Clintock and Strong's Cyclopædia*.]

38. An eye for an eye—Our Lord refers here to the law of retaliation mentioned Exod. xxi, 24, (see the note there, and on Levit. xxiv, 20,) which obliged the offender to suffer the same injury he had committed. The Greeks and Romans had the same law. So strictly was it attended to at Athens, that if a man put out the eye of another who had but one, the offender was compelled to lose both his eyes, as the loss of one would not be an equivalent misfortune. It seems that the Jews had made this law (the execution of which belonged to the civil magistrate) a ground for authorizing private resentments, and all the excesses committed by a vindictive spirit. Revenge was often carried to the utmost extremity, and more evil returned than had been received.

39. Resist not evil—Or, *the evil person*. Our

39 But I say unto you, "That ye resist not evil: "but whosoever shall smite thee on thy right cheek, turn to him the other also. **40** And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. **41** And whosoever "shall compel thee to go a mile, go with him twain. **42** Give to him that asketh thee, and "from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said,

19: 1 Corinthians 6. 7; 1 Thessalonians 5. 15; 1 Peter 3. 9.—"Isaiah 30. 8; Lamentations 3. 30.—"Chapter 27. 33; Mark 15. 21.—"Deuteronomy 19. 8, 10; Luke 6. 30. 35.

Lord's meaning is, "Do not repel one outrage, or evil work, by another." He that does so makes himself what the other is, a *wicked person*. **Turn to him the other also**—That is, rather than avenge thyself, be ready to suffer patiently a repetition of the same injury. But these exhortations belong to those principally who are persecuted for righteousness' sake. Let such leave the judgment of their cause to Him for whose sake they suffer. The Jews always thought that every outrage should be resisted; and thus the spirit of hatred and strife was fostered.

40. And if any man will sue thee at the law—Everywhere our blessed Lord shows the utmost disapprobation of such litigations as tended to destroy brotherly kindness and charity. It is evident he would have his followers to suffer rather the loss of all their property, than to have recourse to such modes of redress at so great a risk. Having the mind averse to contentions, and preferring peace and concord to temporal advantages, is most solemnly recommended to all Christians. We are great gainers when we lose only our money, or other property, and risk not the loss of our souls, by losing the love of God and man. [Christian expediency may lead us to avoid many things which even Christian morality does not forbid.] **Coat**—*Χιτὼν, under garment*. **Cloak**—*ἱμάτιον, upper garment*. (See on Luke vi, 29.)

41. Shall compel thee to go a mile, go with him twain—*Ἀγγαρεύει*. This word is said to be derived from the *Persians*, among whom the king's messengers or posts were called *ἀγγαροί*, or *angari*. [The Jews were especially disposed to resist all such and other exactions of the Roman government; and here, as in other things, our Lord inculcated submission.]

We are here exhorted to patience and forgiveness:

First, When we receive in our persons all sorts of insults and affronts. (Verse 39.)

Secondly, When we are despoiled of our goods. (Verse 40.)

Thirdly, When we are forced to undergo all kinds of toils, vexations, and torments. (Verse 41.) The way to improve the injustice of man to our own advantage, is to exercise under it meekness, gentleness, and long-suffering, trusting for our recompense to God's justice and mercy, to be revealed either here or hereafter.

42. Give to him that asketh thee, and from him that would borrow—To give and lend freely to all who are in need, is a general precept from which we are only excused by our inability to perform it. Men are more or less obliged to it as they are more or less able, as the want is more or less pressing, as they are more or less burdened with

‘Thou shalt love thy neighbour, and hate thine enemy. **44** But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; **45** That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good;

d Leviticus 19, 18.—*e* Deuteronomy 3, 6; Psalm 41, 10.—*f* Luke 6, 27, 33; Romans 12, 14, 20.—*g* Luke 23, 34; Acts 7, 60; 1 Corinthians 4, 12, 13; 1 Peter 2, 23; 3, 9.

common poor, or necessitous relatives. In all these matters both prudence and charity must be consulted. That God who makes use of the beggar's hand to ask our charity, is the same from whom we ourselves beg our daily bread: and dare we refuse Him! To give and to lend are two duties of charity which Christ joins together, and which he sets on equal footing. A rich man is God's steward: God has given him money for the poor, and he cannot deny it without an act of injustice. A loan is often more beneficial than an absolute gift; but no advantage should be taken of the necessities of the borrower. A loan of money on interest is not at all an act of kindness, but simply a commercial transaction in which both the parties are supposed to be equally interested.

43. Thou shalt love thy neighbour, and hate thine enemy.—With the Jews, neighbour implied those of the Jewish race, and all others were considered natural enemies. Besides, it is evident that *πλησίον*, among the Hellenistic Jews, meant friend merely: Christ uses it precisely in this sense in Luke x, 36, in answer to the question asked by a certain lawyer, (verse 29,) which of the three was neighbour (*πλησίον*) to him who fell among the thieves? He that showed him mercy; that is, he who acted the friendly part. The Jews thought themselves authorized to kill any Jew who apostatized; and, though they could not do injury to the Gentiles in whose country they sojourned, yet they were bound to suffer them to perish if they saw them in danger of death. By “neighbour” the Jews understood one who was of the same blood and religion with themselves.

44. Love your enemies.—[The Gospel reveals God to us as the common Father of all men, and as doing good to all, however sinful some may be. It also sets forth the brotherhood of all men, because of their common filial relations to God. The duty of love to all men is derived, therefore, 1) from all men's relations to each other, and their common dependence on the divine clemency; and 2) from the fact, that because of the indebtedness of every one to God for favours received from him, it should be recognised as a favour to repay somewhat this debt, by doing good to others of God's creatures. Further than this, if any are wickedly our enemies, we should especially pity their evil condition through their sin.] **Bless them that curse you.**—*Εὐλογεῖτε*, give them good words for their bad words. **Do good to them that hate you.**—Give your enemy every proof that you love him. We must not love in tongue, but in deed and in truth. [The clauses, “bless them that curse you, do good to them that hate you,” are wanting in many of the best MSS., and are rejected by most recent authorities. Their substance is found in Luke vi, 27, 28.] **Pray for them which despitefully use you.**—Those who

and sendeth rain on the just and on the unjust. **46** For if ye love them which love you, what reward have ye? do not even the publicans the same? **47** And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father, which is in heaven, is perfect.

A Job 25, 3.—*f* Luke 6, 32.—*k* Genesis 17, 1; Leviticus 11, 44; 19, 3; Luke 6, 36; Colossians 1, 28; 4, 12; James 1, 4; 1 Peter 1, 15, 16.—*l* Ephesians 5, 1.

are making continual war upon you, and constantly harassing and calumniating you. **Pray for them**—This is another exquisitely reasonable precept. I cannot change that wicked man's heart; and while it is unchanged he will continue to harass me: God alone can change it: then I must implore him to do that which will at once secure the poor man's salvation, and contribute so much to my own peace. **And persecute you.**—*Διωκόντων*, those who *press hard on* and *pursue you* with hatred and malice, accompanied with repeated acts of enmity.

45. That ye may be the children of your Father.—As a son is a partaker of the nature of his father, so a holy person is said to be a child of God, because he is a partaker of the divine nature. **He maketh his sun to rise on the evil.**—If God had not loved us while we were his enemies, we could never have become his children: and we cease to be such as soon as we cease to imitate him.

46. For if ye love them which love you.—He who loves only his friends does nothing for God's sake. He who loves for the sake of pleasure or interest, pays himself. God has no enemies whom he hates among men; we should have none. **The publicans.**—*Τελῶναι*, *tax-gatherers*. A farmer or collector of the taxes or public revenues. Of these there were two classes: the superior, who were Romans of the equestrian order; and the inferior, those mentioned in the Gospels, who it appears were mostly Jews. The publicans were abhorred in an especial manner by the Jews, to whom the Roman government was odious: these, assisting in collecting the Roman tribute, were considered as betrayers of the liberties of their country, and abettors of those who enslaved it.

47. And if ye salute your brethren [or friends] only.—The Jews would not address the usual compliment of “Peace be to you” to either heathens or publicans: the publicans of the Jewish nation would use it to their countrymen that were publicans, but not to heathens; though the more rigid Jews would not do it to them any more than to heathens. Our Lord required his disciples to lay aside the moroseness of Jews, and express more extensive benevolence in their salutations. If not to salute be a heathenish indifference, to hide hatred under outward civilities is a diabolic treachery. To pretend much love and affection for those for whom we have neither—to use toward them complimentary phrases to which we affix no meaning but that they mean nothing, must be highly offensive in the sight of that God by whom actions are weighed and words judged. **Do not . . . the publicans.**—*Τελῶναι*; but *ἑθνικοί*, *heathens*, is adopted by nearly all the best authorities.

48. Be ye therefore perfect . . . as your Father.—God himself is the grand law, sole giver, and only pattern, of the perfection which he recommends

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. **2** Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

a Or, righteousness; Dent. 24. 13; Psa. 112. 9; Dan. 4. 27; 2 Cor. 9. 8, 10.—b Or, with.—c Rom. 12. 8.

to his children. The words are very emphatic: *Ἐστέθε οὖν ὑμεῖς τέλειοι, Ye shall be therefore perfect*—ye shall be filled with the spirit of that God whose name is Mercy, and whose nature is love. God has many [would be] imitators of his power, independence, justice, etc., but few of his love, condescension, and kindness. He calls himself *Love*, to teach us that in this consists that perfection the attainment of which he has made both our duty and privilege; for these words of our Lord include both a command and a promise. [The "perfection" here set before us is the grand ideal toward which the soul should ever aspire; for though God's absolute fulness must always be unattainable to all his creatures, yet are we called to perpetually aspire toward this "growing up into him in all things." The perfection of the sanctified soul is the same in kind with the essential holiness of God; and the soul renewed by grace is created anew after the divine likeness.]

NOTES ON CHAPTER VI.

1. **That ye do not your alms**—*Δικαιοσύνην ὑμῶν μὴ ποιεῖν, perform not your acts of righteousness.* [The rendering "righteousness," and not "alms," is unquestionably the correct one, being required both by the literal sense of the original word and also by the intent of the exhortation. With this chapter begins a new subject or division of our Lord's sermon, in which he directs attention especially to the intents of the heart in men's acts of righteousness. A general caution is first given not to perform them ostentatiously, and for the sake of the praise of men; with the warning that even good deeds, performed from such motives, must fail to receive God's approval and rewards. Perhaps the undue estimate of the exceptional worthiness of almsgiving led to the substitution of alms for righteousness in the first verse. Mr. Wesley's translation of this verse is at once correct in its matter and felicitous in form: *Take heed that you practice not your righteousness before men to be seen of them, otherwise ye have no reward from your Father who is in heaven.*] **Before men**—Our Lord does not forbid public almsgiving, fasting, and prayer, but simply censures those vain and hypocritical persons who do these things publicly that they may be seen of men, and receive from them the reputation of saints, etc.

2. **Therefore when thou doest thine alms**—In the first verse the exhortation is general, [referring alike to each and all of the forms of "righteousness" specifically named afterward. Here the Teacher takes up the first of these, *almsgiving*, and warns his disciples against performing that righteousness ostentatiously, and for the praise of men] In this verse the address is pointed—and *thou*—man—woman—who readest—hearest. **Do not sound a trumpet**—It is not likely that this was literally practised even by the Pharisees, who

Verily I say unto you, They have their reward. **3** But when thou doest alms, let not thy left hand know what thy right hand doeth: **4** That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to

d Or, cause not a trumpet to be sounded: Prov. 20. 6.—e 2 Kings 10. 16.—f Psa. 44. 31; 2 Cor. 8. 7.—g Luke 14. 14.

seemed to live on the public esteem, and were excessively self-righteous and vain. [It is probably used only metaphorically, as in our own times to "sound one's own trumpet" is a figure of speech by which excessive self-seeking is characterized.] Still the words may possibly be taken in their literal meaning, as we know that the Moslimans, who nearly resemble the ancient Pharisees in the ostentation, bigotry, and cruelty of their character, are accustomed, in their festival of Muhurram, to erect stages in the public streets, and, by the sound of a trumpet, call the poor together to receive alms of rice and other kinds of food. The lesson intended to be inculcated is, however, very obvious, namely, that works of charity and mercy should be done as much in private as is consistent with the advancement of the glory of God and the effectual relief of the poor. **In the synagogues and in the streets**—As places of public concourse. **They have their reward**—That is, the honour and esteem of men, which they sought. God is under no obligation to them; they did nothing with an eye to his glory, and from him they can expect no recompense.

3. **Let not thy left hand know**—This, too, must be taken as a kind of proverb to illustrate the simple unostentatiousness, and the absence of undue self-commendation, that is desirable in all acts of beneficence. They are given to God and should be hidden in him.

4. **Which seeth in secret**—We should ever remember that the eye of the Lord is upon us, and that he sees not only the act, but also every motive that led to it. **Shall reward thee openly**—With the approval of his Spirit and of your own consciences, and in many cases by increasing that substance which, for his sake, is shared with the poor.

5. **And when thou prayest**—*Ὅταν προσεύχῃ.* [Here our Lord proceeds to another species of the "righteousness" named generically in the first verse.] A proper idea of prayer is a pouring out of the soul unto God as a free-will offering, solemnly and eternally dedicated to him, accompanied with the most earnest desire that it may know, love, and serve him alone. He that comes thus to God will ever be heard and blessed. Prayer is the language of dependence: he who prays not is endeavouring to live independently of God; this was the first curse, and continues to be the great curse, of mankind. [Prayer is first of all the proper attitude of the soul before God; in self abasement, deprecation of deserved wrath, submission, and devout aspiration.] **Thou shalt not be as the hypocrites**—*ὑποκριτά*, a stage player, who acts under a mask, personating a character different from his own; a counterfeit, a dissembler; one who would be thought to be different from what he really is. A person who wishes to be taken for a follower of God, but who has nothing of religion except the outside. [The term "hypocrite" is not used in the Old Testament

pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. **6** But thou, when thou prayest, ¹enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

A 3 Kings 4. 33. — Eccles. 5. 2. — 1 Kings 15. 26, 29.

(nor in the New) in the same restricted sense which it now commonly bears, as applied to the *conscious pretender* to piety; it is there used in a more enlarged meaning, and comprehends every *insincere, self-deluding* professor of religion, though not supposed to act a part for the purpose of imposing upon others. — *Robert Hall.* **Love to pray standing in the synagogues and in the corners of the streets**—The Jewish phylacterial prayers were long, and the canonical hours obliged them to repeat these prayers wherever they happened to be; and the Pharisees, who were full of vainglory, often contrived to be overtaken in the streets by the canonical hour, that they might be seen by the people and applauded for their great piety. This hypocritical pretension to devotion is common among the Asiatics. Both Hindus and Moham-medans love to pray in the most public places—at the landing places of rivers, in the public streets, on the roofs of the covered boats, without the least endeavour to conceal their formal devotion.

6. But thou, when thou prayest, enter into thy closet—[Prayer should be in secret: 1) To avoid ostentation. 2) To escape distraction. 3) To be alone with God.] Prayer is the most intimate intercourse of the soul with God, and, as it were, the conversation of one heart with another. The world is too profane and treacherous to be of the secret. We must shut the door against it; endeavour to forget it with all the affairs which busy and amuse it. Prayer requires retirement at least of the heart; for this may be fitly termed the "closet" in the house of God, which house the body of every real Christian is. [Which [who] is in secret—God is everywhere and yet is not seen among the occupations of time and its affairs. When these are left behind, and the soul retires into its secret place, God is there both to see and to reward the devout worshiper.]

7. Use not vain repetitions—*Μη βατταλογῆσθε*. "A frequent repetition of awful and striking words may often be the result of earnestness and fervour; (see Dan. ix. 3–20;) but great length of prayer, which will of course involve much sameness and idle repetition, naturally creates fatigue and carelessness in the worshipper, and seems to suppose ignorance or inattention in the Deity; a fault against which our Lord more particularly wishes to secure them.—*Suidas.* **As the heathen**—Unmeaning words, useless repetitions, and complimentary phrases in prayer, are in general the result of heathenism, hypocrisy, or ignorance.

8. Your Father knoweth what things ye have need of—Prayer is not designed to inform God, but to give man a sight of his own misery; to humble his heart, to excite his desire, to inflame his faith, to animate his hope, to raise his soul from earth to heaven, and to put him in mind that *there* is his Father, his country, and inheritance. [As our Father, God is always inclined to hear our prayers, and from his infinite knowledge he has

7 But when ye pray, ¹use not vain repetitions, as the heathen *do*: ²for they think that they shall be heard for their much speaking. **8** Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. **9** After this manner therefore pray ye: ¹Our Father which art in heaven, Hallowed be thy name. **10** Thy

7 Psal. 33. 15; 115. 3; Luke 11. 2. etc.; Rom. 8. 14, 15.

no need of information [as to our necessities.]—*Watson.*

9. After this manner therefore pray ye—Forms of prayer were frequent among the Jews; and every public teacher gave one to his disciples. Some forms were drawn out to a considerable length, and from these abridgments were made: to the latter sort the following prayer properly belongs, and consequently, besides its own very important use, it is a *plan* for a more extended devotion. What satisfaction must it be to learn from God himself with what words and in what manner he would have us pray to him, so as not to pray in vain! A king who draws up the petition which he allows to be presented to himself, has, doubtless, the fullest determination to grant the request. We do not sufficiently consider the value of this prayer: the respect and attention which it requires; the preference to be given to it; its fulness and perfection; the frequent use we should make of it; and the spirit which we should bring with it. "Lord, teach us to pray," is a prayer necessary to prayer; for, unless we are divinely instructed in the manner, and influenced by the spirit, of true devotion, even the prayer taught us by Jesus Christ may be repeated without profit to our souls. [The "Lord's Prayer" is not so much a form of supplication to be presented to God, as an embodiment of the *substance* of prayer, to be presented by the true worshipper to the divine compassion; and, brief as it is, it contains all that may properly enter into our prayers.] **Our Father**—It was a maxim of the Jews, that a man should not pray alone, but join with the Church; by which they particularly meant that he should, whether alone or with the synagogue, use the plural number as comprehending all the followers of God. This prayer was evidently made in a peculiar manner for the *children of God*. And, hence, we are taught to say, not *my* "Father," but *our* "Father." "The heart," says one, "of a child of God is a brotherly heart, in respect of all other Christians; it asks nothing but in the spirit of unity, fellowship, and Christian charity; desiring that for its brethren which it desires for itself." The word "Father," placed here at the beginning of this prayer, includes two grand ideas, which should serve as a foundation to all our petitions. 1) That tender and respectful love which we should feel for God, such as that which children feel for their fathers: 2) That strong confidence in God's love to us, such as fathers have for their children: thus all the petitions in this prayer stand in strictest reference to the word "Father;" the first three referring to the love we have for God, and the last three to that confidence which we have in the love he bears to us. The relation we stand in to this first and best of beings dictates to us reverence for his person, zeal for his honour, obedience to his will, submission to his dispensations and chastisements, and resemblance to his nature. **Which art in heaven**—[In these few words we

kingdom come. "Thy will be done in earth,
"as it is in heaven. 11 Give us this day our

"daily bread. 12 And forgive us our debts,
as we forgive our debtors. 13 And lead

us Chap. 26, 30, 43; Acts 21, 14.—*n* Psal. 103, 20, 21.—*o* See
Job 23, 12; Prov. 3, 8.

p Chap. 18, 21, etc.—*q* Chap. 26, 41; Luke 22, 40, 46; 1 Cor.
10, 13; 2 Pet. 2, 9; Rev. 3, 10.

seem to have suggested to us all of God's essential
excellence and glory; his omnipresence, majesty,
and dominion; his omniscience, omnipotence, and
holiness. All these should enter into our con-
ceptions of the divine Person as we come before
him in prayer. If the name of Father gives us
boldness of access to him, the remembrance of his
greatness and glory should solemnly affect all our
words and thoughts before him.] The phrase "our
Father, who art in heaven," was very common among
the ancient Jews, and was used by them precisely
in the same sense as it is used here by our Lord.
Hallowed—*ἁγιασθῆναι*, *venerated, worshipped*. As
the word sanctified, or hallowed, in Scripture, is
frequently used for the consecration of a thing or
person to a holy use or office; so the divine maj-
esty may be said to be sanctified by us, in analogy
to those things, when we separate from him, and
in our conceptions and desires exalt him above,
earth and all things. **Thy name**—That is, God
himself, with all the attributes of his divine nature
—his power, wisdom, justice, mercy, etc. [When
we pray for the hallowing of God's name we re-
spond in our hearts in giving our positive approval
to the divine commandment, which forbids us to
take the name of the Lord our God in vain.]

10. **Thy kingdom come**—The universal sway
of the sceptre of Christ:—God has promised that
the kingdom of Christ shall be exalted above all
kingdoms, (Dan. vii. 14–27;) that it shall overcome
all others, and be at last the universal empire. (Isa.
ix, 7.) [In that work our Lord Christ is earnestly
occupied and deeply interested, and in all this his
people are also deeply concerned.] **Thy will be
done**—This petition is properly added to the pre-
ceding; for when the kingdom of righteousness,
peace, and joy in the Holy Spirit is established in
the heart, there is then an ample provision made
for the fulfilment of the divine "will." The will
of God is infinitely good, wise, and holy; to have it
fulfilled in and among men, is to have infinite good-
ness, wisdom, and holiness diffused throughout the
universe, and earth made the counterpart of heav-
en. **As it is in heaven**—[The holiness and the
loving obedience to God's will which is character-
istic of those who are in heaven, form the ideal for
whose realization in earth all should labour and
pray.] In order to offer these three petitions with
success at the throne of God, the three divine graces
of faith, hope, and love are essential, and must be
brought into exercise; and, indeed, the petitions
themselves necessarily suppose them.

11. **Give us this day our daily bread**—The
word *ἐπιούσιον*, *daily*, has greatly perplexed critics
and commentators. It is found in no Greek writer
before the evangelists. The interpretation of The-
ophylact, one of the best of the Greek fathers, has
ever appeared to me to be the most correct—*bread,
sufficient for our substance and support*; that is, that
quantity of food which is necessary to support our
health and strength by being changed into the sub-
stance of our bodies. The word is so very peculiar
and expressive, and seems to have been made on
purpose by the evangelists, that more than mere
bodily nourishment seems to be intended by it.
Indeed, many of the primitive fathers understood it

as comprehending that daily supply of grace which
the soul requires to keep it in health and vigour.
We must ask only that which is essential to our
support, God having promised neither luxuries nor
superfluities.

12. **And forgive us our debts**—Sin is repre-
sented here under the notion of a *debt*, and as our
sins are many, they are called here *debts*. God
made man that he might live to his glory, and gave
him a law to walk by; and if, when he does any
thing that tends not to glorify God, he contracts a
debt with divine justice, how much more is he
debtor when he breaks the law by actual transgres-
sion! It has been justly observed, "All the attri-
butes of God are reasons of obedience to man;
those attributes are infinite; every sin is an act of
ingratitude or rebellion against all these attributes;
therefore sin is infinitely sinful." **Forgive us**—
Man has nothing wherewith to pay; if his debts
are not forgiven, they must stand charged against
him forever, as he is absolutely insolvent. For-
giveness, therefore, must come from the free mercy
of God in Christ: and how strange is it we can-
not have the old debt cancelled, without (by that
very means) contracting a *new* one, as great as
the old! but the credit is transferred from justice
to mercy. While sinners we are in debt to infinite
justice; when pardoned, in debt to endless mercy:
and as a continuance in a state of grace neces-
sarily implies a continual communication of mercy,
so the debt goes on increasing forever. Strange
economy in the divine procedure, which by render-
ing a man an infinite debtor keeps him eternally
dependent on his Creator! How good is God!
And what does this state of dependence imply?
A union with, and participation of, the fountain of
eternal goodness and felicity! **As we forgive
our debtors**—It was a maxim among the ancient
Jews that no man should lie down in his bed with-
out forgiving those who had offended him. That
man condemns himself to suffer eternal punishment
who makes use of this prayer with revenge and
hatred in his heart. He who will not attend to a
condition so advantageous to himself is a madman,
who, to oblige his neighbour to suffer an hour, is
himself determined to suffer everlastingly! This
condition of forgiving our neighbour, though it
cannot possibly merit any thing, is yet that con-
dition without which God will pardon no man. (See
verses 14, 15.)

13. **And lead us not into temptation**—That
is, *bring us not into sore trial*. The word *πειρασμὸν*
not only implies violent assaults from Satan, but
also sorely afflictive circumstances, none of which
we have, as yet, grace or fortitude sufficient to bear.
Bring us not in, or lead us not in. This is a mere
Hebraism: God is said to *do* a thing which he only
permits or *suffers* to be done. [As our temptations
arise very largely from our circumstances, the dis-
posal of which is wholly subject to the divine pro-
vidence, it is proper that we should pray that these
shall be so ordered as to save us from any severe
strain upon our steadfastness. He who knows his
own frailty will seek to be saved from temptation
itself, as well as from being overcome by it; and
he who sincerely offers this prayer will be careful

us not into temptation, but 'deliver us from evil: 'For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 'For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But 'if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover 'when ye fast, be not, as the

r John 17. 15.—s 1 Chron. 29. 11.—t Eccles. 28. 1, etc.; Mark 11. 25, 26; Eph. 4. 32; Col. 3. 13.—u Chap. 13. 35; James 2. 13.

not to go into the way of temptation.] A man may be tempted without entering into the temptation: entering into it implies giving way, closing in with, and embracing it. But deliver us from evil—'Πῶσαι ἡμᾶς—a very expressive word—break our chains and loose our bands, snatch, pluck us from the evil and its calamitous issue. For thine is the kingdom—[This doxology, though not found in the oldest manuscripts, and often marked as a later addition, is, nevertheless, very ancient,] and was in use among the Jews. It, as well as all the other petitions of this excellent prayer, should not, in my opinion, be left out of the text merely because some MSS. have omitted it, and it has been variously written in others. [Its lessons are certainly most excellent, and the things suggested are suitable to be used as incentives to faith and prayer. The kingdom is God's highest concern on earth, and the energy by which it is to be established is his, and the glory to be secured by its success, belongs of right to God in Christ. And all this it is right and fitting to confess before God.] Forever—Εἰς τοὺς αἰῶνας, to the forevers: well expressed by our common translation—ever, in our ancient use of the word, taking in the whole duration of time. May thy name have the glory both in this world and in that which is to come! The original word, αἰών, comes from αἰ, always, and ὄν, being, or existence. This is Aristotle's definition of it. There is no word in any language which more forcibly points out the grand characteristic of eternity—that which always exists. [It is sometimes used to indicate a period whose beginning or end is not known—an indefinite "forever;" but this use of it is only an accommodated one; and it is the grammatical and proper sense of it which must be resorted to in any controversy concerning the word. (See on chap. xxv. 46.)] Amen—This word is Hebrew, אָמֵן, and signifies faithful or true. The

word itself implies a confident resting of the soul in God, with the fullest assurance that all these petitions shall be fulfilled to every one who prays according to the directions given by our blessed Lord.

14. If ye forgive men—He who shows mercy to men receives mercy from God. For a king to forgive his subjects a hundred millions of treasons against his person and authority on this one condition, that they will henceforth live peaceably with him and with each other, is what we shall never see; and yet this is but the shadow of that which Christ promises on his Father's part to all true penitents. A man can have little regard for his salvation who refuses to have it on such advantageous terms.

15. But if ye forgive not—He who does not awake at the sound of so loud a voice is not asleep, but dead. A vindictive man excludes himself from all hope of eternal life, and himself seals his own

hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, 'when thou fastest, 'anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

v 1 Kings 21. 27; Isa. 58. 5.—w Gen. 4. 4; Psa. 35. 13; Matt. 14. 15.—x Ruth 3. 3; 2 Sam. 12. 20; Eccles. 9. 8.—y Ruth 3. 2; Dan. 10. 3.

damnation. Παραπτώματα, trespasses. What a remarkable difference there is between this word and debts, in verse 12! Men's sins against us are only their stumblings, or fallings off from the duties they owe us: but ours are debts to God's justice we can never discharge. It can be no great difficulty to forgive those, especially when we consider that in many respects we have failed as much, in certain duties which we owe to others, as they have done in those which they owed us.

16. When ye fast—[Fasting formed a very considerable element in the formal religion of the Jews in our Lord's time, (though only one fast was required by Moses—that of the great day of atonement;) but we are not informed as to the manner of keeping that fast. All other fasts were either conventional or voluntary, and not directed by divine authority. The prophets of the Old Testament recognised the existence of fasts, but, for the most part, for the purpose of condemning their abuse as acts of religion. Christ, in like manner, recognises their observance as fasts, and thus by implication allows the practice of fasting, (which, however, he nowhere enjoins,) but cautions against certain prevalent abuses of the practice. All the instructions here given are of a negative and dissuasive character. It is quite manifest that after the forty days of the temptation our Lord ceased fasting as a religious observance; nor did he at any time enjoin it upon his disciples. Its observance by the early Christians may, therefore, be accounted for as the continuance among them of this, as of some other permitted but not commanded, Jewish observances.] See more on chapter ix. 15. As the hypocrites, of a sad countenance—Συμμεστοί, the countenance. A hypocrite has always a difficult part to act: when he wishes to appear as a penitent, not having any godly sorrow at heart, he is obliged to counterfeit it, the best way he can, by a gloomy and austere look. [It is quite possible, too, that men should deceive themselves with the belief that what they only pretend is, in some sense, real and meritorious; for nothing is too absurd for the deceivableness of unrighteousness.]

17. Anoint thine head, and wash thy face—These were forbidden in the Jewish canon on days of fasting and humiliation; and hypocrites availed themselves of this ordinance, that they might appear to fast. Our Lord, therefore, cautions us against this: as if he had said, Affect nothing—dress in thy ordinary manner, and let the whole of thy deportment prove that thou desirest to recommend thy soul to God, and not thy face to men.

18. Thy Father, which seeth in secret—Let us not be afraid that our hearts can be concealed from God; but let us fear lest he perceive them to be more desirous of the praise of men than they are of that glory which comes from him. Openly

19 ^aLay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: **20** ^aBut lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: **21** For where your treasure is, there will your heart be also.

^a Proverbs 23. 4; 1 Timothy 6. 17; Hebrews 13. 5; James 5. 1, etc.—^a Ecclesiastes 29. 11; chapter 19. 21; Luke 12. 33, 34;

—*Ἐν τῷ σκελετῷ*. These words are omitted by very many MSS. and Versions, and are rejected by the best critics.

19. Lay not up for yourselves treasures upon earth—Men instinctively incline to provide for the future, which is right, if wisely directed. But what blindness is it for a man to lay up that as a treasure which must necessarily perish! A heart designed for God and eternity is terribly degraded by being fixed on those things which are subject to corruption. "But may we not lay up treasure [that is, accumulate and hold property] innocently?" Yes. 1) If you can do it without setting your heart on it, which is almost impossible; and 2) if there be neither widows nor orphans, destitute nor distressed persons, in the place where you live. [3] If the life be not so fully devoted to secular affairs that the soul is starved.] "But there is a portion which belongs to my children; shall I distribute that among the poor?" If it belongs to your children it is not yours, and therefore you have no right to dispose of it. "But I have a certain sum in stock, etc.; shall I take that and divide it among the poor?" By no means; for, by doing so, you would put it out of your power to do good after the present division: keep your principal, and devote, if you possibly can spare it, the product to the poor, [and to public and religious interests;] and thus you shall have the continual ability to do good. In the meantime take care not to shut up your bowels of compassion against a brother in distress; if you do, the love of God cannot dwell in you. **Moth**—*Σῆς*, moth, the cloth worm. **Rust**—*Κanker*, *βρῶσις*, to eat, consume. This word may be properly applied to any thing that consumes or cankers clothes or metals. **Where thieves break through**—*Διτορύσσουσιν*, literally, dig through, that is, the wall, in order to get into the house. There is a saying exactly similar to this in the Institutes of Menu: speaking of the presents made to Brahmins, he says, "It is a gem which neither thieves nor foes take away, and which never perishes."

20. Lay up . . . treasures in heaven—"The only way to render perishing goods eternal, to secure stately furniture from moths, and the richest metals from canker, and precious stones from thieves, is to transmit them to heaven by acts of charity. This is a kind of bill of exchange, which cannot fail of acceptance but through our own fault."—*Queenel*. It is certain we have not the smallest portion of temporal good but what we have received from the unmerited bounty of God; and if we give back to him all we have received, yet still there is no merit that can fairly attach to the act, as the goods were the Lord's. On this ground the doctrine of human merit is one of the most absurd that ever was published among men or credited by sinners. Yet he who supposes he can purchase heaven by giving that meat which

22 ^bThe light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. **23** But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ^cNo man can serve two masters: for

18. 22; 1 Timothy 6. 19; 1 Peter 1. 4.—^b Luke 11. 34, 35.—^c Luke 16. 13.

was left at his own table and that of his servants; or by giving a garment which he could no longer in decency wear, must have a very mean opinion of the heaven he hopes for. But he who through love to God and man divides his bread with the hungry, and covers the naked with a garment, shall not lose his reward.

21. Where your treasure is—If God be the treasure of our souls, our hearts (that is, our affections and desires) will be placed on things above.

22. The light of the body is the eye—That is, the eye is to the body what the sun is to the universe in the day time, or a lamp or candle to a house at night. If . . . **thine eye be single**—*Ἀπλοῦς*, simple; so perfect in its structure as to see objects distinctly and clearly, and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye; one object appearing two or more, or else in a different situation and of a different colour to what it really is. This state of the eye is termed (verse 23) *πονηρὸς*, evil, that is, diseased or defective. Our blessed Lord uses the sound eye as a metaphor to point out that simplicity of intention and purity of affection with which men should pursue the supreme good. But if a person who enjoyed this heavenly treasure permit his simplicity of intention to deviate from heavenly to earthly good; and his purity of affection to be contaminated by worldly ambition, secular profits, and animal gratifications; then, *the light which was in him becomes darkness*; that is, his spiritual discernment departs, and his union with God is destroyed: all is only a palpable obscure; and, like a man who has totally lost his sight, he walks without direction, certainty, or comfort. [The desire of serving at the same time God and mammon may be characterized as a moral double sight, as an "evil" eye, which is rightly designated as *πονηρὸς*, bad, in direct contrast to *ἀπλοῦς*, single. But the eye is *ἀπλοῦς*, when it wholly, consciously, and calmly agrees with the state of mind and heart; when it is not wandering, and, therefore, not double-sighted nor untrue, and hence worse than blind.—*Lange*.]

23. [The light . . . in thee, etc.]—If, therefore, thy judgment be sound, and thou knowest the difference between laying up treasures in heaven and on earth, it will rightly guide the action of thy heart and life; but if thy judgment be blinded in this great affair, it will misguide thy affections, thy choice, and the whole tenor of thy life. If that judgment be blind, which in this affair of everlasting moment ought to guide thee aright, what a miserable wretch thou wilt be, and how fatal will that error prove!—*Baxter*.]

24. No man can serve two masters—The master of our hearts may be fitly termed the love that reigns in it. We serve that only which we love supremely. A man cannot be in perfect indifference betwixt two objects which are incompatible; he

either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ⁴Ye cannot serve God and mammon. **25** Therefore I say unto you, *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? **26** 'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? **27** Which of you by

taking thought can *add one cubit unto his stature? **28** And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: **29** And yet I say unto you, ¹That even Solomon in all his glory was not arrayed like one of these. **30** Wherefore ²if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, ³O ye of little faith? **31** Therefore take no thought, saying, What shall we eat? or, What shall we drink? or,

d Gal. 1. 10; 1 Tim. 6. 17; James 4. 4; 1 John 2. 15.—e Psa. 55. 22; Luke 12. 22, 23; Phil. 4. 6; 1 Pet. 5. 7.

f Job 33. 41; Psa. 147. 9; Luke 13. 34, etc.—g Luke 2. 12, 25, 26.—h Luke 12. 27.—i Luke 12. 23.—k Chap. 14. 31.

is inclined to despise and hate whatever he does not love supremely, when the necessity of a choice presents itself. **He will hate the one, and love the other, or else he will hold to the one, and despise the other**—The word "hate" has the same sense here as it has in many places of Scripture: it merely signifies to love less—so Jacob loved Rachel, but hated Leah; that is, he loved Leah much less than he loved Rachel. God himself uses it precisely in the same sense: "Jacob have I loved, but Esau have I hated;" meaning, I have loved the posterity of Esau less than I have loved the posterity of Jacob. **Ye cannot serve God and mammon**—"Mammon" may be considered any thing a man confides in. The word plainly denotes riches, (Luke xvi, 9, 11,) in which latter verse mention is made not only of the *deceitful mammon*, but also of the *true*. Our blessed Lord shows here the utter impossibility of loving the world and loving God at the same time; or, in other words, that a man of the world cannot be a truly religious character. He who gives his heart to the world robs God of it, and, in snatching at the shadow of earthly good, loses substantial and eternal blessedness. How dangerous is it to set our hearts upon riches, seeing it is so easy to make them our God!

25. Take no thought—Be not anxiously careful, *μη μεριμνᾶτε*; this is the proper meaning of the word. Prudent care is never forbidden by our Lord, but only that anxious, distracting solicitude which, by dividing the mind, and drawing it different ways, renders it utterly incapable of attending to any solemn or important concern. To be anxiously careful concerning the means of subsistence is to lose all satisfaction and comfort in the things which God gives, and to act as a mere infidel. On the other hand, to rely so much upon providence as not to use the very powers and faculties with which the divine Being has endowed us, is to tempt God. If we labour without placing our confidence in our labour, but expect all from the blessing of God, we obey his will, co-operate with his providence, set the springs of it going on our behalf, and thus imitate Christ and his followers by a sedate care and an industrious confidence. In this and the following verses our Lord lays down several reasons why men should not disquiet themselves about the wants of life or concerning the future. The *first* is, [that since life itself is given and continued to us without our own action, so may we also trust the same divine goodness for the minor gifts by which the life is sustained. The body is not our own workshop, but God's; may we not, then, trust him that he will afford the means for its needful clothing?]

26. Behold the fowls of the air—The *second* reason why we should not be anxiously concerned

about the future is, the example of the smaller animals, which the providence of God feeds without their own labour, though he be not their father. If our great Creator has made us capable of knowing, loving, and enjoying himself eternally, what may we not expect from him after so great a gift?

27. Which of you by taking thought can add one cubit unto his stature?—The *third* reason against these carking cares is, the unprofitableness of human solicitude, unless God vouchsafe to bless it. What can our uneasiness do but render us still more unworthy of the divine care? **Cubit unto his stature?**—[*Ἡλικίαν*. There are two interpretations to this word, the one rendering it *stature*, as in our translation, the other making it *age*; the authorities are about equally divided between the two, and both translations are warranted by the use of the language. The lessons in both cases are also the same, namely, that since our utmost carefulness can not affect many of our highest interests, it is wise and pious to trust God for our smallest concerns.]

28. And why take ye thought for raiment? The *fourth* reason against such inquietudes is, the example of inanimate creatures: The herbs and flowers of the field have their being, nourishment, exquisite flavours, and beautiful hues from God himself. So your being, its excellence and usefulness, do not depend on your anxious concern: they spring as truly from the beneficence and continued superintendence of God as the flowers of the field do; and were you brought into such a situation as to be as utterly incapable of contributing to your own preservation and support as the lilies of the field are to theirs, your heavenly Father could augment your substance and preserve your being, when for his glory and your own advantage.

30. If God so clothe the grass of the field—Christ confounds both the luxury of the rich in their superfluities, and the distrust of the poor as to the necessities of life. Let man, who is made for God and eternity, learn from a flower of the field how low the care of Providence stoops. All our inquietudes and distrusts proceed from lack of faith; that supplies all wants. **To-morrow is cast into the oven**—The inhabitants of the East to this day make use of dry straw, withered herbs, and stubble to heat their "ovens." Our Lord's argument runs thus: If God covers with so much glory things that are of very brief existence, and are of no further value than to serve the meanest uses, will he not take care of his children, who are so precious in his sight and designed for such important services in the world?

31. What shall we eat? or, What shall we drink? etc.—These three inquiries engross the

Wherewithal shall we be clothed? **32** (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. **33** But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. **34** Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

[See 1 Kings 3. 13; Psa. 37. 35; Mark 10. 30; Luke 12. 31; 1 Tim. 4. 8.—*m* Mark 10. 30; Luke 12. 31; Rom. 14. 17.—*n* Lev. 22. 31; Prov. 27. 1.]

whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god; and these he worships in the lust of the flesh, in the lust of the eye, and in the pride of life.

32. For after all these things do the Gentiles seek—The *fifth* reason against solicitude about the future is, that to concern ourselves about these wants with anxiety, as if there were no such thing as a providence in the world; with great affection toward earthly enjoyments, as if we expected no other; and without praying to God or consulting his will, as if we could do any thing without him: this is to imitate the worst kind of heathens, who live without hope and without God in the world. **Your heavenly Father knoweth**, etc.—The *sixth* reason against this anxiety about the future is, because God, our heavenly Father, is infinite in wisdom, and knows all our wants. It is the property of a wise and tender father to provide necessities, and not superfluities, for his children. Not to expect the former is an insult to his goodness; to expect the latter is injurious to his wisdom.

33. But seek ye first the kingdom of God, and his righteousness—That holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom mentioned above. [Lesser things may be sought in the use of proper means, but only in complete subordination to the spiritual things provided in the Gospel; these must always stand *first* in time, in estimated value, and in earnest efforts made for securing them.] The *seventh* reason against these worldly cares and fears is, because the business of our salvation ought to engross us entirely: hither all our desires, cares, and inquiries, ought to tend. *Grace* is the way to *glory*—holiness the way to happiness. If men be not righteous there is no heaven to be had: if they be, they shall have heaven and earth too; for godliness has the promise of both lives. (1 Tim. iv. 8.) **All these things shall be added unto you**—The very blunt note of old Mr. Trapp, on this passage, is worthy of serious attention. "They shall be cast in as an overplus, or as small advantages to the main bargain; as paper and pack-thread are given where we buy spice and fruit, or an inch of measure to an ell of cloth." To this verse are said to belong the words quoted often by Clement, Origen, and Eusebius as *the words of Christ*: "Ask great things, and little things shall be added unto you; ask heavenly things, and earthly things shall be added unto you."

34. Take therefore no thought—That is, *Be not therefore anxiously careful*. The *eighth* and last reason against this preposterous conduct is, that carking care is not only useless in itself, but renders us miserable beforehand. The future falls under the cognizance of God alone: we encroach, therefore, upon his rights when we would fain fore-

CHAPTER VII.

JUDGE not, that ye be not judged. **2** For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. **3** And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? **4** Or how wilt thou say to thy brother, Let me pull out the mote out of

o Job 14. 1; Luke 12. 30.—*a* Luke 6. 37; Rom. 2. 1; 14. 3, 4, 10, 13; 1 Cor. 4. 3, 5; James 4. 11, 12.—*b* Mark 4. 24; Luke 6. 38.—*c* Luke 6. 41, 42.

see all that may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized, by those timorous forecasts of what may happen, and those faithless apprehensions concerning the future! Let us do now what God requires of us, and trust the consequences to him. The future which God would have us foresee and provide for is, that of judgment and eternity: and it is about this *alone* that we are careless! **Sufficient unto the day is the evil thereof**—*Ἀρκούν τῇ ἡμέρᾳ ἡ κακία αὐτῆς*. *Sufficient for each day is its own calamity*. Each day has its peculiar trials: we should meet them with confidence in God. As we should live but a day at a time, so we should take care to suffer no more evils in one day than are necessarily attached to it. He who neglects the *present* for the *future* is acting opposite to the order of God, his own interest, and to every dictate of sound wisdom. Let us live for *eternity*, and we shall secure all that is most valuable in *time*.

NOTES ON CHAPTER VII.

1. Judge not, that ye be not judged—[*Kphete, judge, criticize, censure*. Evidently used in this case in an unfavourable sense. The whole is an earnest dissuasion against severe and uncharitable judging or thinking among men.]

2. For with what judgment—He who is severe on others will naturally excite their severity against himself. The censures and calumnies which we have suffered are probably in many cases the just reward of those which we have dealt out to others. [Our actions return to us in good or evil, according to their own character. 1) Evil offices tend to awaken resentment and retaliation. 2) All the affairs of life are providentially arranged so that whatsoever a man sows that shall he also reap. 3) God, as the righteous Judge of all men, assures us that his judgment toward us will be determined by ours toward others.]

3. And why beholdest thou the mote—*Κίρπος* might be translated the *splinter*; for *splinter* bears some analogy to *beam*, but "mote" does not. [But it should be remembered, that in the ancient languages, and especially Oriental ones, figures of speech were much less exact than with us. The lesson here taught us, and the error detected and to be avoided, are quite obvious.] It often happens that the faults which we consider as of the first enormity in others are, to our iniquities, as a chip compared to a large "beam." On one side, self-love blinds us to ourselves; and, on the other, envy and malice give us piercing eyes in respect of others.

4. Or how wilt thou say—That man is utterly

thine eye; and, behold, a beam *is* in thine own eye? **5** Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or*

d Prov. 9, 7, 8; 23, 9; Acts 13, 45, 46. — *e* Chap. 21, 23; Mark 11, 24; Luke 11, 9, 10; 18, 1; John 14, 13; 15, 7; 16, 23, 24; James 1, 5, 6; 1 John 3, 22; 5, 14, 15. — *f* Prov. 8, 17; Jer. 29, 12, 13.

unfit to show the way of life to others who is himself walking in the way of death.

5. First cast out the beam, etc.—[True repentance is the best possible preparation for the work of a religious teacher.]

6. Give not that which is holy—Τὸ ἅγιον, *the holy or sacred thing*; that is, any thing, especially of the sacrificial kind, which had been consecrated to God. The members of this sentence may be transposed thus:

Give not that which is holy unto the dogs,
Lest they turn again and rend you:
Neither cast ye your pearls before swine,
Lest they trample them under their feet.

[For certainly it is the dogs that rend and the swine that trample. Talk not of the deep things of God to those whom you know to be wallowing in sin, neither declare the great things God hath done for your soul to the profane. Talk not of perfection to the former; not of your experience to the latter. But our Lord does in no wise forbid us to reprove, as occasion is, both the one and the other.—*Wesley.*] Some would also make this caution apply to the Lord's Supper, which is not to be given to the profane and impenitent.

7. Ask . . . seek . . . knock—These three words include the ideas of *want, loss, and earnestness*. [The three similitudes are all to be understood of *prayer*, and form a climax.—*Alford.* To *ask*, indicates the *want* of an object, which can only be obtained by free gift; to *seek*, that it has been *lost*; to *knock*, that it has been *shut up*; hence this prayer is both the work of life and the evidence of life.—*Lange.*]

8. For every one that asketh receiveth—Prayer is always heard after one manner or another. The truth and faithfulness of the Lord Jesus are pledged for its success. Ye *shall* receive—ye *shall* find—it *shall* be opened. [Perseverance in prosecuting that to which we may fairly lay claim is generally crowned with success, even among men. How much more, then, if our object be the kingdom of heaven, and our efforts those of prayer! This verse applies in the first place to the *subjective* bearing of our spiritual efforts. The following verses show that it is equally true *objectively*, or with reference to Him from whom the blessing is sought.—*Lange.*]

9. What man is there . . . whom if his son—Men are exhorted to come to God with the persuasion that he is a most gracious and compassionate Parent, who possesses all heavenly and earthly good, knows what is necessary for each of his creatures, and is infinitely ready to communicate that

what man is there of you, whom if his son ask bread, will he give him a stone? **10** Or if he ask a fish, will he give him a serpent? **11** If ye then, *being evil*, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? **12** Therefore all things *whatsoever* ye would that men should do to you, do ye even so to them: for *this is the law and the prophets.*

13 *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and*

q Luke 11, 11, 12, 13. — *A* Gen. 6, 5; 8, 21. — *i* Luke 6, 31. — *k* Lev. 19, 18; chap. 22, 40; Rom. 13, 8, 9, 10; Gal. 6, 14; 1 Tim. 1, 5. — *l* Luke 13, 24. — *m* Or, *How.*

which they need most. He will never mock us in our prayers.

11. If ye then, being evil—Πονηροὶ ὄντες, who are radically depraved, yet feel yourselves led, by natural affection, to give those things to your children which are necessary, how much more will your Father who is in heaven, whose nature is infinite goodness, mercy, and grace, give good things—his grace and Spirit, (πνεῦμα ἁγίου, the Holy Ghost, Luke xi, 13,) to those who ask him? What a picture is here given of the goodness of God!

12. Therefore all things whatsoever ye would that men—This a most sublime precept, and highly worthy of the grandeur and beneficence of the just God who gave it. The general meaning of it is this: "Guided by justice and mercy, do unto all men as you would have them to do to you, were your circumstances and theirs reversed." None but he whose heart is filled with love to God and all mankind can keep this precept, either in its spirit or letter. Self-love will feel itself sadly cramped when brought within the limits of this precept; but God hath spoken; it is the spirit and design of "the law and the prophets;" the sum of all that is laid down in the sacred writings relative to men's conduct toward each other. It seems as if God had written it upon the hearts of all men, for sayings of this kind may be found among all nations, Jewish, Christian, and heathen. [Thus far proceeds the doctrinal part of the sermon; in the next verse begins the exhortation to practise it.—*Wesley.*]

13. Enter ye in at the strait gate—The words in the original are very emphatic: Enter in (to the kingdom of heaven) through *this* strait gate, διὰ τῆς στενῆς πύλης. [The metaphor of the "strait gate" and the "narrow way" has reference to the previous doctrines which our Lord had delivered. The principles unfolded and the duties enjoined in them indicate the only way to eternal life.—*Watson.*] **For wide is the gate**—Εὐρύχωρος, from εὖρος, *broad*, and χώρος, *a place*, a spacious roomy place that leadeth forward, ἀνάγουσα, into *that* destruction, εἰς τὴν ἀπώλειαν, meaning eternal misery. With those who say it means repentance and forsaking sin, I can have no controversy. That is certainly a "gate," and a "strait" one, too, through which every sinner must turn to God in order to find salvation. But the doing to every one as we would they should do unto us, is a gate extremely "strait," and very difficult to every unregenerate mind.

14. Because strait is the gate—The strait gate, στενὴ πύλη, signifies literally what we call a

narrow *is* the way, which leadeth unto life, and few there be that find it.

15 *Beware of false prophets, *which come to you in sheep's clothing, but inwardly they are *pr*avening wolves. **16** *Ye shall know them by their fruits. *Do men gather grapes of thorns, or figs of thistles? **17** Even so *every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. **18** A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. **19** *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **20** Wherefore by their fruits ye shall know them.

* Deut. 13. 3; Jer. 23. 16; chap. 24. 4, 5, 11, 34; Mark 13. 23; Rom. 16. 17, 18; Eph. 5. 6; Col. 3. 8; 2 Pet. 2. 1, 23; 1 John 4. 1. — *o* Micah 3. 5; 2 Tim. 3. 5. — *p* Acts 20. 29, 30. — *q* Ver. 2; chap. 19. 33. — *r* Luke 6. 43, 44. — *s* Jer. 11. 19; ch. 12. 33. — *t* Ch. 3. 10; Luke

wicket, that is, a little door in a large gate. **Few there be that find it**—[Because the service of God requires the entire devotion of the heart and life, and the abandonment of whatever is opposed to that service, and because all unregenerate men are "lovers of pleasure more than lovers of God," they fail to find and walk in the way of life. But since the ways of sin are multiform—a broad common and open avenue—in them are found the great promiscuous multitudes of mankind.]

15. Beware of false prophets—By "false prophets" we are to understand teachers of erroneous doctrines. Teachers who preach for hire, having no motive to enter into the ministry but to get a living, as it is ominously called by some, however they may bear the garb and appearance of the innocent useful sheep, the true pastors commissioned by the Lord Jesus, or to whatever name, class, or party they may belong, are, in the sight of the heart-searching God, no other than ravenous wolves, whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus ruin, instead of save, the flock.

16. Ye shall know them by their fruits—By their works you may distinguish these ravenous wolves from true pastors. The judgment formed of a man by his general conduct is a safe one: if the judgment be not favourable, that is his fault, if formed from his works, that is, *the confession of his own heart*. [A short, plain, easy rule whereby to know true from false prophets, and one that may be applied by people of the weakest capacity, who are not accustomed to deep reasoning: True prophets convert sinners to God, or at least confirm and strengthen those that are converted. False prophets do not. They also are false prophets who, though speaking the very truth, yet are not sent by the Spirit of God, but come in their own name to declare it; their grand mark is, "*Not turning men from the power of Satan to God.*"—*Wesley*.]

17. So every good tree—[It is certain that the goodness and badness here mentioned respects the doctrine rather than the personal character.—*Wesley*. And yet, as the "good tree" also means a *good heart*, and the "good fruit" a *holy life*, and as every heart is naturally vicious; so there is none but God who can pluck up the vicious tree, create a good heart, plant, cultivate, water, and make it continually fruitful in righteousness and true holiness.

18. A good tree cannot bring forth evil fruit—Love to God and man is the root of the good tree; Vol. I.—4

21 Not every one that saith unto me, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. **22** Many will say to me in that day, Lord, Lord, have we *not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? **23** And *then will I profess unto them, I never knew you: *depart from me, ye that work iniquity.

24 Therefore *whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a

3. 9; John 15. 2. 6. — *u* Hosea 8. 2; chap. 25. 11, 12; Luke 6. 46; 18. 25; Acts 19. 18; Rom. 2. 13; James 1. 22. — *r* Num. 24. 4; John 11. 51; 1 Cor. 13. 2. — *o* Ch. 21. 12; Luke 18. 25, 27; 2 Tim. 2. 19. — *s* Psa. 5. 5; 6. 8; chap. 25. 41. — *y* Luke 6. 47, etc.

and from this principle all its fruit is found. To teach, as some have done, that a state of salvation may be compatible with the greatest crimes, (such as murder and adultery in David,) or that the righteous necessarily sin in all their best works, is really to make *the good tree bring forth bad fruit*.

19. Every tree that bringeth not forth good fruit—*Ἐκκόπεται*, is to be now cut down; the act of excision is now taking place; the curse of the Lord is even now [and always] on the head and the heart of every false teacher and impenitent hearer.

21. Not every one—The sense of this verse seems to be, that no person, by merely acknowledging [intellectually and verbally] my authority, believing in the divinity of my nature, professing faith in the perfection of my righteousness and the infinite merit of my atonement, "shall enter into the kingdom of heaven;" but he who doeth the will of my Father [in faith, and in righteousness, the fruit of faith.]

22. Many will say to me in that day—*Ἐν τῇ ἡμέρᾳ*, in that very day, viz., the day of judgment —[or, when I shall enter into judgment with them.] **Have we not prophesied**—Taught, publicly preached. **In thy name**—Acknowledging thee to be the only Saviour, and proclaiming thee as such to others. **Cast out devils**—Impure spirits, who had taken possession of the bodies of men; *done many miracles*, being assisted by supernatural agency to invert even the course of nature, and thus prove the truth of the doctrine we preached. [The exercise of power is not the sure sign of acceptance with God, but faith and love, out of a pure heart.]

23. Will I profess—*Ὁμολογήσω*, I will fully and plainly tell them, I never knew you—I never approved of you. You held the truth in unrighteousness while you preached my pure and holy doctrine; and for the sake of my own truth, and through my love to the souls of men, I blessed your preaching; but yourselves I could never esteem, because you were destitute of the spirit of my Gospel, unholy in your hearts, and unrighteous in your conduct.

24. Therefore whosoever heareth these sayings of mine—That is, the excellent doctrines laid down before in this and the two preceding chapters. **I will liken him unto a wise man**—To a prudent man—*ἀνδρὶ φρονίμῳ*—to a prudent man, who proposes to himself the best end, and makes use of the proper means to accomplish it. **Tree** wisdom consists in getting the building of our salvation completed: to this end we must build on *the Rock*, CHRIST JESUS, and make the building firm,

rock: **25** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. **26** And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: **27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. **28** And it came to pass, when Jesus had ended these sayings, the people were astonished at his doc-

trine: **29** *For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

WHEN he was come down from the mountain, great multitudes followed him. **2** *And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. **3** And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. **4** And Jesus saith

* Chap. 13. 34; Mark 1. 23; 6. 2; Luke 4. 32.

α John 7. 46.—α Mark 1. 40, etc.; Luke 5. 12, etc.

by keeping close to the maxims of his Gospel, and having our tempers and lives conformed to its word and spirit; and when, in order to this, we lean on nothing but the grace of Christ, we then build upon a solid "rock." [He founds his house on a rock who, hearing the words of Christ, brings his heart and life into accordance with his expressed will, and is thus by faith in union with him—founded on him. Whereas, he who merely hears his words, but does them not, has never dug down to the rock, nor become united with it, nor has any stability in the hour of trial.—*Alford*.]

25. And the rain descended . . . floods came . . . winds blew—In Judea, and in all countries in the neighbourhood of the tropics, the rain sometimes falls in great torrents, producing rivers which sweep away the soil from the rocky hills; and the houses, which are built of brick only dried in the sun, of which there are whole villages in the east, literally melt away before those rains and the land floods occasioned by them.

26. And every one that heareth . . . and doeth them not—Let it be observed, that it is not the man who hears or believes these sayings of Christ whose building shall stand, when the earth and its works are burned up; but the man who *does* them. [In the concluding simile, the contrast between a life of true faith and one of mere profession is set before us, just as the figure of the twofold building represents, on the one hand, the Church as the great structure reared by Christ, and, on the other, the building reared by the hierarchy.—*Lange*.]

27. And the rain descended, and the floods came—A fine illustration of this may be seen in the case of the fishermen in Bengal, who, in the dry season, build their huts on the beds of sand from which the rivers had retired: but when the rain sets in suddenly, as it often does, accompanied with violent northwest winds, and the waters pour down in torrents from the mountains, in one night multitudes of these buildings are swept away, and the place where they stood is, on the next morning, indiscoverable.

28. The people were astonished—Οἱ ὄχλοι, *the multitudes*. They heard the law defined in such a manner as they had never thought of before; and this sacred system of morality urged home on their consciences with such clearness and authority as they had never felt under the teaching of their Scribes and Pharisees.

29. Having authority—The statements of Jesus were perspicuous; his exhortations persuasive; his doctrine sound and rational; and his arguments irresistible. These they never felt in the teachings of their most celebrated doctors, who consumed their own time, and that of their dis-

ciples and hearers, with frivolous cases of conscience, ridiculous distinctions, and puerile splittings of controversial hairs.

NOTES ON CHAPTER VIII.

1. From the mountain—That mountain on which he had delivered the preceding inimitable sermon. **Great multitudes followed him**—Having been deeply impressed with the glorious doctrines which they had just heard.

2. And, behold, there came a leper—The leprosy, *λέπρα*, from *λεπίς*, *a scale*, was an inveterate cutaneous disease, appearing in dry, thin, white scurfy scales or scabs, either on the whole body, or on some part of it, usually attended with violent itching, and often with great pain. The Eastern leprosy was a distemper of the most loathsome kind, highly contagious, so as to infect garments (Lev. xiii, 47, etc.) and houses, (Lev. xiv, 34, etc.,) and was deemed incurable by any human means. The various symptoms of this dreadful disorder, which was a striking emblem of *sin*, may be seen in Lev. xiii, xiv, where also may be read the legal ordinances concerning it; which, as on the one hand, they set forth how odious sin is to God, so, on the other, they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying and healing influences of the Holy Spirit. **Lord, if thou wilt, thou canst make me clean**—As this leper may be considered a fit emblem of the corruption of man by sin; so may his cure, of the redemption of the soul by Christ. A sinner, truly penitent, seeks God with a respectful faith; approaches him in the spirit of adoration; humbles himself under his mighty hand, acknowledging the greatness of his fall, and the vileness of his sin; his prayer, like that of the leper, should be humble, plain, and full of confidence in that God who can do all things, and of dependence upon his will or mercy, from which all good must be derived. The ability of God to do what is necessary to be done, and his willingness to make his creatures happy, should be deeply considered by all those who approach him in prayer. The leper had no doubt of the former, but he was far from being equally satisfied in respect of the latter.

3. Jesus put forth his hand . . . I will; be thou clean—The most sovereign authority is assumed in this speech of our blessed Lord—I WILL: there is here no supplication of any power superior to his own; and the event proved to the fullest conviction, and by the clearest demonstration, that his authority was absolute, and his power unlimited. *Be thou cleansed, καθαρίσθητι*; a single word is enough. **And immediately his leprosy was cleansed**—This action of Christ is a representation

unto him, ^bSee thou tell no man; but go thy way, show thyself to the priest, and offer the gift that ^cMoses commanded, for a testimony unto them.

5 ^dAnd when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him. 8 The centurion answered and said, Lord, "I am not worthy that thou shouldest come under my

^b Chap. 9, 30; Mark 5, 43. — ^c Lev. 14, 3, 4, 10; Luke 5, 14. —
^d Luke 7, 1, etc. — ^e Luke 13, 19, 21. — ^f Psal. 107, 30.

of that invisible hand which makes itself felt by the most insensible heart; of that internal word which makes itself heard by the most deaf; and of that supreme will which works every thing according to its own counsel.

4. **See thou tell no man**—Had our Lord, at this early period, fully manifested himself as the *Messiah*, the people, in all likelihood, would have proclaimed him King; this, however refused by him, must have excited the hatred of the Jewish rulers and the jealousy of the Roman government; and, speaking after the manner of men, his further preachings and miracles must have been impeded. This alone seems to be the reason why he said to the leper, "See thou tell no man." **Show thyself to the priest**—This was to conform to the law instituted in this case. (Lev. xiv, 1, etc.) **Offer the gift**—As prescribed Lev. xiv, 4, 10; 21, 22. Now all this was to be done "for a testimony unto them;" to prove that this leper, who was doubtless well known in the land, had been thoroughly cleansed; and thus, in this private way, to give full proof to the priesthood that Jesus was the true Messiah.

5. **A centurion**—*ἑκατόνταρχος*. A Roman military officer who had the command of one hundred men.

6. **Lord**—Rather, *Sir*, for so the word *κύριε* should always be translated when a Roman is the speaker. **Lieth at home**—*βέβηται*, *lieth all along*; intimating that the disease had reduced him to a state of the utmost impotence through the grievous torments with which it was accompanied. **Sick of the palsy**—A *paralytic*. (See chap. iv, 24.) [The conduct of this centurion, in caring so kindly for his servant, is certainly remarkable, and worthy of all praise. In nearly every case of the appearance of a centurion in the New Testament narrative it is in a favourable light. Not improbably (as is suggested by Wesley, *in loco*) the centurion did not himself approach to Christ, but spoke to him through some of his disciples, which is here recorded as though spoken by himself, all of which agrees with the words afterwards uttered by the centurion. (See Luke vii, 6.)]

7. **I will come and heal him**—*Ἐγὼ ἔλθων θεραπεύσω αὐτόν*, *I am coming, and will heal him*. Jesus did not positively say, *I will come and heal him*; this would not have been strictly true, because our Lord healed him without going to the house; and the issue shows that the words ought to be taken in the most literal sense: thus understood, they contained a promise which it seems none of them distinctly comprehended. Foreseeing the exercise of the centurion's faith, Jesus promises that while he is coming, ere he arrives at the house, he will heal him, and this was literally done.

roof: but 'speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in

^g Gen. 12, 3; Isa. 2, 2, 3; 11, 10; Mal. 1, 11; Luke 13, 30; Acts 10, 45; 11, 18; 14, 27; Rom. 15, 8, etc.; Eph. 3, 6.

8. **But speak the word only**—Or, instead of *εἰπὲ λόγῳ*, read *εἰπὲ λόγῳ*, speak by word or command. This reading is supported by the most extensive evidence from MSS., versions, and Fathers. See here the pattern of that living faith and genuine humility which ought always to accompany the prayer of a sinner: Jesus can will away the palsy, and speak away the most grievous torments. The first degree of humility is to acknowledge the necessity of God's mercy, and our own inability to help ourselves; the second, to confess the freeness of his grace and our own utter unworthiness. Ignorance, unbelief, and presumption will ever retard our spiritual cure.

9. **For I am a man under authority**—The argument of the centurion seems to run thus: If I, who am a person subject to the control of others, yet have some so completely subject to myself that I can say to one, Come, and he cometh, to another, Go, and he goeth, and to my slave, (*τῷ δοῦλῳ μου*.) Do this, and he doeth it; how much more canst thou accomplish whatsoever thou wilt, being under no control, and having all things under thy command. He makes a proper use of his authority who, by it, raises his mind to the contemplation of the sovereign power of God, taking occasions from it to humble himself before Him who has all power in heaven and earth, and to expect all good from him.

10. **I have not found so great faith, no, not in Israel**—That is, I have not found so great an instance of confidence and faith in my power, even among the Jews, as this Roman—a Gentile—has shown himself to possess. From Luke vii, 5, where it is said of this centurion, "He loveth our nation, and hath built us a synagogue," we may infer that this man was, like the centurion mentioned Acts x, 1, a devout Gentile, a *proselyte of the gate*: one who believed in the God of Israel without conforming to the Jewish ritual or receiving circumcision.

11. **Many shall come from the east and west**—Men of every description, of all countries and of all professions; and shall sit down, that is, to meat, for this is the proper meaning of *ἀνακλιθῆσθαι*. The rabbins represent the blessedness of the kingdom of God under the notion of a banquet. This was spoken to soften the unreasonable prejudices of the Jews which they entertained against the Gentiles, and to prepare them to receive their brethren of mankind into religious fellowship with themselves under the Christian dispensation. **With Abraham, and Isaac, and Jacob**—In the closest communion with the most eminent followers of God, [and as sharers in the blessings of the covenants.]

the kingdom of heaven: **12** But ^athe children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. **13** And Jesus said unto the centurion, Go thy way; and as thou hast believed, ^{so} be it done unto thee. And his servant was healed in the selfsame hour.

14 ^a And when Jesus was come into Peter's house, he saw ^bhis wife's mother laid, and sick of a fever. **15** And he touched her

hand, and the fever left her: and she arose, and ministered unto them.

16 ^a When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with ^{his} word, and healed all that were sick: **17** That it might be fulfilled which was spoken by Esaias the prophet, saying, ^a Himself took our infirmities, and bare ^{our} sicknesses.

18 Now when Jesus saw great multitudes

A Chap. 21. 43.—f Chap. 13. 42, 50; 23. 13; 24. 51; 25. 30; Luke 13. 28; 3 Pet. 2. 17; Jude 13.

k Mark 1. 29, 30, 31; Luke 4. 38, 39.—l 1 Cor. 9. 5.—m Mark 1. 32, etc.; Luke 4. 40, 41.—n Isa. 53. 4; 1 Pet. 2. 24.

12. Shall be cast out into outer darkness—As the enjoyment of that salvation which Jesus Christ calls "the kingdom of heaven" is here represented under the notion of a nuptial festival, at which the guests sat down in a reclining posture with the master of the feast; so the state of those who were excluded from the banquet is represented as deep darkness; because the nuptial solemnities took place at night. And because they who were shut out were not only exposed to shame, but also to hunger and cold; therefore it is added, "there shall be weeping and gnashing of teeth." As these feasts are often alluded to by the evangelists, I would observe, once for all: That they who were invited to them entered by a gate designed to receive them; whence Christ, by whom we enter into the marriage feast, compares himself to a gate. (John x. 1, 2, 7, 9.) This "gate," at the time the guests were to come, was made narrow, the wicked only being left open, and the porter standing there, that they who were not bidden to the marriage might not rush into it. Hence Christ exhorts the Jews to enter in at the strait gate. (Chap. vii. 13, etc.) When all that were invited were once come, [for the time for their coming was past,] the door was presently shut, and was not to be opened to any who came too late and stood knocking without; so, after the wise virgins had entered with the bridegroom, the gate was shut, and was not opened to the foolish virgins, who stood knocking without. (Chap. xxv. 11.) And in this sense we are to understand the words of Christ, (Luke xiii. 24, 25,) "Many shall seek to enter in, but shall not be able." Why? Because the master of the house hath risen up and hath shut to the door; they would not come to him when they might, and now the day of probation is ended, and they must be judged according to the deeds done in the body, [that is, how they have used their lives and opportunities.]

13. As thou hast believed, so be it done—Let the mercy thou requestest be equal to the faith thou hast brought to receive it by. ACCORDING TO *thy faith be it done unto thee*, is a general measure of God's dealings with mankind. To get an increase of *faith* is to get an increase of every grace which constitutes the mind that was in Jesus, and prepares fully for the enjoyment of the kingdom of God. **And his servant was healed in the selfsame hour**—*Ev rij opa txeivn, in that very hour.* Faith is never exercised in the power and goodness of God till it is needed; and when it is exercised, God works the miracle of healing. Christ never says, Believe *now* for a salvation which *thou now* needest, and I will give it to thee in some future time. That salvation which is expected through works or sufferings must of necessity be future, as there must be time to work or suffer in; but the salvation which is *by faith* must be for the *present*

moment, for this simple reason, IT IS BY FAITH, that God may be manifested and honoured; and not by works or by sufferings, lest any man should boast.

14. Peter's house—That Peter lived at Capernaum, and that Christ lodged with him, is fully evident from this verse, compared with chap. xvii. 24. **Peter's . . . wife's mother**—Learn hence, says Theophylact, that marriage is no hindrance to virtue, since the chief of the apostles had his wife. Those who pretend to say that the single state is more holy than the other slander their Maker, and say in effect, "We are too holy to keep the commandments of God."

15. He touched her hand—[Cured her apparently by a touch, but really by his divine power, without any natural instrumentality.] **Ministered unto them**—[Served the company in the affairs of the house.]

16. When the even was come—The Jews kept their Sabbath from evening to evening, according to the Law. (Lev. xxiii. 32.) The sick were not brought out to our Lord till after sunset, because then the Sabbath was ended. **Many that were possessed with devils**—Dr. Lightfoot gives two sound reasons why Judea, in our Lord's time, abounded with demoniacs. First, Because [the people] were advanced to the height of impiety. Secondly, Because they were then strongly addicted to magic, and so, as it were, invited evil spirits to be familiar with them. The scribes and Pharisees seem to have had no doubt about the reality of the cases here given of demonism, nor did they ever object against the pretensions of Christ and his apostles to cast them out. (See note at the end of the chapter.) **And healed all that were sick**—Not a soul did the Lord Jesus ever reject who came to him soliciting his aid. Need any sinner despair who comes to him, conscious of his spiritual malady, to be healed by his merciful hand?

17. Himself took our infirmities—The quotation is taken from Isaiah liii. 4, where the verb נָשָׂא, *nasa*, signifies to *bear sin*, so as to *make atonement for it*. Christ fulfils the prophecies in *all* respects, and is himself the completion and truth of them, as being the lamb and victim of God which bears and takes away the sin of the world. The text in Isaiah refers properly to the *taking away of sin*; and this, in the evangelist, to the removal of corporeal afflictions: Matthew, referring to the prediction of the prophet, considered the miraculous healing of the body as an emblem of the soul's salvation by Christ Jesus. [The evangelist here only alludes to those words, as being capable of this lower meaning also. Such instances are frequent in the sacred writings, and are elegances rather than imperfections. He fulfilled these words in the highest sense, by *bearing our sins in his own body*

about him, he gave commandment to depart unto the other side. **19** And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. **20** And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. **21** And another of his disciples said unto him, Lord, suffer me first to go and bury my father. **22** But Jesus said unto him, Follow me; and let the dead bury their dead.

23 And when he was entered into a ship, his disciples followed him. **24** And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the

waves: but he was asleep. **25** And his disciples came to him, and awoke him, saying, Lord, save us: we perish. **26** And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. **27** But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. **29** And, behold, they cried out, saying, What have we to do

o Luke 9, 57, 58.—p Luke 9, 59, 60.—q See 1 Kings 19, 20.—r Mark 4, 37, etc.; Luke 8, 23, etc.

s Psalm 65, 7; 86, 9; 107, 29.—t Mark 5, 1, etc.; Luke 8, 26, etc.

on the tree; in a lower sense, by sympathizing with us in our sorrows, and healing us of the diseases.—Wenley.]

18. Unto the other side—Namely, of the lake of Gennesareth, whence he proceeded to the country of the Gergesenes. (Verse 28.)

19. A certain scribe—Though *ἐκ γραμματέων*, one scribe, may be considered as a Hebraism, yet it is probable that the literal construction of it was intended, to show that few of this class came to the Lord Jesus for instruction or salvation. **Master**—Rather, *διδάσκαλε*, teacher. **I will follow thee whithersoever thou goest**—[This person appears to have been so thoroughly convinced of our Lord's excellence as a teacher that he had resolved to accompany him in all his movements, that he might become fully instructed in his doctrines. He was evidently sincere and in earnest, though probably not aware of all that was implied in the discipleship to which he desired to give himself.]

20. The birds of the air have nests—*Καρακηνώσεις*, literally, *tents*, not nests; birds do not sleep in nests, but *coverts*. **Son of man**—A Hebrew phrase expressive of humiliation and debasement; and on that account applied emphatically to himself by Christ. Besides, it seems here to be used to point out the incarnation of the Son of God, according to the predictions of the prophets. (Psa. viii, 5; Dan. vii, 13.) Our Lord seems more intent on giving the proofs of his humanity than of his divinity, the latter being necessarily manifested by the miracles which he was continually working.

21. Another of his disciples—Probably not one of the twelve, but one of those who were constant hearers of our Lord's preaching; the name of *disciple* being common to all those who professed to believe in him. (John vi, 66.) **Bury my father**—Probably his father was old, and apparently near death; but it was a maxim among the Jews, that if a man had any duty to perform to the dead, he was, for that time, free from the observance of any other precept or duty.

22. Let the dead bury their dead—All the common offices of life may be performed by any person; to preach the glad tidings of the kingdom of God is granted but to a few, and to these only by an *especial call*; these should immediately abandon worldly concerns and employments, and give themselves wholly up to the work of the ministry. [Jesus forbade him to go in order to show that nothing—not even the most important work of natural duty and affection—is so momentous as care for the

kingdom of heaven; and that nothing, however urgent, should cause us to be guilty of a moment's delay in providing first for that.—*Chrysostom*. The spirit, rather than the letter, of this command is to be regarded.]

24. Arose a great tempest in the sea—[Sudden tempests are frequent occurrences on the Sea of Galilee, which may be swept by a blast for half an hour, and then all will be calm again.]

25. Lord, save us: we perish—[Our Lord first rebuked the disciples for their lack of faith, and then he granted their prayer by quieting the winds and the sea.—*Lange*.]

26. There was a great calm—One word of Christ can change the face of nature; one word of his can restore calm and peace to the most troubled and disconsolate soul. Prayer and faith, if sincere, shall be heard, though they may be weak. 1) That our imperfections may not hinder us from praying to God. 2) That we may be persuaded it is not our merits which make our prayers effectual. 3) That we may offer them up with great humility: and, 4) That we may be fully united to Christ, without which union there is no salvation.

27. The men marvelled—[The symbolical application of this occurrence is too striking to have escaped general notice. The Saviour, with the company of his disciples in the ship, tossed on the waves, seemed a typical reproduction of the ark bearing mankind on the flood, and a foreshadowing of the Church tossed by the tempests of this world, but having him with her always; and the personal application is one of comfort and strengthening of faith in danger and doubt.—*Alford*.]

28. The country of the Gergesenes—"Gadara was, according to Josephus, the metropolis of Perea, or the region beyond Jordan: both the city and villages belonging to it lay in the country of the *Gergesenes*; whence Christ, going into the country of the *Gadarenes*, (Mark v, 1,) is said to go into the region of the *Gergesenes*, (Matt. viii, 28.)"—*Whitby*. **Two possessed with devils**—Mark and Luke mention only one demoniac, probably the fiercer of the two. **Coming out of the tombs**—It is pretty evident that cupolas were generally builded over the graves among the Jews, and that these demoniacs, had their dwellings under such; [or there were caves or vaults in the hillsides from which, in some cases, the remains had been removed.]

29. What have we to do with thee—The literal translation of *τί σὺν καὶ σοὶ* is, *What is it to us and to thee*; which perhaps might be understood

with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? **30** And there was a good way off from them a herd of many swine feeding. **31** So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. **32** And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the

whole herd of swine ran violently down a steep place into the sea, and perished in the waters. **33** And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. **34** And, behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

u See Deut. 5. 25; 1 Kings

17. 18; Luke 5. 8; Acts 16. 39.

to imply their disclaiming any design to interfere with the work of Christ, and that he should not therefore meddle with them; for it appears they exceedingly dreaded his power. **Art thou come hither to torment us before the time**—From this it appears that a greater degree of punishment awaited these demons than they at that time endured; and that they knew there was a time determined by the Divine Judge when they should be sent into greater torments.

30. A herd of many swine—[The Jews were forbidden to eat swine's flesh, but the baser sort of them, for gain, would often breed (and fatten) these animals to sell to foreigners, which was probably the case here, as this part of the country had many Gentiles residing in it.—*Watson*.]

31. Suffer us to go away—Ἐπιτρέψον ἡμῖν ἀπελθεῖν; this is the common reading; but ἀποστείλον ἡμῖς, *send us away*, appears to be genuine. *Send us away* seems to express more fully the absolute power Jesus Christ had over them—*permission* alone was not sufficient—the very power by which they were to go away must come from Christ himself!

32. Go—Ἔπαγετε. [The text does not oblige us to suppose that Jesus took any interference with the herd of swine. He neither administered justice, nor enforced police regulations, nor took oversight of the herds of swine of Gadara. His only object was to cure the demoniacs, which he did by commanding the demons to go.—*Lange*.] **The whole herd of swine**—Τῶν χοίρων, *of swine*, is omitted by many MSS. and Versions. (See Griesbach, and see on Luke viii, 26, etc.) **Ran violently down a steep place, etc.**—[The fact here related raises a question which, though we cannot wholly answer, we may yet approximate the solution of. How can we imagine the bestial nature capable of the reception of demoniac influence? If the unchecked indulgence of sensual appetite afforded an inlet for the powers of evil to possess the human demoniac, then we have their influence joined to that part of man's nature which he has in common with the brutes that perish—the animal and sensual soul, (ψυχή.) We may thus conceive that the same animal and sensual soul in the brute may be receptive of similar demoniac influences. But with this weighty difference; that whereas in man there is an individual, immortal spirit, to which alone belongs his personality and deliberative will and reason,—and there was ever in him, as we have seen, a struggle and protest against this tyrant power; the oppressed soul, the real "I," calling out against the usurper—this would not be the case with the brute, in whom this personality and reflected consciousness is wanting. And the result in the context confirms this view; for as soon as the demons enter into the swine, their ferocity, having no self-conserving balance as in the case of man, impels them headlong to their own destruction.—*Alford*.]

[ON THE DEMONIACS OF THE NEW TESTAMENT.

[The remarkable narrative brings before us the whole question of DEMONIAL POSSESSIONS in the Gospel, which I shall treat here once for all, and refer to this note hereafter. I would here remark:

[1. The gospel narratives are *distinctly pledged to the historical truth of these occurrences*. Either they are true or the gospels are false. For they do not stand in the same, or similar, position with the discrepancies in detail so frequent between the Evangelists; but they form part of that general groundwork in which all agree.

[2. Nor can it be said, that they represent the *opinion of the time*, and use words in accordance with it. This might have been difficult to answer but that they not only use such expressions as *δαμονιζόμενον, δαμονισθεῖς*, (Mark vi, 18; Luke viii, 36,) and other like ones, but relate to us words *spoken by our Lord Jesus in which the personality of the demons is distinctly implied*. (See especially Luke xi, 17–26.) Now, either our Lord spoke these words or he did not. If he did not, then we must at once set aside the concurrent testimony of the Evangelists to a plain matter of fact: in other words, establish a principle which will overthrow equally every fact related in the gospels. If he did, it is wholly at variance with every Christian idea of the perfection of truthfulness in Him who was the truth itself, to have supposed him to have used such plain and solemn words repeatedly before his disciples and the Jews in encouragement of, and connivance at, a lying superstition.

[3. After these remarks it will be unnecessary to refute that view of demoniacal possession which makes it *identical with mere bodily disease*, as it is included above; but we may observe that it is everywhere in the Gospel distinguished from disease, and in such a way as to show that, at all events, the two were not in that day confounded. (See Matt. ix, 32, 33; and compare Mark vii, 32.)

[4. The question then arises: *Granted the plain historical truth of demoniacal possession, WHAT IS IT?* This question, in the suspension or withdrawal of the gift of "discerning of spirits," in the modern Church, is not easy to answer. But we may gather from the gospel narrative some important ingredients for our description. The demoniac was one whose being was strongly interpenetrated ("possessed" is the most exact word that could be found) by one or more of those fallen spirits who are constantly asserted in Scripture (under the name of *δαμόνες, δαμόνια, πνεύματα πονηρά, πνεύματα ἀκάθαρα*, their chief being *διάβολος, or σατανᾶς*),* to be the enemies and tempters of the souls of men. (See Acts v, 8; John xii, 2, *et passim*.) He stood in a totally different position from the abandoned

* Is Satan anywhere in the New Testament said to be the "chief of the demons?" Beelzebub, not Satan, is so named, and these two are not the same.]

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his own city. ² And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. ³ And, behold, certain of the scribes said

a Ch. 4. 13. — b Mark 2. 3; Luke 5. 18. — c Ch. 8. 10. — d Psa.

wicked man, who morally is given over to the devil. The latter would be a subject for punishment; but the demoniac for deepest compassion. There appears to have been in him a *double will* and *double consciousness*—sometimes the cruel spirit thinking and speaking in him; sometimes his poor, crushed self crying out to the Saviour of men for mercy—a terrible advantage taken, and a personal realization by the malignant powers of evil of the severe struggle between sense and conscience in the man of morally-divided life. Hence it has been not improbably supposed that some of those demoniacs may have arrived at their dreadful state through various progressive degrees of guilt and sensual abandonment. "Lavish sin, and especially indulgence in sensual lusts, superinducing, as it would often, a weakness of the nervous system, which is the especial bond between body and soul, may have laid open these unhappy ones to the fearful incursions of the powers of darkness."—TRENCH *on Miracles.*]

[5. The frequently urged objection, How comes it that this malady is not now among us? admits of an easy answer, even if the assumption be granted. The period of our Lord's being on earth was certainly, more than any other in the history of the world, under the dominion of evil. The foundations of man's moral being were broken up, and the "hour and power of darkness" prevailing. Trench excellently remarks, "It was exactly the crisis for such soul-maladies as these, in which the spiritual and bodily should be strangely interlinked, and it is nothing wonderful that they should have abounded at that time; for the predominance of certain spiritual maladies at certain epochs of the world's history, which were certainly fitted for their generation, with their gradual decline or disappearance in others less congenial to them, is a fact itself admitting no manner of question." Besides, as the same writer goes on to observe, there can be no doubt that the coming of the Son of God in the flesh, and the continual testimony of Jesus borne by the Church in her preaching and ordinances, have broken and kept down, in some measure, the grosser manifestations of the power of Satan. (See Luke x. 18.)

[6. But the assumption contained in the objection above must not be thus unreservedly granted. We cannot tell in how many cases of insanity the malady may not even now be traced to direct demoniacal possession.

[7. And, finally, the above view, which I am persuaded is the only one honestly consistent with any kind of belief in the truth of the gospel narratives, will offend none but those who deny the existence of the world of spirits altogether, and who are continually striving to narrow the limits of our beliefs in that which is invisible: a view which at any step involves difficulties far more serious than those from which it attempts to escape.—*Alford.*]

within themselves, This man blasphemeth. ⁴ And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? ⁵ For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*? ⁶ But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) *Arise, take*

139. 2; chap. 12. 25; Mark 12. 15; Luke 5. 22; 6. 8; 9. 47; 11. 17.

NOTES ON CHAPTER IX.

1. **He . . . came into his own city**—Namely, *Capernaum*, where he seems to have had his common residence at the house of Peter.

2. **Sick of the palsy**—(See chap. iv. 24.) **Lying on a bed**—*Κλίνης*, a couch or sofa. **Seeing their faith**—The faith of the paralytic person, and the faith of those who brought him. (See on Mark ii. 4.) **Be of good cheer**—*Θάρσει, τέκνον*, Son, take courage! Probably he began to *despond*, and Christ spoke thus to support his faith. **Thy sins be forgiven thee**—It is probable that this paralytic person had, in the earnest desires of his heart, entreated the cure of his soul, leaving his body to the care of others, as the first miracle of healing is wrought on his soul. Hence our Lord first forgives the sins and then heals the body of the paralytic person. This appears to have been founded on Psa. ciii. 3: "Who forgiveth all thine iniquities; who healeth all thy diseases."

3. **This man blasphemeth**—Whenever this word is used in reference to God, it simply signifies, *to speak impiously* of his nature, or attributes, or works. *Injurious speaking* is its proper translation when referred to man. [The power to forgive sin is an exclusively divine prerogative; and because these scribes, in common with all others, recognised Jesus as only a man, they were right, from their standpoint, in denouncing his words as blasphemy. His assumption of the power to forgive sin, confirmed by suitable evidence, was also a declaration of his proper divinity.

4. **Jesus knowing (*ἰδὼν*, seeing) their thoughts**—In telling them what the thoughts of their hearts were, (for they had expressed nothing publicly,) he gave them the fullest proof of his power to forgive sins; because God only can forgive sins, and God only can search and know the heart. Jesus pronounced the man's sins forgiven, and gave the scribes the fullest proof of his power to do so by telling them what, *in the secret of their souls*, they thought on the subject.

5. **For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?**—[The former is the easier; and I will now prove my right to say it by saying with effect, and with an outward consequence setting its seal to my truth, the harder word, *Arise, and walk*. By doing that which is capable of being put to the proof, I will vindicate my right and power to do that which, in its very nature, is incapable of being proved.—*Alford.*] Both are equally easy and equally difficult; for both require unlimited power to produce them. And every thing is equally easy to that power which is unlimited.

6. **But that ye may know, etc.**—External miracles are the proofs of internal ones. Three miracles [displays of divine power] are wrought in this case: 1) The remission of the poor man's sins. 2) The discernment of the secret thoughts of the

up thy bed, and go unto thine house. **7** And he arose, and departed to his house. **8** But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and

sinners came and sat down with him and his disciples. **11** And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with ^apublicans and ^bsinners? **12** But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. **13** But go ye and learn what *that* meaneth, 'I will have mercy, and not sacrifice: for I am not come to call the righteous, ^a but sinners to repentance.

14 Then came to him the disciples of John,

• Mark 2. 14; Luke 5. 27. — Mark 2. 15, etc.; Luke 5. 29, etc.
• Chap. 11. 19; Luke 5. 30; 15. 2.

A Gal. 2. 15. — Hosea 6. 6; Micah 6. 7, 8; chap. 12. 7.
• 1 Tim. 1. 15.

scribes. **3**) The restoring of the paralytic, in an instant, to perfect soundness. Thus one miracle [the last, and the only one obvious to sense] becomes the proof and establishment of another. **Arise, take up thy bed**—His ability to do this was the public proof that the man was made whole.

8. When the multitudes saw it, they marvelled—Instead of *θαύμασαν*, wondered, the best authorities have *ἐθαύμασαν*, feared. In some copies both readings are conjoined, thus: *And the multitudes seeing it, wondered and feared, and glorified God* "Wondered" at the miracle; "feared" to offend against such power and goodness; and "glorified God" for the works of mercy which he had wrought. [The common people, (*ὄχλοι*) regarded this wonder-working as something by God granted to men—to mankind; and without supposing that they had before them the full meaning of their words, those words were true in the very highest sense. (See John xvii, 8.)—*Alford*.]

9. Named Matthew—Generally supposed to be the same who wrote this history of our blessed Lord. *Matthai* signifies a gift, in Syriac; probably so named by his parents as implying a gift from God. [See the account of him in the Introduction to this volume.] **The receipt of custom**—The custom-house, *τελώνιον*—the place where the taxes levied by the Romans of the Jews, were collected. **Follow me. And he arose, and followed him**—[Probably Matthew had already, at a former period, entered into closer relationship with the Lord.—*Lange*. A previous acquaintance with Matthew must be supposed, for otherwise the Redeemer would not have invited him to leave his official position; and without doubt Matthew had already taken the necessary steps to relieve himself from his office.—*Olshausen*.]

10. Sat at meat in the house—Namely of Matthew, who, it appears, from Luke v, 29, made a great feast on the occasion, thus testifying his gratitude for the honor done him; and that his friends and acquaintances might profit by the teaching of his new Master, he invites them to the entertainment that was honoured by the presence of Christ. His companions, it appears, were not of the most creditable kind. They were *tax-gatherers* (see chap. v, 46) and *sinners*; [persons that had been excommunicated by the Pharisees for violations or neglects of their precepts.]

11. When the Pharisees saw it—[It was a flagrant infraction of the "traditions of the elders" for any Jew to associate at all, and more especially to eat with, the legally unclean. Hence to the rabbis and the Pharisees generally nothing could be more unbecoming and irregular than the presence of Jesus at Matthew's feast. "Publicans and sinners," and the mass of the lower classes, were,

to a Pharisee, hopelessly lost, because of their "uncleanness," and he shrank from all contact with them. No Pharisee would receive a person as a guest if he suspected that he was a "sinner." It must therefore have been as if a Brahmin had outraged every idea of Hindoo religion and morals by sitting down at a meal with Sudras, when the rabbis at Capernaum saw and heard of Jesus reclining at table with a promiscuous gathering of publicans and sinners. (See *GEIKIE, Life and Words of Christ*, vol. ii, pp. 33, 34.)]

12. They that be whole need not a physician—A common proverb, which none could either misunderstand or misapply. Of it the reader may make the following use: 1) Jesus Christ represents himself here as the sovereign Physician of souls. 2) That all stand in need of his healing power. 3) That men must acknowledge their spiritual maladies, and the need they have of his mercy, in order to be healed by him. 4) That it is the most inveterate and dangerous disease the soul can be afflicted with to imagine itself whole, when the *sting of death, which is sin*, has pierced it through in every part, infusing its poison everywhere.

13. Go ye and learn—Nothing tends more to humble pretenders to devotion than to show them that they understand neither Scripture nor religion, when, relying on external performances, they neglect love to God and man, which is the very soul and substance of true religion. True holiness has ever consisted in faith working by love. **I will have mercy, and not sacrifice**—Quoted from 1 Sam. xv, 22. God prefers an act of mercy, shown to the necessitous, to any act of religious worship to which the person might be called at that time. Both are good; but the former is the greater good, and should be done in preference to the other. The whole sacrificial system was intended to point out the infinite mercy of God to fallen man in his redemption by the blood of the New Covenant. We should not rest in the sacrifices, but look for the mercy and salvation prefigured by them. **I am not come to call the righteous, but sinners**—[The words *εἰς μετάνοιαν, unto repentance*, though found in many editions, as in our Authorized Version, are omitted in many of the best and most approved copies—probably correctly.]

14. [The disciples of John—Luke (v, 33) leaves it rather uncertain who the persons making the objection were; but leaving the most natural implication, that they were Pharisees, Mark (ii, 18) says, (if the grammatical construction is followed, which, however, may not be the design of the writer,) they were the disciples of John and of the Pharisees. Probably the subject was discussed and inquired about in a somewhat indefinite manner, among all of the three classes, the Pharisees, John's

saying, 'Why do we and the Pharisees fast oft, but thy disciples fast not? **15** And Jesus said unto them, Can "the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and *then shall they fast. **16** No man putteth a piece of *new cloth unto an old garment; for

that which is put in to fill it up taketh from the garment, and the rent is made worse. **17** Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them,

† Mark 2, 13, etc.; Luke 5, 33, etc.; 18, 12.—in John 3, 29.—
n Acts 13, 2, 3; 14, 23; 1 Cor 7, 5.

o Or, raw, or, unwrought cloth.—p Mark 5, 22, etc.; Luke
8, 41, etc.

disciples, and those of our Lord; and that the word "they" in the narrative is used rather indefinitely for "some of them." **Thy disciples fast not**—Probably meaning that they did not fast so frequently as the others did, or for the same purposes, which is very likely, for the Pharisees had many superstitious fasts, [and the disciples of John were evidently strongly inclined to ascetic practices.]

15. Can the children of the bridechamber—*Νυμφῶνος*. These persons were the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring the bride to his own home. The marriage feast among the Jews lasted seven days; but the newly married woman was considered to be a bride for thirty days. Marriage feasts were times of extraordinary festivity, and even of riot, among several peoples of the East; [and any expression of sadness during their continuance would have been considered highly improper. By *ὁ νυμφίος*, the *bridegroom*, it is generally assumed that Christ himself is directly referred to, and that his personal presence for the time being with his disciples, and his subsequent *taking away*, are specifically the things spoken of. Would it not be better to understand the remark generally as saying that in the presence of joyous conditions expressions of sorrow are out of place, and *vice versa*?] **When the bridegroom shall be taken from them, etc.**—[On the general subject of fasting, see the note at the end of the chapter.] There was one annual fast observed in the primitive Church, called by our ancestors the *Spring Fast*, and by us, *Lent*; by the Greeks, *Τεσσαρακοστή*, and by the Latins, *Quadragesima*. This fast is pretended to be kept by many, in the present day, in commemoration of our Lord's forty days' fast in the wilderness; but it does not appear that, in the purest ages of the primitive Church, genuine Christians ever pretended that their *quadragesimal* fast was kept for the above purpose. Their fast was kept merely to commemorate the time during which Jesus Christ lay under the power of death, which was about *forty hours*; and it was in this sense they understood the words of this text: "The days will come," etc. With them, the *bridegroom* meant Christ: the time in which he was *taken away*, his crucifixion, death, and the time he lay in the grave. Suppose him dying about twelve o'clock on what is called *Friday*, and that he rose about *four* on the morning of his own day, (St. John says, *Early, while it was yet dark*, chap. xx, 1,) the interim makes *forty hours*, which was the true primitive Lent, or *Quadragesimal* fast. It is true that many in the primitive Church were not agreed on this subject, as Socrates, in his Church History, book v, ch. 22, says: "Some thought they should fast *one day*; others, *two*; others, *more*." Different Churches also were divided concerning the length of the time, some keeping it *three*, others *five*, and others *seven* weeks; and the historian him-

self is puzzled to know why they all agreed in calling these fasts, differing so much in their duration, by the name of *Quadragesima*, or *forty days' fast*. The plain obvious reason appears to me to have been simply this: They put *DAYS* in the place of *HOURS*; and this absurdity continues in some Christian Churches to the present day. (For more on *fasting*, see chap. vi, 16.)

16. No man putteth a piece of new [*ἄνυφος*, *unfulled*] **cloth unto an old garment**—*Πάκος ἄνυφος* is that cloth which has not passed under the hand of the fuller: and *ἐπιβλημα* signifies a piece put on, or what we commonly term a patch. **It . . . taketh from the garment**—[The "unfulled patch," when it comes to shrink, would break from the stuff in which it had been inserted, and so make a still larger hole or rent; or, as the Codex Beza renders it, "It takes away its fulness from the garment."]]

17. New wine into old bottles—It is still the custom, in the eastern countries, to make their bottles of goat skins: if these were old and dried, and new wine were put into them, the violence of the fermentation would burst them; and, therefore, newly made bottles were used for wine that had not yet gone through its fermentation. The institutes of Christ and those of the Pharisees could never be brought to accord: an attempt to combine the two systems would be as absurd as it would be destructive. The old covenant made way for the new, which was its completion and its end: but with that old covenant the new cannot be incorporated. [Christ, as the head of the new dispensation, while retaining and extending all that was spiritual and moral in the old, proceeded to supersede its forms and to substitute others of his own appointment, and better adapted to the new order of things. Both the symbolism and the asceticism of the times of the Law are taken away under the Gospel; the former by reason of their fulfilment by Christ, and the latter because of the joy of the Church in Christ, revealed in the Gospel. So thorough is the change effected by the revelation of Christ in the flesh that the dispensation of the Gospel cannot be built into that of the system of the Old Testament.] [Our Lord in these two parables contrasts the old and the new, the legal and the evangelical dispensations, with regard to the point on which he was questioned. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on a wornout system of ceremonies.—*Alford*.] [The reply of our Lord contains a canon perpetually binding, in respect of the relation between form and substance. The principle itself has never been sufficiently appreciated. . . . In our own days some seem still to be of opinion that the unwrought cloth may be put upon the old garment, and the new wine into old

behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. **19** And Jesus arose, and followed him, and so *did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: **21** For she said within herself, If I may but touch his garment, I shall be whole. **22** But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. **23** And when Jesus came into the ruler's house, and saw the minstrels and the people

q Mark 5. 25; Luke 8. 43.—*r* Luke 7. 50; 8. 48; 17. 19; 18. 42.
—*s* Mark 5. 38; Luke 8. 51.—*t* See 2 Chron. 35. 25.

bottles. The warning of Christ applies to all times, that the life of his Church is not to be surrendered by forcing it into antiquated forms.—*Lange*.]

18. A certain ruler—There were two officers in the synagogue, *הַכֹּהֵן הַגָּדוֹל*, *chazan ha-ceneseth*, the bishop or overseer of the congregation; and *הַכֹּהֵן הַקָּטָן*, *rosh ha-ceneseth*, the head or ruler of the congregation. The *chazan* takes the book of the Law and gives it to the *rosh*, or ruler; and he appoints who shall read the different sections, etc. Jairus, who is the person intended here, was, in this latter sense, the ruler or governor of one of the synagogues, probably at Capernaum. (See Mark v. 22; Luke viii. 41.) **My daughter is even now dead**—Or, *my daughter was just now dying*; *ἀπὸ ἐκτελευτήσεν*, or, *is by this time dead*. She was so ill when I left home that she must be dead by this time. This turn of the expression reconciles the account given here with that in Mark and Luke. [And as the account is given with more of detail by both Mark and Luke, a full examination will be given in connexion with their statements of the case.]

20. A woman, which was diseased with an issue of blood—*Γυνὴ αἱμορροοῦσα*. *Mulier sanguinis profluvio laborans*. [The case seems not to have been a remarkable one, except in its severity and its stubborn resistance of the means used for its cure.] There are some remarkable circumstances relative to this case mentioned by St. Mark, chap. v. 25, etc., which will be noticed in the notes on that place. **The hem of his garment**—The *ἱμάτιον*, *mitailith*, or *fringes*, which the Jews were commanded to wear on their garments. (See Num. xv. 38.)

21. She said within herself, If I may but touch his garment—Her disorder was of that delicate nature that modesty forbade her to make any public acknowledgment of it; and, therefore, she endeavoured to transact the whole business in private. [It is not likely that the notions of the woman were free from a materialistic view of the miraculous power of Jesus; but, happily, she was to be cured, not by the imaginations of her head, but by the faith of her heart, and that was ardent, and well pleasing to the Lord.—*Olahausen*.]

22. Daughter, be of good comfort—*Θύγατερ, θύγατερ*, *Take courage, daughter*. (See on verse 2.) The reason of this kind speech was—Jesus, perceiving that virtue had gone from him, made inquiry who had touched him. The woman, finding that she could not be hid, came fearing and trembling,

making a noise, **24** He said unto them, "Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. **25** But when the people were put forth, he went in, and took her by the hand, and the maid arose. **26** And the fame hereof went abroad into all that land.

27 And when Jesus departed thence, two blind men followed him, crying, and saying, "Thou Son of David, have mercy on us. **28** And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. **29** Then touched he their eyes, saying, According to your faith be it unto you. **30** And

u Acts 20. 10.—*v* Or, *this fame*.—*w* Chap. 15. 22; 20. 30, 31; Mark 10. 47, 48; Luke 18. 28, 33.

(Mark v. 33,) and confessed the truth; to dispel these fears and to comfort her mind Jesus said, *Daughter, take courage*.

23. Saw the minstrels and the people making a noise—*Ἀέληντες, pipers*. [It was supposed by all present that the child was dead, and, accordingly, the usual funeral ceremonies were begun.]

24. The maid is not dead, but sleepeth—That is, she is not dead so as to continue under the power of death; but shall be raised from it as a person is from natural sleep. [Evidently this was a case of *asphyxia*—the suspension of all the vital functions—such as often precedes actual death. This, therefore, though not an instance of raising the really dead, was an equally great miracle. The case of Eutychus (Acts xx. 9, 10) seems to be altogether similar, of whom Paul said, "his life is in him," though it had just been said "he was taken up dead," the apparent being taken for the real.] **They laughed him to scorn**—*Κατεγέλων αὐτοῦ*, *they ridiculed him*; being quite certain that the child was indeed dead.

25. He . . . took her by the hand, and the maid arose—[The outward act of touching may have been useful in directing the attention of the spectators, as well as significant of the putting forth of his power; but the healing work was that of the will of the divine Christ.]

26. And the fame hereof went abroad—In this business Jesus himself scarcely appears, but the work effected by his sovereign power is fully manifested; so it is the business of a successful preacher of the Gospel to conceal himself as much as possible, that God alone may have the glory of his own grace.

27. Son of David—This was the same as if they had called him *Messiah*. [It was the generally received opinion that the Messiah should be of the family of David; and, accordingly, *Son of David* was a reverent form of address to the recognised Christ.] **Have mercy on us**—That man has already a measure of heavenly light who knows that he has no merit; that his cry should be a cry for mercy; that he must be *fervent*, and that in praying he must follow Jesus Christ as the true Messiah, the "Son of David" expected from heaven.

28. When he was come into the house—Probably the house of Peter at Capernaum, where he ordinarily lodged. **Believe ye that I am able to do this?**—[By challenging the confession of their faith our Lord sought also to quicken it, and to fix it the more intensely upon its object.]

29. According to your faith—So making their

their eyes were opened; and Jesus straitly charged them, saying, *See *that* no man know it. **31** * But they, when they were departed, spread abroad his fame in all that country.

32 * As they went out, behold, they brought to him a dumb man possessed with a devil. **33** And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. **34** But the Pharisees said, *He casteth out devils through the prince of the devils. **35** * And Jesus went about all the cities and villages, *teaching in their synagogues, and preaching the gospel of the kingdom, and healing

every sickness and every disease among the people.

36 * But when he saw the multitudes, he was moved with compassion on them, because they *fainted, and were scattered abroad, *as sheep having no shepherd. **37** Then saith he unto his disciples, *The harvest truly *is* plentiful, but the labourers *are* few; **38** * Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

AND *when he had called unto *him* his twelve disciples, he gave them power *against unclean spirits, to cast them out, and

^a Chap. 8. 4; 12. 16; 17. 9; Luke 5. 14. — ^g Mark 7. 36. —
^s See chap. 12. 23; Luke 11. 14. — ^a Chap. 12. 24; Mark 3. 22;
Luke 11. 15. — ^b Mark 6. 6; Luke 13. 22. — ^c Chap. 4. 23. —
^d Mark 6. 34.

^e Or, *were tired and laid down.* — ^f Num. 27. 17; 1 Kings
22. 17; Ezek. 34. 5; Zech. 10. 2. — ^g Luke 10. 2; John 4. 35. —
^h 2 Thess. 3. 1. — ^a Mark 3. 13, 14; 6. 7; Luke 6. 13; 9. 1. —
^b Or, *over.*

faith the measure of the grace he was about to bestow. Such is the divine economy of salvation.

30. Straitly charged them.—See the reasons, chap. viii. 4.

31. But they . . . spread abroad his fame.—[Their disregard of Christ's solemn injunction is indicative of the superficial character of their faith, which evidently stopped short of obedience. He wished to be saved from all unnecessary publicity, that he might the more effectually prosecute his ministry, and so avoid unnecessarily awakening the opposition of the Jews; but such a light could not be hid.]

32. A dumb man possessed with a devil.—Some demons rendered the persons they possessed paralytic; some, blind; others, dumb, etc. It was the interest of Satan to hide his influences under the appearance of natural disorders.

33. And when the devil was cast out, the dumb spake.—[The removal of the psychical disturbance restored the vocal powers to their normal condition.] **It was never so seen in Israel.**—The greatest of the prophets has never been able to do such miracles as these. [Never before have such things been witnessed in the history of God's people.] This was the remark of the people. The poor and simple were more ready to acknowledge the hand of God than the rich and the learned.

34. He casteth out devils through the prince of the devils.—Respecting this charge, thrice repeated and replied to, see chap. x. 25, and the notes at that place.

35. Jesus went about all the cities and villages.—[The general account of our Lord's going about and teaching removes all exactness of date from the occurrences which follow—as taking place at some time during the circuit and teaching just described. Both the Sermon on the Mount and this discourse are introduced and closed with these marks of indefiniteness as to time. This being the case, recourse must be had to the other Evangelists, by whose accounts it appears that the apostles had been called to their distinct office some time before. After their calling and selection they remained with our Lord for some time before they were sent out upon their mission.—*Alford.*]

36. Moved with compassion.—*Ἐσπλαγχνίσθη* is an emphatic word, signifying a vehement affection of commiseration, by which the bowels and especially the heart is moved. **They fainted.**—Instead of "fainted," all the best MSS., versions, and Fathers,

read *ἐκνυμένοι*, *grieved and melancholy*, [demoralized.] **And were scattered abroad.**—*Ερριμμένοι*, *thrown down*, or, *all along*. They were utterly neglected as to the interests of their souls, and rejected by the proud and disdainful Pharisees. "*This people (ἡχλος, this mob) who knoweth not the Law, are cursed.*" (John vii. 49.) Thus those execrable men spoke of the souls that God had made, and of whom they should have been the instructors. [Jesus had now been among the people long enough to see their wretched condition spiritually, to detect their misdirected yearnings, and their dissatisfaction with the religious instructions they were receiving, and also to discover the entire unfitness of their teachers for the work of instructing and saving them. They were like sheep, incapable of caring for themselves, but capable of being turned and led into right ways. But who should do all this? An extensive harvest waited to be garnered, but who shall do the work? Very few were able and ready to engage in it. The Lord of the harvest alone could raise up and send forth the needed labourers. Already there opened to the expectant vision of the Saviour the aggressive work of his Gospel for the salvation of mankind.]

38. The Lord of the harvest.—[Whose peculiar work and office it is, and who alone is able to do it. **That he will send forth.**—For it is an employment not pleasing to flesh and blood; so full of reproach, labour, danger, temptation of every kind, that nature may well be averse to it. Those who never felt this never yet knew what it is to be labourers in Christ's harvest. He sends them forth when he calls them by his Spirit, furnishes them with grace and gifts for the work, and makes a way for them to be employed therein.—*Wesley.*]

NOTES ON CHAPTER X.

1. Twelve disciples.—Our Lord seems to have had the *twelve patriarchs*, heads of the congregation of Israel, in view in his choosing *twelve disciples*. That he had the plan of the ancient Jewish Church in his eye is sufficiently evident. **He gave them power against unclean spirits.**—Here we find the first call to the Christian ministry, and the end proposed by the commission given. To call persons to the ministry belongs only to *Him* who can give them *power to cast out unclean spirits*. He whose ministry is not accompanied with *healing* to diseased souls was never called of God. But let it be observed that, though the spiritual gifts requisite for

to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve

c John

the ministry must be supplied by God himself, yet this does not preclude the importance of human learning. The influence of the Spirit of God was no more designed to render human learning useless than that learning should be considered as superseding the necessity of divine inspiration.

2. Apostles.—'Ἀπόστολος, an apostle, comes from ἀποστέλλω, I send a message. The word was anciently used to signify a person commissioned by a king to negotiate any affair between him and any other power or people. Hence ἀπόστολοι and κηρύκτες, apostles and heralds, are of the same import in Herodotus. [Notice that this is not the choosing, but merely the mission, of the twelve. The choosing had taken place some time before, but is not anywhere distinctly related by the evangelists.—Alford.] It is worthy of notice, that those who

apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the

1. 42.

were Christ's apostles were first his disciples, to intimate that men must be first taught of God before they be sent of God. Jesus Christ never made an apostle of any man who was not first his scholar or disciple. These twelve apostles were chosen: 1) That they might be with our Lord, to see and witness his miracles and hear his doctrine. 2) That they might bear testimony of the former, and preach his truth to mankind. [Three of the evangelists, Matthew, Mark, and Luke—and Luke again in the Acts of the Apostles—give complete lists of the twelve apostles, except that in the list given in the Acts the name of Judas Iscariot is omitted, as he had already separated himself from the company of the disciples, and perhaps was already dead at the time specified in that record. These several lists are as may be seen in the annexed table.

MATTHEW x, 2-4.

Simon Peter.
Andrew, (his brother.)
James, (son of Zebedee.)
John, (his brother.)
Philip.
Bartholomew.
Thomas.
Matthew.
James, (son of Alphaeus.)
Lebbeus, (surnamed Thaddeus.)
Simon, (the Canaanite.)
Judas Iscariot.

MARK iii, 16-18.

Simon Peter.
James, (son of Zebedee.)
John, (his brother.)
Andrew.
Philip.
Bartholomew.
Matthew.
Thomas.
James, (son of Alphaeus.)
Thaddeus.
Simon, (the Canaanite.)
Judas Iscariot.

LUKE vi, 14-16.

Simon Peter.
Andrew, (his brother.)
James.
John.
Philip.
Bartholomew.
Matthew.
Thomas.
James, (son of Alphaeus.)
Simon Zelotes.
Judas, (brother of James.)
Judas Iscariot.

ACTS i, 13.

Peter.
James.
John.
Andrew.
Philip.
Thomas.
Bartholomew.
Matthew.
James, (son of Alphaeus.)
Simon Zelotes.
Judas, (brother of James.)
Absent.

	Matthew x, 2.	Mark iii, 16.	Luke vi, 14.	Acts i, 13.
1	Σίμων Πέτρος			
2	Ἀνδρέας	Ἰάκωβος	Ἀνδρέας	Ἰάκωβος
3	Ἰάκωβος	Ἰωάννης	Ἰάκωβος	Ἰωάννης
4	Ἰωάννης	Ἀνδρέας	Ἰωάννης	Ἀνδρέας
5	Φίλιππος			
6	Βαρθολομαῖος			Θωμᾶς
7	Θωμᾶς	Ματθαῖος		Βαρθολομαῖος
8	Ματθαῖος	Θωμᾶς		Ματθαῖος
9	Ἰάκωβος ὁ τοῦ Ἀλφαίου			
10	Λεβθαῖος	Θαδδαῖος	Σίμων ὁ καλ. Ζηλωτῆς	Σίμων ὁ Ζηλωτῆς
11	Σίμων ὁ Καναναῖος		Ἰούδας Ἰακώβου	
12	Ἰούδας Ἰσκαριώτης	Ἰούδας Ἰσκαριώθ	Vacant.	

—Alford.

Respecting this list, which is substantially the same in each form, certain curious facts may be noticed, which also may possess some real value. Of the twelve names there seem to be three classes of four each—quaternions—the first name of each of which classes—the first, fifth, and ninth of the complete catalogue—is uniformly the same, namely, Simon Peter, Philip, and James the son of Alphaeus, while the name of Judas Iscariot closes each of the lists except the last, in which it is wanting. In the first and third lists the name of Andrew follows immediately after that of his brother, Simon Peter, and in the other two it is in the fourth place. The names of the two sons of Zebedee are always together, and in the same order, James and John. In the second class, after the name of Philip, which holds the fifth place in the general register, the three evangelists name Bartholomew, while in the list given in Acts, the name of Thomas, which has the third place in Matthew and the fourth in Mark and Luke, appears second. At the head of the third

class, as given in each place—ninth of the general list—is the name of James the son of Alphaeus, which in Matthew is followed by that of Lebbeus-Thaddeus, and in Mark the same place is given to Thaddeus. The corresponding place is given by Luke, in both his Gospel and the Acts, to Simon Zelotes, who, it is supposed, was the same person that was called by Matthew and Mark, Simon the Canaanite. The third place in the third class—eleventh in the general catalogue—is by Matthew and Mark given to Simon, with the additional appellation, the Canaanite. Luke, in both his lists, gives for this place Judas the brother of James; while all the three who name him agree in placing the name of the traitor at the foot of the catalogue. Arranged by couples, as the names seem to be, and as perhaps they were sent out to preach, they stood—Simon Peter and Andrew; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus and Thaddeus alias Judas the brother of James; Simon the Ca-

son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddæus; 4 Si-

d Luke 6. 15; Acts 1. 13.—e Gr. Kananites, that is,

naanite *alias* Simon Zelotes, and Judas Iscariot. There were certainly two pairs of brothers among the twelve apostles—Peter and Andrew, and James and John; perhaps two more, namely, Matthew and Thomas, (twins?) and James the son of Alphaeus and Simon Zelotes, who was also known as Judas the brother of James. The first four, all called from their nets at the sea of Galilee, are best known, and need no further introduction. Philip was also of Bethsaida, and was called at the same time with the preceding. His name is purely Greek, though he may have had another name; and it has been conjectured (probably from John xii, 21) that he was in some way related to the Greeks. Bartholomew, evidently the same with Nathanael, (John i, 46,) is usually named with Philip. The name was probably a patronymic, meaning the son of Tolmia. The name of Thomas is a kind of Græcized Hebrew, while his other name, Didymus, is pure Greek, and both mean a twin; but as to who was the other member of the couplet we have only improbable conjectures. He is often associated with Matthew, who has been named as possibly his twin brother. Matthew, whose Hebrew name was Levi, was called by the Master from his place of publican, or tax receiver, at Capernaum. His father's name was Alphaeus, and he may have been a brother to the second James, which would indicate that possibly there were three of the sons of Alphaeus in the apostolate; for Judas, the same with Simon Zelotes, was also the brother of James. The epithet *Canaanite*, applied to the second Simon by Matthew, is clearly a translator's blunder, for the word rendered *Canaanite* is simply a Hebrew word in a Greek form, and signifying a *Zealot*, by which latter title he was commonly designated. The surname given to the traitor, Iscariot, is generally understood as indicating his place of birth, Kerioth, in Judea. If that is correct, then Judea has the doubtful honour of contributing one member to the original apostolical college. Not only did our Lord select his disciples chiefly from the circle of his personal acquaintances, but it is generally supposed that among them was a considerable proportion of his own kindred. The two sons of Zebedee are supposed to have been his cousins of the first degree, by their mother Salome, a sister of Mary the mother of Jesus; and Alphaeus the father of James and Judas, (possibly, also, of Matthew,) is supposed to have been the husband of a second Mary, her sister. It is a kind of fashion to speak of the apostles as distinctively unlearned, often as ignorant men; and, as measured by the prevailing standard of special training in the Rabbinical subtleties of the law, they were certainly unlearned. But there seems to be good reason to presume that they were all of them not only men of good natural abilities, but also having a fair rudimental education. Their three years of discipleship was also a period of spiritual and intellectual training of incomparable excellence. It has been well observed, that to be able to hear and appreciate such discourses as Jesus delivered to his disciples is proof of no mean degree of mental development; all of which is abundantly attested by their recorded discourses and by their inimitable literary productions.

mon the •Cansanite, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city

Zealot, as in Luke 6. 15.—f John 13. 26.—g Chap. 4. 15.

The earliest preachers of the Gospel can scarcely be cited as proof of the uselessness of special preparation for that work.] **The first, Simon, who is called Peter, and Andrew his brother, etc.**—We are not to suppose that the word *πρῶτος*, *first*, refers to any kind of dignity, as some have imagined; it merely signifies the first in order—the person first mentioned. A pious man remarks: "God here unites by grace those who were before united by nature." Though nature cannot be deemed a step toward grace, yet it is not to be considered as always a hindrance to it. Happy the brothers who are joint envoys of heaven, and the parents who have two or more children employed as ambassadors for God! But this is a very rare case; and family compacts in the work of the ministry are dangerous and should be avoided.

3. **Bartholomew**—Many are of opinion that this was *Nathanael*, mentioned John i, 46, whose name was probably *Nathanael bar Tolmai*, *Nathanael*, the son of Tolmai; here, his own name is repressed, and he is called *bar Tolmai*, or *Bartholomew*, from his father. **Matthew the publican**—The writer of this history. See the preface. **James the son of Alphaeus**—This person was also called *Cleopas*, or *Clopas*. (Luke xxiv, 18; John xix, 25.) He had married *Mary*, sister to the blessed virgin. (John xix, 25.)

4. **Simon**—He was third son of Alphaeus, and brother of James and Jude, or Judas. (Matt. xiii, 55.) **The Cansanite**—This word is not put here to signify a particular people, as it is elsewhere used in the sacred writings; but it is formed from the Hebrew קנא, *kana*, which signifies *zealous*, literally translated by Luke (chap. vi, 15,) *ζηλωτής*, or the *zealous*, probably from his great fervency in preaching the Gospel of his Master. But see notes on Luke vi, 15. **Judas Iscariot**—Probably from the Hebrew ישי קריית, *ish Kerioth*, a man of Kerioth, which was a city in the tribe of Judah, (Josh. xv, 25,) where it is likely this man was born. **Who also betrayed him**—Rather, *even he who betrayed him*, or *delivered him up*; for so *ὁ καὶ παραδούς αὐτόν* should be translated.

5. **Go not into the way of the Gentiles**—Our Lord only intended that the first offers of salvation should be made to the Jewish people; and that the heathen should not be noticed in this first mission, that no stumbling-block might be cast in the way of the Jews, [and also because the work was not then in a condition to receive a wider diffusion.] **Into any city of the Samaritans enter ye not**—Samaria, under the government of the Romans, comprised the middle portion of Palestine, having Judea on the south and Galilee on the north. Its inhabitants were a mongrel race, both in blood and in religion, being the descendants of the people sent into that part of the promised land by Shalmaneser king of Assyria, about the year of the world 3283, when he carried the Israelites that dwelt there captives beyond the Euphrates, and sent a mixed people, principally Cuthites, to dwell in their place. These were altogether heathens at first, but they afterward incorporated the worship of the true God

of the Samaritans enter ye not: **6** But go rather to the lost sheep of the house of Israel. **7** And as ye go, preach, saying, The kingdom of heaven is at hand. **8** Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. **9** Provide neither gold, nor

h See 2 Kings 17. 24; John 4. 9, 20.—*i* Chap. 15. 24; Acts 13. 46.—*k* Isa. 53. 6; Jer. 50. 6, 17; Ezek. 34. 5, 6, 10; 1 Pet. 2. 25.—*l* Luke 9. 2.—*m* Chap. 3. 2; 4. 17; Luke 10. 9.

with that of their idols. See the whole account, 2 Kings xvii, 5, etc. From this time they feared Jehovah, and served other gods till after the Babylonish captivity. From Alexander the Great, Sanballat, their governor, obtained permission to build a temple upon Mount Gerizim, which the Jews conceiving to be in opposition to their temple at Jerusalem, hated them with a perfect hatred, and would have no fellowship with them. The Samaritans of the present day acknowledge the divine authority of the law of Moses, and carefully preserve it in their own characters, which are probably the genuine ancient Hebrew; the character which is now called Hebrew being that of the Chaldeans. The Samaritan Pentateuch is printed in the London Polyglot, and is an undeniable record. A poor remnant of this people is found still at Naplouse, the ancient Shechem. The Samaritans had, afterward, the Gospel preached to them by Christ himself. (John iv.) [Our Lord generally acted on the principle of proceeding from the particular to the universal. His kingdom had first to be established in Israel. But withal he ever prosecuted his great object of extending his kingdom to the utmost boundary of the earth. This temporary limitation to Israel was, however, the condition necessary for the attainment of this object.—*Lange*.]

6. But go rather to the lost sheep, etc.—The Jewish Church was the ancient fold of God; but the sheep had wandered from their Shepherd, and were lost. Our blessed Lord sends these undershepherds to seek, find, and bring them back to the Shepherd and Overseer of their souls.

7. And as ye go, preach.—Προεμύνοι δὲ κηρύσσει, make this proclamation wherever ye go, and while ye are journeying. Preach and travel; and, as ye travel, preach—proclaim salvation to all you meet. Wherever the ministers of Christ go they find lost, ruined souls; and wherever they find them they should proclaim Jesus and his power to save. From this commission we learn what the grand subject of apostolic preaching was—THE KINGDOM OF HEAVEN IS AT HAND! This was the great message. "They preached," says Quesnel, "to establish the faith; the kingdom, to animate the hope; of heaven, to inspire the love of heavenly things and the contempt of earthly; which is at hand, that men may prepare for it without delay."

8. Raise the dead.—This is wanting in many of the best MSS., [and it is found in about an equal number of equally good ones, among these some of the most ancient.] There is no evidence that the disciples raised any dead person previously to the resurrection of Christ. That our Lord did not give this power to his disciples at this time is, I think, pretty evident from verse 1, and from Luke ix, 8, 10, and x, 19, 20, where, if any such power had been given or exercised, it would doubtless have been mentioned. **Freely ye have received, freely give.**—A minister or labourer in the gospel vineyard, though worthy of his comfortable support

silver, nor brass in your purses; **10** Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. **11** And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. **12** And when ye come into a house,

n Acts 8. 18, 20.—*o* 1 Sam. 9. 7; Mark 6. 8; Luke 9. 3; 10. 4; 22. 35.—*p* Or. *Get*.—*q* See Mark 6. 8.—*r* Or. *a staff*.—*s* Luke 10. 7; 1 Cor. 9. 7, etc.; 1 Tim. 6. 18.—*t* Luke 10. 6.

while in the work, [and from those whom he serves,] should never preach for hire, or make a secular traffic of a spiritual work. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.

9. Provide neither gold, nor silver, nor brass in your purses.—Εἰς τὰς ζώνας ὑμῶν, in your girdles. The people of the East carry their money in a purse in their bosom, under their girdles. In a thousand instances an apostolic preacher who goes to the wilderness to seek the lost sheep will be exposed to hunger and cold, and other inconveniences; he must, therefore, resign himself to God, depending on his providence for the necessaries of life. If God have sent him he will surely support him; anxiety, therefore, in him, is the result of little faith. Every missionary should make himself master of this subject. [An over-ample provision may operate unfavourably upon the mind and the work of a missionary. But these, it should be observed, were "home missionaries."]

10. Nor scrip for your journey.—To carry provisions. This was a leathern pouch hung about their necks, in which they put their victuals—the shepherd's bag. **Neither two coats, etc.**—Nothing to encumber you. [Go forth unencumbered with any unnecessary luggage.] **Nor yet staves.**—Πάβδον, a staff, as in the margin. [The seeming discrepancy between this command, as here given, with what appears in Mark and Luke, is disposed of in this way by Alford; "They were not to procure expressly for this journey even a staff; they were to take with them their usual staff only. The whole of this prohibition was temporary only; for their then journey and no more." "Ye shall take nothing to defend yourselves with, because ye are the servants of the Lord, and are to be supported by his bounty and defended by his power. In a word, be like men in haste and eager to begin the important work of the ministry. The sheep are lost—ruined: Satan is devouring them: give all diligence to pluck them out of the jaws of the destroyer." **The workman is worthy of his meat.**—Τῆς τροφῆς αὐτοῦ, of his maintenance. It is a maintenance, and that only, which a minister of God is to expect, and that he has a divine right to; besides, it is the "workman"—he who labours in the word and doctrine—that is to get even this.

11. Into whatsoever city or town ye shall enter.—In the commencement of Christianity, Christ and his preachers were all itinerants. **Inquire who in it is worthy.**—That is, of a good character; for a preacher of the Gospel should be careful of his reputation, and lodge only with those who are of a regular life. **There abide till ye go thence.**—"Go not from house to house." (Luke x, 7.) [These are excellent rules for pastors of churches and home evangelists.] Stay in your own lodging as much as possible, that you may have time for prayer and study. Seldom frequent the tables of the rich and great: if you do it will unavoidably prove

salute it. **13** "And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. **14** "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. **15** Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

^a Luke 10, 5. — ⁿ Psa. 35, 13. — ^o Mark 6, 11; Luke 9, 5; 10, 10, 11. — ^p Neh. 5, 13; Acts 13, 51; 18, 6. — ^q Chap. 11, 23, 24. — ^r Luke 10, 8. — ^s Rom. 16, 19; Eph. 5, 15. — ^t 1 Cor. 14, 20;

a snare to you. The unction of God will perish from your mind, and your preaching be only a dry, barren repetition of old things; the bread of God in your hands will be like the dry, mouldy, Gibeonitish crusts mentioned Josh. ix, 5. He who knows the value of time, and will redeem it from useless chit-chat and trifling visits, will find enough for all the purposes of his own salvation, the cultivation of his mind, and the work of the ministry. He to whom time is not precious, and who lives not by rule, never finds time sufficient for any thing—is always embarrassed—always in a hurry, and never capable of bringing one good purpose to proper effect.

12. Salute it—*Ἀγούρετε, εἰρήνην ἐν τῷ οἴκῳ αὐτοῦ*, saying, "Peace be to this house." This clause, which, as explanatory of the word *ἀσπάζεσθε*, is necessary to the connexion in which it now stands, is added, [in several respectable manuscripts and versions.] Some suppose it is an addition taken from Luke; but there is nearly as much reason to believe he took it from Matthew. *Peace*, among the Hebrews, had a very extensive meaning—it comprehended all blessings, spiritual and temporal. To wish peace to a family, in the name and by the authority of Christ, was in effect a positive promise, on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand.

13. If the house be worthy—If that family shall be found to be proper for a preacher to lodge in, and the master ready to embrace the message of salvation. **Your peace**—The blessings you have prayed for, shall come upon the family: God will prosper them in their bodies, souls, and substance. **Let your peace return to you**—*Πρὸς ὑμᾶς ἐπιστρέψω*, it shall turn back upon yourselves. They shall get nothing, and you shall have an increase. The trials, disappointments, insults, and wants of the followers of Christ become, in the hand of the all-wise God, subservient to their best interests: hence, nothing can happen to them without their deriving profit from it, unless through their own fault.

14. Shake off the dust of your feet—[It was a custom of the Pharisees, when they entered Judea from a foreign land, to do this act, as renouncing all communion with Gentiles; those then who would not receive the apostolic message were to be treated as no longer Israelites, but Gentiles.—*Alford*.]

15. In the day of judgment—Or, *punishment*—*ἁλώσεως*. Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city or on that person for their crimes. So the day of judgment of Sodom and Gomorrah was the time in which they were destroyed by fire and brimstone from the Lord out of heaven. [Sodom and Gomorrah are held forth as the symbols of God's justice

16 "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. **17** But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; **18** And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. **19** But when they deliver you up, take no thought how or what ye shall speak:

Phil. 2, 15. — ^c Or, *simple*. — ^d Chap. 24, 9; Mark 13, 9; Luke 12, 11; 21, 12. — ^e Acts 5, 40. — ^f Acts 13, 1; 21, 10; 25, 7, 23; 2 Tim. 4, 16. — ^g Mark 13, 11-13; Luke 12, 11; 21, 14, 15.

punishing alienation from himself. The greatness of the guilt is proportioned to the clearness and purity in which the heavenly element has presented itself to him who hardens himself against its impressions.—*Olshausen*.]

16. Behold, I send you forth as sheep in the midst of wolves—He who is called to preach the Gospel is called to embrace a state of constant labour and frequent suffering. He who gets ease and pleasure in consequence of embracing the ministerial office, neither preaches the Gospel nor is sent of God. If he did the work of an evangelist, wicked men and demons would both oppose him. [As the wolf is the symbol of cunning and malice, so is the sheep of simple purity; it stands defenceless against the wild power which knows no restraint. This is a very significant picture of the position of every follower of the Lamb (and especially of every preacher of the Gospel) among the perverse race of the children of this world.—*Olshausen*.] **Wise** (*φρόνιμοι, prudent*) **as serpents**, and **harmless as doves**—This is a proverbial saying. The serpent is represented as prudent to excess, being full of cunning, (Gen. iii, 1; 2 Cor. xi, 3;) and the dove is simple, even to stupidity, (Hos. vii, 11;) but Jesus Christ corrects here the cunning of the serpent by the simplicity of the dove, and the too great simplicity of the dove by the cunning of the serpent. [In the midst of these wolves the sheep were to deport themselves with the wisdom of serpents and the simplicity or harmlessness of doves. In virtue of the former quality they would be able to avoid persecution without incurring guilt; in virtue of the latter, to encounter persecution without compromising their principles.—*Lange*.]

17. But beware of men—Or, be on your guard against men—*τῶν ἀνθρώπων*, these men; that is, your countrymen; those from whom you might have reasonably expected comfort and support; and especially those in power, who will abuse that power to oppress you. **Councils**—*ἐκκλησία, sanhedrins* and *synagogues*. "By synagogues we may understand here, not the places of public worship, but assemblies where three magistrates, chosen out of the principal members of the synagogue, presided to adjust differences among the people: these had power, in certain cases, to condemn to the scourge, but not to death." By "governors and kings" we may understand the Roman proconsuls, governors of provinces, and the kings who were tributary to the Roman government, and the emperors themselves, before whom many of the primitive Christians were brought. **For a testimony against them and the Gentiles**—That is, to render testimony, both to Jews and Gentiles, of the truth and power of my Gospel.

19. Take no thought how or what ye shall speak—*Μὴ μερμηρίζετε*—Be not anxiously careful.

for it shall be given you in that same hour what ye shall speak. **20** For it is not ye that speak, but the Spirit of your Father which speaketh in you. **21** And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be

put to death. **22** And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. **23** But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. **24** The dis-

h Exod. 4. 12; Jer. 1. 7.—i2 Sam. 21. 2; Acts 4. 8; 6. 10;
3 Thim. 4. 17.—k Micah 7. 6; verses 33, 36; Luke 21. 16.—
l Luke 21. 17.

m Dan. 12. 12, 13; chap. 24. 13; Mark 13. 13.—n Chap. 2. 12;
4. 13; 13. 15; Acts 8. 1; 9. 23; 14. 6.—o Or, end, or, Antioch.
p Chap. 16. 28.—q Luke 6. 40; John 13. 16; 13. 20.

[Commit your cause entirely into God's hands, and trust him to save you by his own methods, or, if he sees it be for the best, to permit you to suffer for his word and name's sake.]

20. For it is . . . the Spirit of your Father, etc.—This was an extraordinary promise, and was literally fulfilled to those first preachers of the Gospel; and to them it was essentially necessary, because the New Testament dispensation was to be fully opened by their extraordinary inspiration. In a certain measure it may be truly said, that the Holy Spirit animates the true disciples of Christ, and enables them to speak. **Your Father**—[It is remarkable that our Lord never says *our* Father, except in the Lord's Prayer, which he taught his disciples, (and which was given to be used by them,) but *my* Father and *your* Father; for he is the eternal Son of the Father, and we are children by adoption through faith in him.—*Lange*.]

21. And the brother shall deliver up the brother, etc.—That men should think they did God service in putting to death those who differ from them in their political or religious creed, is a thing that cannot be accounted for but on the principle of an indescribable depravity.

22. Ye shall be hated of all men, for my name's sake—Because ye are attached to me, and saved from the corruption that is in the world; therefore the world will hate you. [The setting up of Christ's kingdom in the world was a declaration of war against the spirit of the world, and, therefore, it naturally excited its hostility—which, especially at the beginning, was sure to break out in acts of violence.] **He that endureth to the end shall be saved**—He who holds fast faith and a good conscience "to the end," till the punishment threatened against this wicked people be poured out, he "shall be saved"—preserved from the destruction that shall fall upon the workers of iniquity. This verse is commonly understood to refer to the destruction of Jerusalem. It is also true that they who do not hold fast faith and a good conscience till death have no room to hope for an admission into the kingdom of God. [In order to understand these words, it is necessary to enter into the character of our Lord's prophecies respecting his coming, as having an *immediate literal* and a *distant fore-shadowed* fulfilment. Throughout this discourse, and the great prophecy in chap. xxiv, we find the first apostolic period used as a type of the whole ages of the Church; and the vengeance on Jerusalem, which historically put an end to the old dispensation, and was in its place with reference to that order of things the coming of the Son of man, as a type of the final coming of the Lord. The two subjects accompany and interpenetrate one another in a manner wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of events themselves, points of time, as of processions

of events, all ranging under one great description. Thus in the present case there is certainly direct reference to the destruction of Jerusalem; the τέλος (end) directly spoken of is that event, and the σωθήσεται (shall be saved) the preservation provided by the warning afterward given in chap. xxiv, 15–18. And the next verse directly refers to the journeys of the apostles over the actual cities of Israel territorial, or where Jews were located. But as certainly do all these expressions look onward to the great final coming of the Lord, the τέλος (end) of all prophecy; as certainly the σωθήσεται (shall be saved) here bears its full Scripture meaning of *everlasting salvation*; and the endurance to the end is the *finished course of the Christian*; and the precept in the next verse is to apply to the conduct of Christians of all ages with reference to persecution, and the announcement that hardly will the Gospel have been fully preached to all nations (or, to all the Jewish nation, that is, *effectually*) when the Son of Man shall come. It is most important to keep in mind the *great prophetic parallels* which run through our Lord's discourses, and are sometimes separately, sometimes simultaneously, presented to us by him.—*Alford*.]

23. But when they persecute you—It is prudence and humility (when charity or righteousness obliges us not to the contrary) to avoid persecution. To deprive those who are disposed to do evil of the opportunities of doing it; to convey to others the grace which they despise; to accomplish God's designs of justice on the former and of mercy on the latter, are consequences of the flight of a persecuted preacher. This flight is a precept to those who are highly necessary to the Church of Christ, an advice to those who might imprudently draw upon themselves persecution, and of indulgence for those who are weak. But this flight is highly criminal in those mercenary preachers who, through love to their flesh and their property, abandon the flock of Christ to the wolf. [It was a question discussed in early times whether *fuga in persecutione* (flight in persecution) was, under any circumstances, allowable. Tertullian argues that our Lord's permission was only temporary; but this is contravened by St. Jerome. See also Gregory Nazian and the excellent directions on the subject by St. Athanasius. The answer seems to be given in our Lord's words: "The hireling fleeth because he is a hireling, and careth not for the sheep." (John x, 13.) "The good shepherd giveth his life for the sheep." (John x, 11.) If a person has a flock committed to his care, and that flock will be scattered or torn by wolves if he flies, then he must not fly.—*Wordsworth*.] **Ye shall not have gone over (ended or finished, margin) the cities,** etc.—The word τελεσητε, here, is generally understood as implying to go over or through, intimating that there should not be time for the disciples to travel over the cities of Judea before the destruc-

ciple is not above *his* master, nor the servant above his lord. **25** It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house *Beelzebub*, how much more *shall they call them* of his household? **26** Fear them not therefore: 'for there is nothing covered, that shall not be revealed; and hid,

that shall not be known. **27** What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. **28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. **29** Are not two sparrows sold for a farthing? and one of

* Chap. 12, 24; Mark 3, 23; Luke 11, 15; John 8, 48, 52. —s Gr. *Beelzeboul*. —t Mark 4, 22; Luke 8, 17; 12, 2, 3.

tion predicted by Christ should take place. But this is very far from being the truth, as there were not less than forty years after this was spoken before Jerusalem was destroyed. And τοῖς τελείοις is used by the apostle (1 Cor. ii, 6) for those who are perfectly instructed in the things of God. Some contend that the passage should be translated, "Ye shall not have instructed," that is, preached the Gospel in, "the cities of Israel, till the Son of man be come." After all, the phrase may be understood literally; for τελέσητε τὰς πόλεις, to finish the cities, is only a concise mode of speech for to complete the journey through the cities. To finish the survey, to preach in every one, "till the Son of man be come," may refer either to the outpouring of the Spirit on the day of Pentecost or [more probably] to the subversion of the Jewish state.

24. [Of the paragraph extending from verse 24 to verse 42, this excellent summary is given by Alford: "It treats of 1) the *conflicts*, (vers. 24-26,) *duties*, (verses 26-28,) and *encouragements* (verses 28-32) of all Christ's disciples. 2) The *certain issue of this fight in victory*; the confession by Christ of those who confess him, set in strong light by the contrast of those who deny him, (verses 32, 33;) *the necessity of conflict to victory*, by the nature of Christ's mission, (verses 34-37;) *the kind of self-devotion which he requires*, (verses 37-39;) *concluding with the solemn assurance that no reception of his messengers for his sake, nor even the smallest labour of love for him, shall pass without its final reward*. Thus we are carried on to the end of time and of the course of the Church."] The disciple is not above his master—Or, in plainer terms, a scholar is not above his teacher. The saying itself requires no comment; its truth and reasonableness are self-evident; but to the spirit and design we should carefully attend. Jesus is the great teacher: we profess to be his scholars. He who keeps the above saying in his heart will never complain of what he suffers.

25. *Beelzebub*—This name is variously written in the MSS., *Beelzeboul*, *Beelzeboun*, *Beelzebud*; but there is a vast majority in favour of the reading *Beelzebub*, which should, by all means, be inserted in the text instead of *Beelzebub*. It is supposed that this idol was the same with בעל זבוב, *Baal zebub*, the god *fly*, worshipped at Ekron, (2 Kings i, 2; etc.), who had, his name changed afterward by the Jews to בעל זבול, *Baal zebul*, the *dung god*, a title

expressive of the utmost contempt. It seems probable that the worship of this vile idol continued even to the time of our Lord; and the title being applied by the Jews to our blessed Lord, affords the strongest proof of the inveteracy of their malice. [It would seem that this false god was, according to the then popular notions that the gods of the heathen were in fact incarnate demons, (which superstition St. Paul recognises in 1 Cor. x, 20, and

* Isa. 2, 12, 13; Luke 12, 4; 1 Pet. 3, 14. —s Gr. *anarrion*, equal to three farthings sterling, or one cent and a half.

attempts to remove in chap. viii, 6,) being a principal idol, was also recognised as the "prince of the demons." The malignity of the enemies of our Lord is seen in their associating him with Beelzebub, or, perhaps, insinuating that he was really "possessed" by the vile demon. It is almost certain that they held Beelzebub to be the same with SATAN, the prince of all the lower world.]

26. **Fear them not**—A general direction to all the persecuted followers of Christ, since under all trials he has promised the most ample support. **For there is nothing covered**, etc.—God sees every thing: this is consolation to the upright and dismay to the wicked; and he will bring into judgment every work and every secret thing, whether good or bad. [These two proverbial sayings or principles are apparently intended to supplement each other. The first refers probably to the *dealings of God*. He conceals and he reveals. The second refers to the *conduct of man* in connexion with the dealings of God: men hide and conceal the truth, but it will be discovered, known, and acknowledged. The appearing of Christ will place every thing in its proper light.—*Lange*.]

27. **What I tell you in darkness**—[Our Lord, for prudential reasons, avoided unnecessary publicity, that he might for awhile avoid the malice of his enemies and have time to fully indoctrinate his disciples. This was at length accomplished, and then it was requisite that the Gospel should be openly proclaimed. How faithfully this injunction was obeyed is shown in the *Acts of the Apostles*.]

28. **Fear not them which kill the body**—Τὸν ἀποκτείνοντων τὸ σῶμα. [Killing the body, here named, evidently refers to physical death caused by the violence of persecutors; and there is here a clear implication that the soul survives that death, which being safe, the loss by physical death is relatively inconsiderable. The phrase "both soul and body" is a comprehensive expression used to indicate the entire person or self. The destruction of the body is a matter of small importance, but the eternal welfare of the spiritual man is of infinite concern.] **Fear him**—[There is hardly room for a rational doubt in regard to who is intended by the *Power*—τὸν δυνάμενον—that can destroy "both soul and body," though, strangely enough, some have understood by it the devil. God only can do this; and because he will so destroy the disobedient and the unfaithful he should be feared, and men should dread to sin against him *because there is wrath*. The notion that the death of the body is the end of existence was foreign to the Jewish mind, except as a heresy of the Sadducees. Of such Philo remarked: "Men think that death is the end of their troubles, whereas it is only the beginning of them. It is the lot of the wicked that they live in death, and suffer, as it were, continual death."]

29. **Are not two sparrows sold for a farthing?**—A *denarius*, which was about sevenpence.

them shall not fall on the ground without your Father. **30** * But the very hairs of your head are all numbered. **31** Fear ye not therefore, ye are of more value than many sparrows. **32** * Whosoever therefore shall confess me before men, I will I confess also before my Father which is in heaven. **33** * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. **34** * Think not that I am come to send peace

on earth: I came not to send peace, but a sword. **35** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. **36** And a man's foes shall be they of his own household. **37** * He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. **38** * And he that taketh not

on earth: I came not to send peace, but a sword. **35** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. **36** And a man's foes shall be they of his own household. **37** * He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. **38** * And he that taketh not

halfpenny, and one tenth of sevenpence-halfpenny makes just *three farthings*. [Both the words *σποῦθια* (sparrows) and *ἀσφαλον* (a farthing) should be understood as generic expressions—the former for any small bird, and the latter for a very small coin—and both are designed to serve as intense diminutives, so as to show the more clearly God's care over his creatures and the intimate relations of his providence over all things.] The doctrine intended to be inculcated is this: The providence of God extends to the minutest things; every thing is continually under the government and care of God, and nothing occurs without his will or permission; if, then, he regards *sparrows*, how much more man; and how much more still the soul that trusts in him! **Fall on the ground**—Instead of *ἐν τῇ γῇ*, upon the earth, some would read, into a snare, which, though it makes good sense, is not sustained by any sufficient authority. **Without your Father**—All things are ordered by the counsel of God. The belief of an all-wise, all-directing Providence is a powerful support under the most grievous afflictions of life. Nothing escapes his merciful regards; not even the smallest things of which he may be said to be only the Creator and Preserver; how much less those of whom he is the Father, Saviour, and endless felicity! [All these strong comparisons appear to be designed to fix the faith of believers in the universal care and providence of God over those that are his by adoption and grace, and to sustain and comfort them among the afflictions that may befall them; and especially to strengthen their hearts under the afflictions that come to them on account of their discipleship.]

30. But the very hairs of your head are all numbered—Nothing is more astonishing than the care and concern of God for his followers. The least circumstances of their life are regulated, not merely by that general providence which extends to all things, but by a particular providence, which fits and directs all things to the design of their salvation, causing them all to cooperate for their present and eternal good. (Rom. vi, 1-5.)

31. Fear ye not . . . ye are of more value—[Here is no countenance for that shallow deistical philosophy which tells us that the universal Father makes equal account of the smallest of his irrational creatures with men made in his own image, and redeemed by the blood of Christ, and destined to live to all eternity.]

32. Whosoever therefore shall confess me before men—It is not merely sufficient to have the heart right before God; there must be a firm, manly, and public profession of Christ before men. We *confess* Christ when we own his doctrine, his ministers, his servants, and when no fear hinders us from supporting and assisting them in times of necessity.

on earth: I came not to send peace, but a sword. **35** For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. **36** And a man's foes shall be they of his own household. **37** * He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. **38** * And he that taketh not

38. Whosoever shall deny me—Whosoever prefers his worldly interest to his duty to God, sets a greater value on earthly than on heavenly things, and prefers the friendship of men to the approbation of God. Let it be remembered that to be renounced by Christ is to have him neither for a Mediator nor Saviour. To appear before the tribunal of God without having Christ for our Advocate, and, on the contrary, to have him there as our Judge and a witness against us—how can a man think of this and not die with *horror*!

34. Think not that I am come to send peace, etc.—[The end of Christ's coming was unquestionably to establish peace on earth: but because sharp dissensions and the alienation of friends and families have often been the result, through the violent enmity of the carnal mind to truth and holiness, he represents himself, according to the Oriental mode of speaking, as having sent not *peace*, but a sword, and as setting a man at variance with his father, etc.—*Watson*.]

35, 36. I am come to set a man at variance—[This is not merely a rhetorical expression, but Jesus really expresses an *object*, although not the *final object*, of his advent; since he clearly foresaw the hostile opposition as an unavoidable *transition* from the old to the new state of things, which, in the execution of his Messianic office, he must, therefore, have willed.—*Meyer*. As Christ won his way to victory through the contradiction of sinners and strife, so must those who come after him. The immediate reference is to the division in families owing to conversions to Christianity. Verse 35 is quoted nearly literally from Micah vii, 6. When we read in commentaries (e. g., De Wette) that these divisions were not the purpose, but the inevitable results only, of the Lord's coming, we must remember that with God *results* are all *purposes*.—*Alford*.]

37. He that loveth father or mother more than me—He whom we love the most is he whom we study most to please, and whose will and interests we prefer in all cases. If, in order to please a father or mother who are opposed to vital godliness, we abandon God's ordinances and followers, we are unworthy of any thing but hell.

38. He that taketh not his cross—[This seems to be a prophetic reference to Christ's death on a cross, probably purposely chosen to prepare the minds of the disciples for that fearful prospect. As early as the time of our Lord's interview with Nicodemus he evidently anticipated that mode of death in his Messianic work and sacrifice. (See John iii, 14.)] The expression may, however, be an allusion to the custom of causing the criminal to *bear his own cross* to the place of execution: so Plutarch, *Ἐκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ*

his cross, and followeth after me, is not worthy of me. **39** 'He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 'He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. **41** 'He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. **42** 'And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a dis-

ciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. **2** 'Now when John had heard 'in the prison the works of Christ, he sent two of his disciples, **3** And said unto him, Art thou 'he that should come, or do we look for another? **4** Jesus answered and said unto them, Go and show John again those things which ye do hear and see. **5** 'The blind re-

f Chap. 16, 25; Luke 17, 33; John 12, 25. — *g* Chap. 18, 5; Luke 9, 48; 10, 16; John 12, 44; 13, 20; Gal. 4, 14. — *h* 1 Kings 17, 10; 18, 4; 2 Kings 4, 8. — *i* Chap. 18, 5, 6; 25, 40; Mark

9, 41; Heb. 6, 10. — *a* Luke 7, 18, 19, etc. — *b* Chap. 14, 3. — *c* Gen. 49, 10; Num. 24, 17; Dan. 9, 24; John 6, 14. — *d* Isa. 29, 18; 35, 4-6; 42, 7; John 2, 28; 8, 2; 5, 36; 10, 25, 39; 14, 11.

καρπὸν, Each of the malefactors carries on his own cross. (See John xix, 17.)

39. He that findeth his life, etc.—[True Christian discipleship rises to the high position of contrasting the *present* life against the *future*, the *natural* against the *spiritual*; and whenever the two become incompatible—as they always are in a spiritual sense, and always may be literally—it uniformly and decidedly prefers the latter. The heathen judges would say to the Christians that were accused before them, "Save your life." "Do not throw away your life." But, following the precept here given, they very generally preferred to die for the faith.]

40. He that receiveth you—Treats you kindly. **Receiveth me**—I will consider the kindness as shown to myself. **And . . . him that sent me**—Receiveth that God by whose counsels and through whose love I am come.

41. He that receiveth a prophet—Προφήτην, a teacher, not [in this instance] a foreteller of future events, but one commissioned by God to teach the doctrines of eternal life.

42. A cup of cold water—"Water" is not in the common text, but it is necessarily understood. **Little ones**—My apparently mean, and generally despised, disciples. But, in the eastern countries, a cup of water was not a matter of small worth. In India the Hindus go sometimes a great way to fetch it, and then boil it that it may do the less hurt to travelers when they are hot; and, after that, they stand from morning to night in some great road, where there is neither pit nor rivulet, and offer it, in honour of their god, to be drunk by all passengers. This necessary work of charity, in these hot countries, seems to have been practised by the more pious and humane Jews; and our Lord assures them, that if they do this in his name they shall not lose their reward. **Verily . . . he shall in no wise lose his reward**—Under a just and merciful God every sin is either punished or pardoned, and every good action is rewarded. The most indigent may exercise the works of mercy and charity, seeing that even a "cup of cold water," given in the name of Jesus, shall not lose its reward. It is not the rich merely whom God calls on to be charitable; but even the poor, and the most *impoverished of the poor*! It is the "name" of Jesus that sanctifies every thing, and renders services in themselves comparatively contemptible, of high worth in the sight of God. [While, in their primary sense, and the lowest, these closing remarks may refer to acts of hospitality to be shown to the apostles in their ministry, a further and higher

meaning should not be ignored. To receive Christ's messengers aright is a work of the heart and the life, rendered in faith and obedience, which is always accompanied or followed by a spiritual experience of gracious power and abounding peace. As when our Lord received the hospitality of Zaccheus his salvation came with him, because of the faith of his host, so whoever receives Christ's messengers *in the name of Christ*, receives Christ also in spirit, and follows him thereafter in newness of life; and all such shall in no wise lose their reward.]

NOTES ON CHAPTER XI.

1. This verse properly belongs to the preceding chapter, from which it should on no account be separated; as with *that* it has a close connexion, but with *this* it has none. **To teach and to preach**—*To teach*, to give private instructions to as many as came unto him; and *to preach*, to proclaim publicly that the kingdom of God is at hand: two grand parts of the duty of a gospel minister. **Their cities**—The cities of the Jews.

2. **John had heard in the prison**—John was cast into prison [probably in the castle of Machærus, beyond Jordan] by order of Herod Antipas (chap. xiv, 8, etc.) a little after our Lord began his public ministry, (chap. iv, 12,) and after the first passover. (John iii, 24.)

3. **Art thou he that should come**—Ο ἑρχόμενος, *he that cometh*, seems to have been a proper name of the Messiah; *to save or deliver* is necessarily implied. Though probably John was at first perfectly convinced that Jesus was the Christ, yet, entertaining some hopes that he would erect a secular kingdom in Judea, he wished to know whether this was likely to take place speedily. Possibly he now began, through the length of his confinement, to entertain doubts, relative to his kingdom, which perplexed and harassed his mind; and he took the most reasonable way to get rid of them at once—namely, by applying to Christ himself.

4. **Go and show John . . . those things . . . ye do hear and see**—Christ would have men to judge of him and of others only by their works.

5. **The blind receive their sight, and the lame walk**—[These were the proofs on which our Lord rested his claim to be the Messiah for the conviction of John's disciples. The message was sent to John as the proper person to point out its force to his disciples. Nor could he fail to see that the cogency of Christ's answer lay in the reference which it makes to the fulfilment of two illustrious passages in Isaiah, which speak so clearly of the Messiah that the Jewish writers themselves apply them to him]

ceive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. **6** And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? **8** A reed shaken with the wind? **9** But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. **10** But what went ye out for

6 Psa. 23, 26; Isa. 61, 1; Luke 4, 18; James 2, 5.—*7* Isa. 8, 14, 15; chap. 13, 57; 21, 10; 26, 31; Rom. 9, 32, 33; 1 Cor. 1, 38; 2, 14; Gal. 5, 11; 1 Pet. 2, 8.—*8* Luke 7, 21.—*9* Eph. 4, 14.

(Chapters xxxv, 5, 6, and lxi, 1-3.) That the Jews expected the Messiah to perform great miracles is clear from John vii, 31.—*Watson.* **The poor have the gospel preached to them**—[This is usually understood to mean the "poor in spirit." Neander applies it in both the spiritual and the literal sense, "as it is among the poor in worldly goods that most of the spiritually poor are found." Meyer refers it to the depressed condition of Israel. It was probably used to indicate that Christ was fulfilling, by his ministry, the prophecy (Isa. lxi, 1) that the Messiah would proclaim "good tidings unto the MEKK."]

6. Blessed is he, whosoever shall not be offended in me—Or, *Happy is he, who will not be stumbled at me*; for the word *ἀκανθισθῆναι*, in its root, signifies to *hit against*, or *stumble over* a thing which one may meet with in the way. The Jews, as was before remarked, expected a temporal deliverer. Many might be tempted to reject Christ because of his mean appearance, etc., and so lose the benefit of salvation through him. To instruct and caution such our blessed Lord spoke these words. [The whole Jewish nation were expecting that their Messiah would assume the kingdom of David and restore the national independence. Christ's failure to even attempt this was to them, therefore, a most bitter disappointment, tending to turn them away from him.]

7. What went ye out into the wilderness to see—Our Lord's design, in this and the following verses, is to convince the Scribes and Pharisees of their inconsistency in acknowledging John Baptist and yet not believing in the Christ which he pointed out to them. **A reed shaken with the wind**—An emblem of an irresolute, unsteady mind. The first excellency which Christ notices in John was his steadiness.

8. A man clothed in soft raiment—A second excellency in John was, his sober and mortified life. **Are in kings' houses**—A third excellency in John was, he did not affect high things. He was contented to live in the desert, and to announce the solemn and severe truths of his doctrine to the simple inhabitants of the country, [and to all who came to him.]

9. A prophet? yea . . . and more than a prophet—That is, one more excellent (*περισσότερον*) than a prophet, one greatly beyond all who had come before him, being the immediate forerunner of Christ, and who was especially commissioned to prepare the way of the Lord. This was a fourth excellency.

10. Behold, I send my messenger—A fifth excellency of the Baptist was, his *preparing* "the way of the Lord;" being the instrument, in God's hand,

to see? A prophet? yea, I say unto you, and more than a prophet. **10** For this is he, of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.* **11** Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. **12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

10 Chap. 14, 5; 21, 26; Luke 1, 76; 7, 26.—*11* Mal. 3, 1; Mark 1, 2; Luke 1, 76; 7, 27.—*12* Luke 16, 16.—*Or, is gotten by force, and they that thrust men.*

of preparing the people's hearts to receive the Lord Jesus; and it was probably through his preaching that so many thousands attached themselves to Christ immediately on his appearing as a public teacher.

11. A greater than John the Baptist—A sixth excellency of the Baptist, he was greater than any prophet from the beginning of the world till that time: 1) Because he was prophesied of by them. (Isa. xl, 3, and Mal. iii, 1, where Jesus Christ himself seems to be the speaker.) 2) Because he had the privilege of showing the fulfilment of their predictions, by pointing out that the Christ has now come, which they foretold should come. And 3) Because he saw and enjoyed that salvation which they could only foretell. (See Quenest.) [The visit of John's disciples gave our Lord an opportunity to indicate John's relations to himself and his messianic work, and to bear a most honourable testimony to the fidelity of his (divinely appointed) forerunner. He was not "a reed shaken by the wind" yielding to every gust; nor was he "a man clothed in soft raiment," as courtiers usually are. Here our Lord refers to John's plain fidelity; to his truth-speaking and earnest appeals to them, so unlike the double-tongued hypocrisy and avoidance of offense that prevails in the palaces of kings. He was truly "a prophet"—a commissioned servant of God—favoured with direct revelations, and acting under the impulse of inspiration. He was also more than the greatest of the former prophets, as it was given to him to actually introduce the Messiah to the people in his highest official character, THE LAMB OF GOD, the divinely appointed sacrifice for "the sin of the world."—*Watson.*] **Notwithstanding, he that is least in the kingdom of heaven**—By "the kingdom of heaven," in this verse, is meant [the messianic kingdom, the gospel dispensation, then about to be inaugurated by Christ himself.] Now the least in this kingdom, the meanest preacher of the crucified, risen, and glorified Saviour, shall be greater than John, who was not permitted to live to see the plentitude of gospel grace in the pouring out of the Holy Spirit. The prophets pointed out a Christ that was coming; John showed that that Christ was then among them; and the preachers of the Gospel prove that this Christ has suffered and entered into his glory, and that repentance and remission of sins are proclaimed through his blood. [John was greater than any of the former prophets because of the higher character of his message and revelation; Christ's ministers are greater than John, because of the incomparable superiority of what they proclaim and teach.]

12. The kingdom of heaven suffereth violence—[The account of John's preaching and bap-

13 "For all the prophets and the law prophesied until John. **14** And if ye will receive it, this is Elias, which was for to come. **15** "He that hath ears to hear, let him hear.

16 "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, **17** And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. **18** For John came neither eating nor drinking, and they say, He hath a devil. **19** The Son of man came

eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. "But wisdom is justified of her children.

20 "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: **21** Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago "in sackcloth and ashes. **22** But I say unto you, "It shall

* Mal. 4. 5.—Mal. 4. 5; chap. 17. 13; Luke 1. 17.—p Chap. 13. 9; Luke 8. 8; Rev. 2. 7, 11, 17, 20; 3. 6, 13, 22.

tizing indicate the awakening of an intense religious interest, especially among the common people; and as John clearly indicated Jesus to be the true Messiah, those who had been awakened by John's ministry very naturally gave heed to Christ. A great revival accordingly followed, chiefly of the "publicans and sinners," who, with the impetuosity characteristic of their kind, pressed earnestly forward in their religious strivings. Our Lord simply names a fact—such had been the course of things. But that fact was a highly significant one for all later times.]

13. All the prophets and the law prophesied until John—*Ἐπροφήτευσαν, they taught, or continued to instruct*, concerning the Christ who was to come, till John came and showed that all the predictions of the one and the types and ceremonies of the other were now about to be fully and finally accomplished; for Christ was now revealed.

14. This is Elias, [Elijah,] which was for to come—The Prophet Malachi, who predicted the coming of the Baptist in the spirit and power of Elijah, gave the three characteristics of him. First, That he should be the forerunner and messenger of the Messiah: "Behold, I will send my messenger . . . before me." (Mal. iii. 1.) Secondly, That he should appear before the destruction of the second temple: "And the Lord whom ye seek shall suddenly come to his temple." (*Ibid.*) Thirdly, That he should preach repentance to the Jews; and that, some time after, "the great and dreadful day of the Lord" should come, and the Jewish land be smitten "with a curse." (Chap. iv, 5, 6.) Now these three characters agree perfectly with the conduct of the Baptist and what shortly followed his preaching—a proof that Jesus was the promised Messiah. [John the Baptist was the person spoken of by the prophet Malachi; but not the imaginary person named by the messengers of the priests who came to inquire of him who he was. (See John i, 19–28.)]

15. He that hath ears to hear, let him hear—[Only those whose ears have been opened by the power of the Holy Ghost can really hear the deep truths of the Gospel; of all others it may be said, "Ye cannot hear my word." (John viii, 43.) Earnest attention, with prayer for the aid of the Spirit, are essential to a right hearing of the word of God.]

16. But whereunto shall I liken this generation—That is, the Jewish people of that time, *τὴν γενεὰν ταύτην*. In the markets—Or, *places of concourse*; *ἀγοαῖς*, not a marketplace only, but any place of public resort: probably meaning here, places of public amusement. **Calling unto their fellows**—Or, *companions*.

17. We have piped unto you, and ye have not danced—We have begun the music, which

q Luke 7. 31.—r Chap. 9. 10.—s Luke 7. 35.—t Luke 10. 12, etc.—u Jonah 3. 7, 8.—v Chap. 10. 15; verse 24.

should have been followed by the dance, but ye have not attended to it. **We have mourned . . . and ye have not lamented**—*Ye have not smote the breast: οὐκ ἐκόψασθε*. There is an allusion here to funeral lamentations.

18. For John came neither eating nor drinking—Leading a very austere and mortified life: and yet ye did not receive him. **He hath a devil**—Called him a hypocrite and a madman.

19. The Son of man came eating and drinking—That is, went wheresoever he was invited to eat a morsel of bread, and observed no rigid fasts: why should he, who had no corrupt appetites to mortify or subdue? [It does not appear that (except his forty days' fast in the wilderness, which was a part of his messianic work,) our Lord ever practised any religious austerities.] **They say, Behold a man gluttonous, etc.**—Whatever measures the followers of God may take, they will not escape the censure of the world: the best way is not to be concerned at them. **But wisdom is justified of [by] her children**—Those who follow the dictates of true wisdom ever justify—point out as excellent—the holy maxims by which they are guided. [Some of the best manuscripts have, instead of *τέκνων, children, ἔργων, works*, making the sentence to say that] wisdom is vindicated by her works, that is, the good effects prove that the cause is excellent. (Luke 7, 35.)

20. Then began he to upbraid the cities—[The words *τότε ἤρξατο, then he began*, indicate a change of subject, but not of locality. It is quite impossible that this chapter should be a collection of our Lord's sayings uttered at different times.] If our blessed Lord had not done every thing that was necessary for the salvation of these people, he could not have [so] reproached them for their impenitence.

21. Woe unto thee, Chorazin . . . Bethsaida—*Ὀυαὶ σοι, alas for thee*. Though the people in these cities were (generally) impenitent, yet it is certain that some in them received the word of life. Indeed, Bethsaida itself furnished not less than three of the twelve apostles, Philip, Andrew, and Peter. (See on John i, 44.) **Tyre and Sidon**—Two heathen cities, situated on the shore of the Mediterranean Sea, into which it does not appear that Christ ever went, though he was often very nigh to them. (See chap. xv, 21.) **They would have repented long ago**—*Πάλαι, formerly*, seems here to refer to the time of Ezekiel, who denounces destruction against Tyre and Sidon. (Ezek. xxvi, xxvii, and xxviii.) Our Lord, then, intimates that if Ezekiel had done as many miracles in those cities as himself had in Chorazin and Bethsaida, the inhabitants would have repented in sackcloth and

be more tolerable for Tyre and Sidon at the day of judgment, than for you. **23** And thou, Capernaum, "which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. **24** But I say unto you, "That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said,

see Isa. 14, 13; Lam. 2, 1.—*o* Chap. 10, 15.—*y* Luke 10, 21.
a See Psa. 8, 2; 1 Cor. 1, 19, 27; 2, 8; 2 Cor. 8, 14.

ashes; that is, with the deepest and most genuine sorrow.

22. But . . . it shall be more tolerable—Nothing will more tend to overwhelm the impenitent at the tribunal of God than the abuse of gracious privileges. [*Ἡμέρα κρίσεως*, day of judgment, is here used in its most general sense, to denote the period which will at length come, when good and evil, which in the present course of the world are mixed together, shall be separated.—*Olshausen*.]

23. Thou, Capernaum . . . exalted unto heaven—This was properly spoken of this city, because that in it our Lord dwelt and wrought many of his miraculous works. **Shalt be brought down to hell**—To a state of the utmost desolation. This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews these cities were totally destroyed, so that no [certain] traces are now found of Bethsaida, Chorazin, or Capernaum. [*Ἐμείνεν ἄν μέχρι τῆς σήμερον*, it would have remained unto this day. These words are remarkable as showing that our Redeemer ascribes, even to that which is past, no absolute necessity. He evidently acknowledges, even here, the freedom of self-determination, and the possibility of things having been otherwise if men had been obedient to God. This, in a moral aspect so important a view of history, as being wholly based upon the free actions of individuals, lies at the foundation of the whole Scripture doctrine.—*Olshausen*.]

24. But . . . it shall be more tolerable for the land of Sodom—*ἡ Σόδομος*, the land of the Sodomites; that is, the ancient inhabitants of that city and its neighbourhood. And yet in Jude, (verse 7,) we are told that these persons [cities] are suffering the vengeance of eternal fire. There are various degrees of punishment answerable to various degrees of guilt; and the contempt manifested to, and the abuse made of, the preaching of the Gospel, will rank semi-infidel Christians in the highest list of transgressors. **Day of judgment**—May either refer to that particular time in which God visits for iniquity, or to that great day in which he will judge the world by the Lord Jesus Christ. The day of Sodom's judgment was that in which it was destroyed by fire and brimstone from heaven, (Gen. xix, 24;) and the day of judgment to Chorazin, Bethsaida, and Capernaum was the time in which they were destroyed by the Romans. (Verse 23.) But there is a day of final judgment, when [every man shall be rewarded according to his works, whether good or bad.]

25. I thank thee—*Ἐξομολογοῦμαι σοι*, I fully agree with thee—I am perfectly of the same mind. Thou hast acted in all things according to the strictest holiness, justice, mercy, and truth. *Ἀπεκάλυψας αὐτῷ*, hath hidden these things, by a judicial

I thank thee, O Father, Lord of heaven and earth, because "thou hast hid these things from the wise and prudent, "and hast revealed them unto babes. **26** Even so, Father; for so it seemed good in thy sight. **27** "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; "neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

a Chap. 16, 17.—*b* Chap. 28, 18; Luke 10, 22; John 1, 35; 13, 3; 17, 2; 1 Cor. 15, 27.—*c* John 1, 18; 6, 46; 10, 15.

blindness, occasioned by their impenitence. **Wise and prudent**—The Scribes and Pharisees specially, and all the worldly-wise and self-righteous generally, who, being vainly puffed up by their fleshly minds, and having their foolish hearts darkened, refusing to submit to the righteousness of God, (God's method of saving man by Christ,) and going about to establish their own righteousness, (their own method of saving themselves,) have rejected God's method of salvation, and therefore God has sent the peace and salvation of the Gospel to others, called here "babes"—(his disciples)—simple-hearted persons, who submitted to be instructed and saved in God's own way.

26. Even so, Father—*Ναί, ὁ πατήρ*. An emphatical ratification of the preceding address. [That which is sometimes esteemed, even by Christians, a kind of inscrutable arbitrariness in the divine dispensation, is itself the perfection of equity and righteousness. Men, by their pride and perverse unbelief, blind their own eyes to the truth, and despise the offers of grace, and, therefore, perish; while the humble-minded and docile believe and obey, and are saved. This is the divine economy, and who shall say that it is not infinitely good?]

27. All things are delivered unto me of my Father—This is a great truth, and the key of the science of salvation. The man Christ Jesus receives from the Father, and in consequence of his union with the eternal Godhead becomes the Lord and sovereign Dispenser of all things. All the springs of the divine favour are in the hands of Christ, as Priest of God and atoning Sacrifice for men; all good proceeds from him as Saviour, Mediator, Head, Pattern, Pastor, and sovereign Judge of the whole world. **No man knoweth the Son, but the Father; neither knoweth any man, etc.**—[Christ as the divine Word—made flesh—is both God and man. He possesses the secrets of the Godhead, which, because of his manhood, he can reveal to men. His mediatorship applies to the work of revealing the Father, as well as of making intercession for us. (John i, 18.)]

28. Come unto me—This phrase in the new covenant implies simply believing in Christ, and becoming his disciple or follower. **All ye that labour and are heavy laden**—The metaphor here appears to be taken from a man who has a great load laid upon him, which he must carry to a certain place: every step he takes reduces his strength, and renders his load the more oppressive. However, it must be carried on; and he labours, uses his utmost exertions to reach the place where it is to be laid down. A kind person passing by, and seeing his distress, offers to ease him of his load, that he may enjoy rest. [Our Lord does not promise to them that come to him freedom from trial or

29 Take my yoke upon you, ^dand learn of me; for I am meek and ^elowly in heart: ^fand ye shall find rest unto your souls. **30** ^gFor my yoke *is* easy, and my burden is light.

CHAPTER XII.

AT that time ^aJesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat. **2** But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. **3** But he said unto them, Have ye not read ^bwhat David did, when he was a hungered, and they that were

^d John 13. 15; Phil. 2. 5; 1 Pet. 2. 21; 1 John 2. 6. — ^e Zech. 9. 9; Phil. 2. 7, 8. — ^f Jer. 6. 16. — ^g 1 John 5. 8. — ^a Deut. 23. 25; Mark 2. 23; Luke 6. 1. — ^b 1 Sam. 21. 6. — ^c Exod. 23. 30; Lev.

burden, but *rest in the soul*, which shall make all divinely imposed or allowed yokes easy, and burdens light. The main invitation, however, is to those burdened with the yoke of sin and of the law, which was added because of sin. All who feel that burden are invited.—*Alford.* [Καὶ ἐγὼ, and I, (Christ), who alone can give rest to burdened and sin-sick souls.]

29. Take my yoke upon you—[Devotion to Christ is a service in which the soul finds its ease; the gospel of salvation is also a law of duty, but such as is most agreeable to all who obey in its true spirit.] **I am meek and lowly in heart**—Wherever pride and anger dwell there is nothing but mental labour and agony; but where the meekness and humility of Christ dwell, all is smooth, even, peaceable, and quiet.

30. For my yoke is easy—[Augustine has a beautiful illustration of this point in one of his sermons: *Hæc sarcina non est pondus onerati, sed ala volaturi.* This burden is not a load to him who bears it, but wings by which to fly.] The commandments of Christ are not grievous. This most tender invitation of the compassionate Jesus is sufficient to inspire the most diffident soul with confidence. (See on Mark viii, 34.)

NOTES ON CHAPTER XII.

1. At that time Jesus went on the sabbath day through the corn—“The time is determined by Luke in these words, *ἐν σάββατῳ δευτερονόμῳ*, that is, *on the sabbath from the second-first*. [The expression probably refers to the first sabbath of the second festive cycle in the Jewish year. It was probably the first sabbath after the passover.—*Lange.*] [The cornfields of Palestine were separated by narrow footpaths—without fences—which were used as public thoroughfares.] **His disciples were a hungered**—*Hungry*. We may well wonder at the extreme poverty of Christ and his disciples. He was himself present with them, and yet permitted them to lack bread! A man is not to be accounted forsaken of God because he is in want.

2. Thy disciples do that which is not lawful to do—[No objection was made to their taking the corn, for that itself was lawful, according to Deut. xxiii, 25; but the objection was, that it was a breach of the law of the sabbath—not, indeed, the whole act, for it was lawful to “pluck and eat,” but the *rubbing in their hands*, being an act of prepar-

with him; **4** How he entered into the house of God, and did eat ^athe showbread, which was not lawful for him to eat, neither for them which were with him, ^bbut only for the priests? **5** Or have ye not read in the ^claw, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? **6** But I say unto you, That in this place is ^done greater than the temple. **7** But if ye had known what *this* meaneth, ^eI will have mercy, and not sacrifice, ye would not have condemned the guiltless. **8** For the Son of man is Lord even of the sabbath day. **9** ^fAnd when he was departed thence, he went into their synagogue:

^{24. 5.}—^d Exod. 29. 32, 33; Lev. 8. 31; 24. 9.—^e Num. 28. 9; John 7. 22.—^f Chron. 6. 18; Mal. 8. 1.—^g Hos. 6. 6; Micah 6. 6-8; chap. 9. 13.—^a Mark 8. 1; Luke 6. 6.

ing food, was forbidden by the “tradition of the elders.”]

3, 4. Have ye not read what David did—The original history is in 1 Sam. xxi, 1-6. **He entered into the house of God**—Namely, the house of Ahimelech the priest, who dwelt at Nob, with whom the tabernacle then was. **And did eat the showbread**—Τῶν ἁρτῶν τῆς προθέσεως—in Hebrew, הַלֶּחֶם הַפָּנִים, (*lechem hapanim*)—*bread of the*

presence, or *faces*, because this bread was to be set continually *before the face of Jehovah*. Although the ark was not then at the tabernacle, God's presence was supposed to be still there. Comp. 1 Sam. iv, 10, 11; vi, 1-21; 2 Sam. vi, 1-17.

5. The priests . . . profane the sabbath—“Profane”—that is, put it to what might be called a common use, by slaying and offering up sacrifices, and by doing the services of the temple, as on common days. (Exod. xxix, 38; Num. xxviii, 9.)

6. In this place is one greater than the temple—The Jews esteemed nothing greater than the temple except God, who was worshipped in it. Christ, by asserting he was “greater than the temple,” in effect asserts that he was God; and this he does in still more direct terms in verse 8.

7. I will have mercy, etc.—See this explained, chap. ix, 13.

8. The Son of man is Lord even of the sabbath day—The change of the Jewish into the Christian sabbath, called the *Lord's day*, (Rev. i, 10,) shows that Christ is not only the *Lord*, but also the *truth and completion* of it. For it seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world. [Christ is Lord of the sabbath in the Church and in believers; and the statement that the sabbath is made for man is surely all the more applicable to the Lord's day. Viewing the fourth commandment as enjoining a day of festive rest, it is as much binding on the Christian Church and on civil society as any other of the ten commandments. But in its true meaning, the Jewish sabbath law was a divine law of humanity and of protection for man, and even for beasts, and prepared for the Christian sabbath in the highest sense. It is much more than a law of outward ordinance—it is a divine-human institution, a new creation, and a life in the Spirit. According to this standard we may test our mode of sabbath observance, whether or not it correspond to the mind of Christ, and to the spiritual import of his resurrec-

10 And, behold, there was a man which had his hand withered. And they asked him, saying, 'Is it lawful to heal on the sabbath days? that they might accuse him. **11** And he said unto them, What man shall there be among you, that shall have one sheep, and 'if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? **12** How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. **13** Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 Then 'the Pharisees went out, and "held

¹ Luke 13, 14; 14, 3; John 9, 16. —² See Exod. 23, 4, 5; Deut. 23, 4. —³ Chapter 27, 1; Mark 3, 6; Luke 4, 11; John 8, 16; 10, 39; 11, 33.

tion day. . . . *Christ is Lord of the sabbath, being himself the personal Sabbath*; all that leads to him and is done in him is sabbath observance: all that leads from him is sabbath breaking.—*Lange*.]

10. A man which had his hand withered—Probably through a partial paralysis. **And they asked him**—[According to the traditions it was not lawful to heal on the sabbath, except in cases where life was in danger.—*Meyer*.]

11. If it fall into a pit on the sabbath day, etc.—It was a canon among the Jews: "We must take a tender care of the goods of an Israelite." Hence: "If a beast fall into a ditch, or into a pool of water, let (the owner) bring him food in that place if he can; but, if he cannot, let him bring clothes and litter, and bear up the beast; whence, if he can come up, let him come up," etc.

12. How much then is a man better than a sheep—[If an act of rescue might be performed for a beast, how much more for a man, who is of much more value, an *argumentum ad hominem*, and also *a fortiori*.] **Wherefore it is lawful to do well, etc.**—This was allowed by a multitude of Jewish canons.

13. Stretch forth thine hand—The bare command of God is a sufficient reason of obedience. At the command of the Lord this man made the effort, and in making it the cure was effected! Faith disregards apparent impossibilities where there is a command and promise of God. The effort to believe is, often, that faith by which the soul is healed. A little before (verses 6 and 8) Jesus Christ had asserted his Godhead; in this verse he proves it. There could be no collusion here; the man who had a real disease was instantaneously and therefore miraculously cured; and the mercy and power of God were both amply manifested in this business. It is worthy of remark, that as the man was healed with a word, without even a touch, the sabbath was unbroken, even according to the most rigid interpretation of the letter of the law.

14. Held a council against him—[According to Mark, they combined for this purpose with the Herodian court party. . . . Their murderous purpose was still further stimulated by the admiration of the people, who followed him in large numbers.—*Lange*.]

15. Jesus . . . withdrew himself from thence It is the part of prudence and Christian charity not to provoke, if possible, the blind and the hardened; and to take from them the occasion of sin.

16. Charged them that they should not

a council against him, how they might destroy him. **15** But when Jesus knew it, "he withdrew himself from thence: "and great multitudes followed him, and he healed them all; **16** And "charged them that they should not make him known: **17** That it might be fulfilled which was spoken by Esaias the prophet, saying, **18** "Behold my servant, whom I have chosen; my beloved, "in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles. **19** He shall not strive, nor cry; neither shall any man hear his voice in the streets. **20** A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth

^m Or, took counsel.—ⁿ See chap. 10, 23; Mark 3, 7.—^o Chap. 12, 2.—^p Chap. 2, 30.—^q Isa. 42, 1.—^r Chap. 3, 17; 17, 6.

make him known—(See chap. viii, 4.) [It was not our Lord's purpose to provoke a collision with his enemies at this stage of his ministry, nor to permit them to entangle him unnecessarily. He therefore sought to avoid all unnecessary publicity.]

18. Behold my servant—This title was given to our blessed Lord in several prophecies. (See Isa. xlii, 1; liii, 2.) Christ also assumes it. (Psa. xl, 7-9; compare John xvii, 4, and Phil. ii, 7.) God required an acceptable and perfect service from man; but man, being *sinful*, could not perform it. Jesus, taking upon him the nature of man, and becoming his substitute, fully performed the whole will of God, and communicates grace to all his followers to enable them perfectly to love and worthily to magnify their Maker. **And he shall show judgment to the Gentiles**—That is, He will publish the Gospel to the heathens; for the word *xpiou* here answers to the word מִשְׁפָּט, (*mishpat*), of the

prophet, and it is used among the Hebrews to signify laws, precepts, and a whole system or body of doctrine.

19. He shall not strive, nor cry—The spirit of Christ is not a spirit of contention, murmuring, clamour, or litigiousness. He who loves these does not belong to him. Christ therefore fulfilled a prophecy by withdrawing from this place on account of the rage of the Pharisees.

20. A bruised reed shall he not break—A "reed" is, in Scripture, the emblem of *weakness*, (Ezek. xxix, 6;) and a "bruised reed" must signify that state of weakness that borders on dissolution and death. [When the reed is violently prostrated by any means, its hollow stalk becomes bent at a sharp angle, from which condition it can be rescued only by being lifted up and supported in its upright position. It thus aptly illustrates man's inability to recover himself from his fall, and also his capacity for redemption by the assistance of One "mighty to save."] **And smoking flax shall he not quench**—*Αἶνον τυφόμενον*. *Αἶνος* means the wick of a lamp, and *τυφόμενον* is intended to point out its expiring state when the oil has been all burned away from it, and nothing is left but a mere snuff, emitting smoke. The *bruised reed* may recover itself if permitted to vegetate under the genial influences of heaven; and the *life and light* of the *expiring lamp* may be supported by the addition of fresh oil. Jesus therefore quenches not faint desires after salvation, even in the worst and most undeserving of men; for even such desires

judgment unto victory. **21** And in his name shall the Gentiles trust.

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. **23** And all the people were amazed, and said, Is not this the Son of David? **24** But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by "Beelzebub the prince of the devils." **25** And Jesus knew their thoughts, and said unto them, Every kingdom divided against

itself is brought to desolation; and every city or house divided against itself shall not stand. **26** And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? **27** And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. **28** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. **29** Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will

* See chap. 9, 32; Mark 3, 11; Luke 11, 14.—† Chap. 9, 34; Matt. 22; Luke 11, 15.—‡ u Beelzebub; and so ver. 27.

† Chap. 9, 4; John 2, 23; Rev. 2, 23.—‡ Dan. 2, 44; 7, 14; Luke 1, 33; 11, 30; 17, 20, 21.—§ Isa. 49, 24; Luke 11, 21-23.

may lead to the fulness of the blessing of the Gospel of peace. **Judgment unto victory**—(See verse 18.) By "judgment," understand the Gospel, and by "victory," its complete triumph over Jewish opposition and Gentile impiety: [and the opposition of the wicked at all times and in all places.] He will continue by these mild and gentle means [though not wholly discarding severer ones] to work till the whole world is Christianized, and the universe filled with his glory.

21. And in his name shall the Gentiles trust—*Ελπιουσιν, they shall hope.* Jesus Christ is the sole hope and trust of mankind; to trust and hope "in his name"—Jesus—is to expect salvation and all things necessary from him alone. ["The isles shall wait for his law." (Isa. xlii, 4.) The evangelist here agrees with the Septuagint, which takes "the isles" in an extensive sense for any Gentiles, however distant, and to "wait for," in the sense of hope or trust, which the Hebrew word justifies.—*Watson.*]

22. One possessed with a devil, blind and dumb—A person from whom the indwelling demon took away both sight and hearing.

23. Is not this the son of David—(See chap. i, 1.) [The people recognised these miracles as evident signs of the Messiah. (See Isa. xxxv, 6.)]

24. Beelzebub—(See chap. x, 25.)

25. Every kingdom divided against itself is brought to desolation—Our Lord's argument runs thus: "The welfare of any kingdom, city, or family, depends on its concord and unanimity: Satan, like every other potentate, must wish to rule his empire in peace and security; how then can he be in league with me, who oppose his authority and am destroying his kingdom?" The reasoning of the Pharisees, (verse 24,) was not expressed, and Jesus, knowing "their thoughts," gave them ample proof of his omniscience.

26. If Satan cast out Satan—A good cause will produce a good effect, and an evil cause an evil effect. Were I on Satan's side I would act for his interest and confirm his influence among you, rather than seek to overthrow them. [There is at first sight a difficulty in the argument which our Saviour draws from the oneness of the kingdom of Satan, namely, that it seems the very idea of this kingdom that it should be this anarchy; blind rage and hate, not only against God, but each part of it warring against every other part. And this is most deeply true, that hell is as much in arms against itself as against heaven. Neither does our Lord deny that, in respect of itself, that kingdom is infinite contradiction and division; only he asserts that, in relation to the kingdom of goodness, it is at one; there is one life in it, and one soul in relation to that. Just as a nation or king-

dom may embrace within itself infinite parties, divisions, discords, jealousies, and heartburnings; yet, if it is to subsist as a nation at all, it must not, as regards other nations, have lost its sense of unity. When it does so, of necessity it falls to pieces and perishes.—*Trench.*]

27. By whom do your children cast them out—Children, or sons of the Pharisees, means disciples of the Pharisees. From Acts xix, 13, 14, it is evident there were exorcists among the Jews; and, from our Lord's saying here, it is also evident that the disciples of the Pharisees did cast out demons, or at least those who educated them wished to have it believed that they had such a power. Our Lord's argument here is: If the man who casts out demons proves himself thereby to be in league with and influenced by Satan, then your disciples, and you who taught them, are all of you in league with the devil: ye must either give up your assertion that I cast out demons by Beelzebub, or else admit that you are all children of the devil, and leagued with him against God. [See Alford.] [It should be noted that "Satan" of verse 26, and "Beelzebub" of verse 27, are not to be identified, as though the two names imply the same person. It is the latter and not the former that is spoken of as "the prince of the demons."]

28. But if I cast out devils by the Spirit of God—Perhaps "the Spirit of God" is here mentioned by way of opposition to the magical incantations of the Jews; for it is well known that by fumigations and magical washings they professed to cast out devils. **Then the kingdom of God is come unto you**—For the destruction of the kingdom of Satan plainly implies the setting up of the "kingdom of God." [There are many demons, but Satan alone is the chief of (all of) them.—*Meyer.*] **Is come unto you**—This implies that Jesus intends to say, that what you see in me, working these miracles by the Spirit of God, is a clear proof that I am the Messiah, and am come to set up the kingdom of God in your midst, and at this time. ["The kingdom of God," must here be taken generally as that order of things in which divine influences are triumphant in the present economy of the world. This, then, was very properly connected with the appearance of the Messiah, and in so far the expression signifies the Messianic times.—*Olshausen.*]

29. Else how can one enter into a strong man's house—[The human heart, through original sin, has become the dwellingplace and the fortress of Satan, which he dominates and defends for himself.] Jesus alone can deliver from the power of this bondage. When Satan is cast out, Jesus purifies and dwells in the heart.

spoil his house. **30** He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, ^v All manner of sin and blasphemy shall be forgiven unto men: ^{*}but the blasphemy *against the Holy*

Ghost shall not be forgiven unto men. **32** And whosoever ^{*}speaketh a word against the Son of man, [†]it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world to come*. **33** Either make

^v Mark 3. 28; Luke 12. 10; Hebrews 6. 4, etc.; 10. 26, 29;
[†] 1 John 5. 16.

^{*} Acts 7. 51.—[†] Chapter 11. 19; 13. 55; John 7. 12. 52.—
[†] 1 Tim. 1. 18.

30. He that is not with me is against me—There is no medium between loving the Lord and being his enemy—between belonging to Christ or to Satan. If we be on the side of the devil, [as all are who have not been rescued by the power of Christ and of the Holy Ghost,] we must expect to go to the devil's hell; if we be on the side of Christ, we may expect to go to his heaven. When Christ, his truth, and his servants are assaulted, [as they always are by the spirit and practices of the world,] he who does not espouse their cause is not on Christ's side, but incurs the guilt of deserting and betraying him. [He that is not engaged in building up Christ's kingdom is *in fact*, even if not in his *conscious purposes*, working against it. For, as to this conflict, no man can occupy a neutral position.]

31. All manner of sin and blasphemy—*Βλασφημία*, injurious or impious speaking. (See chap. ix. 3.) **But the blasphemy against the Holy Ghost**—Even personal reproaches, revilings, persecutions against Christ, were remissible; but blasphemy, or impious speaking against the Holy Spirit, was to have no forgiveness: that is, when the person obstinately attributed those works to the devil which he had the fullest evidence could be wrought only by the Spirit of God. That this, and nothing else, is the *sin against the Holy Ghost*, is evident from the connexion in this place, and more particularly from Mark iii. 28–30. Here the matter is made clear beyond the smallest doubt—the “unpardonable sin,” as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God to the spirit of the devil. Many sincere people have been grievously troubled with apprehensions that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ ever can commit this sin: therefore let no man's heart fail because of it.

32. Neither in this world, neither in the world to come—Though I follow the common translation, yet I am fully satisfied the meaning of the words is, Neither in this dispensation, (the Jewish,) nor in that which is to come, (the Christian.) The sin here spoken of by our Lord ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. (See Num. xv. 30, 31; xxxv. 31; Lev. xx. 10; 1 Sam. ii. 25.) When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, namely, by the destruction of the body? And is not this the same mentioned 1 John v. 16, called there *the sin unto death*; that is, a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body was destroyed; therefore I think that, though

there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the Gospel dispensation. [Blasphemy, when applied to men, is injurious and calumnious speaking; against the Divine Majesty it consists in reproachful speeches uttered against God, or denying to him those attributes which he is known to possess; and this in both cases includes in it the idea of wilful and rebellious enmity. For all such blasphemy there is, however, forgiveness upon repentance; but for that particular blasphemy which consists in *speaking against the Holy Ghost*, (among the conditions then present,) there is no forgiveness. This is the unpardonable blasphemy of which our Lord speaks, and these are the circumstances under which it was committed. Blasphemy against the Son of man, though highly dangerous, was still remissible; but when (in opposition to their own accepted beliefs as the work of the Divine Spirit, as alone adequate to cast out devils) they audaciously attributed that power, when exercised by Christ, to Satan himself, this fatal offense (blasphemy against the Holy Ghost) was committed. . . . This was their blasphemy and their crime, and our Lord solemnly declares that those who were guilty of it should not be forgiven, *neither in this life, nor in the world to come*; that is, shall never at any future time be forgiven; or, as Mark adds, “Is in danger of eternal damnation.”—*Watson*.] [The distinction in these much-controverted verses seems to be between—1) the sin which arises from culpable ignorance and sensual blindness, . . . which persons, to whatever degree their sin may unhappily advance, are (still) capable of enlightenment, repentance, and pardon; and 2) the blasphemy of those who, acknowledging God, and seeing his present power working by his Holy Spirit, openly oppose themselves to it. . . . The sin against the Holy Ghost is not one particular act of sin which is here condemned, but a state of sin, and that state a wilful, determined opposition to the present power of the Holy Spirit. No sure inference can be made from the words *οὐτε ἐν τῷ μέλλοντι*, in the future world, with regard to the forgiveness of sins in a future state. . . . In the entire evidence of Scripture on such a doctrine every principle of sound interpretation requires that we should resist the introduction of it on the strength of two difficult passages, in neither of which does the plain construction of the words require it.—*Alford*.] Blasphemy against the Holy Spirit cannot be forgiven. It is open and full opposition to conversion, and hence to forgiveness. The Holy Spirit, who is here spoken of in distinct terms, is the last and highest manifestation of the Spirit of God, who completes and perfects the revelation of God, and in that capacity manifests himself in the human consciousness. Blasphemously to rebel, in opposition to one's better knowledge and conscience against this manifesta-

the tree good, and * his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. **34** O * generation of vipers, how can ye, being evil, speak good things? * for out of the abundance of the heart the mouth speaketh. **35** A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. **36** But I say unto you, That every idle word that men shall speak, they shall

give account thereof in the day of judgment. **37** For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 * Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. **39** But he answered and said unto them, An evil and * adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: **40** ^b For as Jonas was three days and three nights in the whale's belly: so

c Chapter 7. 17; Luke 6. 43, 44.—d Chapter 3. 7; 23. 33.—e Luke 8. 45.—f Chapter 16. 1; Mark 8. 11; Luke 11. 16, 29;

John 2. 18; 1 Corinthians 1. 22.—g Isaiah 57. 3; chapter 16. 4; Mark 8. 38; John 4. 48.—h Jonah 1. 17.

tion and influence of the Holy Spirit, is to commit moral suicide, and to destroy one's religious and moral susceptibility. . . . Even the approximation to this implies impending judgment which extends beyond the present world into endless existence.—*Lange.*] [The language of Christ puts it beyond doubt that he regarded blasphemy against the Holy Ghost as an actual sin. But that also implies, that it can only be committed as the extreme goal of development, which has already passed through many stages of sin. If (as some think) Christ's declaration was intended as a warning to the Pharisees, before they reached that extremity from which there would be no return, then he himself alluded to the relation of the sin to a previous development. . . . Blasphemy against the Holy Ghost, moreover, is not represented by Christ as a particular kind of unpardonable sin, but as the *only* one. The growth of sin in man does not culminate in various kinds of human depravity, of which sin against the Holy Ghost is but one of many. Sinful development, if not checked by redemption, culminates, in every case, in blasphemy against the Holy Ghost. . . . Christ describes this sin as that which shall never be forgiven. It is not that divine grace is absolutely refused to any who, in true penitence, ask forgiveness of this sin, but that he who commits it never fulfils the subjective conditions upon which forgiveness is possible, because the aggravation of sin to this ultimatum destroys in him all susceptibility of repentance.—*Julius Müller.*]

33. Either make the tree good—That is, the effect will be always similar to the cause; a bad tree will produce bad fruit, and a good tree good fruit. The works will resemble the heart: nothing good can proceed from an evil spirit; just as no good fruit can proceed from a corrupt tree. Before the heart of man can produce any good, it must be renewed and influenced by the Spirit of God.

34. O generation of vipers—[This verse resumes again the leading argument, and sets forth the inconsistency of the Pharisees in representing Him as in league with evil whose works were uniformly good.—*Alford.* The expression γεννηματα ἐχιδνῶν is closely allied to δένδρον σαπρὸν. Poisonous plants and a generation of vipers were the noxious remnants of pre-Adamic times, and hence served as allegorical figures of Satanic evil. (?)—*Lange.*] **Out of the abundance** (περισσεύματος, *the overflowings*) **of the heart**—Wicked words and sinful actions may be considered as the overflowings of a heart that is more than full of the spirit of wickedness; and holy words and righteous deeds may be considered as the overflowings of a heart that is filled with the Holy Spirit, and running over with love to God and man.

35. A good man out of the good treasure of the heart—Τῆς καρδίας, "of the heart," is omitted by the best authorities. It seems to have been added here by some copyist, merely to explain. The good heart is the good treasury, and the treasure that is in it is the love of God, and of all mankind. The bad heart is the bad treasury, and its treasure is the carnal mind, which is enmity against God and ill-will to man. [All moral properties are primarily "of the heart;" and every man speaks and acts according to his real character, however much he may endeavor to *seem* different from what he is.]

36. Every idle word—Πῶτα ἄργον, a word that does nothing, that neither ministers grace nor instruction to them who hear it. Our Lord must be understood here as condemning all false and injurious words: the scope of the place necessarily requires this meaning. [Our Lord has still reference to the blasphemous slanders of the Pharisees, and to that state of the heart which renders it impossible for those he describes as *being evil* to *speak good things*.—*Watson.*]

37. By thy words thou shalt be justified—That is, the whole tenor of thy conversation will be an evidence for or against thee in the great day.

38. We would see a sign from thee—That is, we wish now to see thee work a miracle. [This request was probably made by some who were inclined to believe in Jesus as the Christ, but they desired some further confirmation in the form of a *sign* given directly from heaven.]

39. An evil and adulterous generation seeketh after a sign—Under the old covenant, the Jewish nation was represented as in a marriage contract with the Lord of hosts; as believers, in the new covenant, are represented as the spouse of Christ. All unfaithfulness and disobedience was considered as a breach of this contract; hence the persons who were thus guilty are denominated adulterers and adulteresses. [The request was a most unreasonable one after all the miracles that had been wrought, and their asking it indicates the unspiritual state of their minds. "More evidence" is the perpetual demand of chronic unbelief.]

40. Three days and three nights—Our Lord rose from the grave on the day but one after his crucifixion: so that, in the computation in this verse, the part of the day on which he was crucified, and the part of that on which he rose again, are severally estimated as a day; and this probably corresponded to the time in which Jonah was in the belly of the fish. *Evening and morning, or night and day*, is the Hebrew phrase for a *natural day*, which the Greeks termed νυχθημερον, *night-day*. The very same quantity of time which is here termed three days and three nights, and which, in reality, was only *one whole day, a part of two*

shall the Son of man be three days and three nights in the heart of the earth. **41** The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. **42** The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

† Luke 11. 32.—*k* See Jer. 3. 11; Ezek. 16. 51, 52; Rom. 2. 27.
‡ Jonah 3. 5.—*m* 1 Kings 10. 1; 3 Chron. 9. 1; Luke 11. 31.

others, and two whole nights, is termed *three days and three nights* in the book of Esther: "Go, . . . neither eat nor drink *three days, night or day*, . . . and so will I go in unto the king." (Chap. iv, 16.) Afterwards it follows, (chap. v, 1), "on the *third day*, . . . Esther . . . stood in the inner court of the king's house." Many examples might be produced, from both the sacred and profane writers, in vindication of the propriety of the expression in the text. Thus, then, three days and three nights, according to this Jewish method of reckoning, included any part of the first day, the whole of the following night, the next day and its night, and any part of the succeeding or third day. **In the whale's belly**—[See this reference explained at length in the book of Jonah, and the comments upon it. The sign of the prophet was given when Christ rose from the dead.]

41. The men of Nineveh shall rise in judgment—The voice of God, threatening temporal judgments, caused a whole people to repent who had neither Moses nor Christ, neither the law nor the prophets; and who perhaps never had but this one preacher among them. What judgment may not we expect, if we continue impenitent after all that God has bestowed upon us? **A greater than Jonas is here**—Πλειον, for τι πλειον, *something more*. [The thing, rather than the person.] The evidence offered by Jonah sufficed to convince and lead the Ninevites to repentance, but here was more evidence and a greater person; and yet so obstinate are the Jews that all is ineffectual.

42. The queen of the south—In 1 Kings x, 1, this queen is said to be of Sheba, which was a city and province of Arabia Felix, to the south or south-east of Judea. **Uttermost parts of the earth**—Περάτων της γης, a form of speech which merely signifies a great distance. [Both these cases are used to illustrate the principle that men will be judged according to their privileges; and to warn those who heard them of the danger that they would incur by failing to profit by the things they heard.]

43. When the unclean spirit—If there had been no reality in demoniacal possessions, our Lord would have scarcely appealed to a case of this kind here, to point out the real state of the Jewish people, and the desolation which was coming upon them. **He walketh through dry places**—Δι' ἀνύδρων τόπων. There seems to be a reference here to the Orphic demonology, in which evil spirits were divided into various classes, according to the different regions of their abode or places in which they delighted. **Seeking rest**—Or refreshment. Strange! a fallen, corrupt spirit finds no rest but in the polluted human heart.

44. Into my house—The soul of that person from whom he had been expelled by the power of

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. **44** Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. **45** Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

† Luke 11. 24.—*o* Job 1. 7; 1 Pet. 5. 8.—*p* Heb. 6. 4; 10. 26; 2 Pet. 2. 20-22.

Christ, and out of which he was to have been kept by continual prayer, faith, and watchfulness. **He findeth it empty**—Unoccupied, ὀχολοῖοντα, denoting a soul that has lost the life and power of godliness. **Swept, and garnished**—"Swept," from love, meekness, and all the fruits of the Spirit; and "garnished," decorated with the vain, showy trifles of folly and fashion.

45. Seven other spirits—"Seven" was a favourite number with the Jews, implying frequently, with them, something perfect, completed, filled up. **Seven demons**—as many as could occupy his soul, harassing it with pride, anger, self-will, lust, etc. **The last state of that man is worse than the first**—Evil habits are formed and strengthened by relapses; and so relapses are multiplied, and become more incurable. **So shall it be also unto this wicked generation**—And so it was: for they grew worse and worse, as if totally abandoned to diabolic influence; till at last the besoms of destruction swept them and their privileges, national and religious, utterly away. [This important parable, in the similitude itself sets forth to us an evil spirit driven out from a man, wandering in his misery and restlessness through desert places—the haunts of evil spirits—and at last determining on a return to his former victim, whom he finds so prepared for his purposes that he associates with himself seven other fiends, by whom the wretched man being possessed, ends miserably. The direct application is to the Jewish people. The old Jewish idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. . . . The emptying, sweeping, and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return and the time of our Lord. The repossession by the one, and accession of seven other spirits, more malicious than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to the Church, their miserable end as a people, are known to all. Strikingly parallel with this runs the history of the Christian Church. Not long after the apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the Captivity was to the Jews, that of the Reformation has been to Christendom. The first evil spirit has been cast out. By the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept, and garnished—(furnished)—swept and garnished by the decencies of civilization and discoveries of secular knowledge, but empty of living and earnest faith: and he must read prophecy but ill, who does not see under all these seeming improvements, the preparation for the final development of the man of sin—the great repossession, when idolatry and

46 While he yet talked to the people, ^a be- hold, *his* mother and ^b his brethren stood with- out, desiring to speak with him. **47** Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. **48** But he answered and said unto him that told him, Who is my mother? and who are my brethren? **49** And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! **50** For ^c who-

^a Mark 3. 31; Luke 8. 19-21. — ^b Chap. 13. 55; Mark 6. 3; John 2. 12; 7. 3, 5; Acts 1. 14; 1 Cor. 9. 5; Gal. 1. 19.

the seven πνεύματα πονηρότερα (more wicked spir- its) shall bring the outward frame of so-called Christendom to a fearful end. Another important fulfilment of this prophetic parable may be found in the histories of individuals. By religious educa- tion or impressions the devil has been cast out of a man; but how often do the religious lives of men spend themselves in the sweeping and garnishing— in formality and hypocrisy—till utter emptiness of real faith and spirituality has prepared them for that second fearful invasion of the Evil One, which is, indeed worse than the first! (See Heb. vi, 4-6; 2 Pet. ii, 20-22.)—*Alford.*]

46. His mother and his brethren—These are supposed to have been the *cousins* of our Lord, as the word brother is frequently used among the He- brews in this sense. But there are others who be- lieve Mary had other children besides our Lord, and that these were literally his *brothers* who are spoken of here. And, although it is possible that these were the sons of Mary, the wife of Cleo- pas or Alpheus, his mother's sister, (called his *rela- tions*, Mark iii, 21,) yet it is as likely that they were the children of Joseph and Mary, and *breth- ren of our Lord* in the strictest sense of the word. (See on chap. xiii, 55; also Whedon.)

48. Who is my mother? and who are my brethren—The reason of this seeming disregard of his relatives was this: *they came to seize upon him, for they thought he was distracted.* (See Mark iii, 21.)

50. Whosoever shall do the will of my Fa- ther, etc.—Those are the best acknowledged rela- tives of Christ who are united to him by spiritual ties, and who are become *one* with him by the in- dwelling of his Spirit. We generally suppose that Christ's relatives must have shared much of his affectionate attention; and doubtless they did: but here we find that whosoever does the will of God is equally esteemed by Christ as his *brother*, *sister*, or even his *mother*. [The reason for this (concern for him) was his continuous labor in teaching, which had not left him time so much as to eat. There is nothing in this care for his bodily health inconsis- tent with the known state of his mother's mind. . . . He meets their message with a reproof, which at the same time conveys assurance to his humble hearers. He came for *all men*; and (officially) he was no more nearly united to his earthly relatives than to all those who are united to him by the Spirit. All these characteristics of our Lord are deeply inter- esting, both in themselves and as building up, when put together, the most decisive testimony against the fearful superstition which has assigned to her the place of a goddess in the Romish mythology. Great and inconceivable as the honor of that meek and holy woman was, we find her repeatedly the ob- ject of rebuke from her divine Son, and hear him

soever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

THE same day went Jesus out of the house, ^a and sat by the sea side. **2** ^b And great multitudes were gathered together unto him, so that ^c he went into a ship, and sat; and the whole multitude stood on the shore. **3** And he spake many things unto them in parables,

^a See John 15. 14; Gal. 5. 6; 6. 15; Col. 3. 11; Heb. 2. 11.—
^b Mark 4. 1.—^c Luke 8. 4.—^d Luke 5. 3.

here declaring that it is one which the humblest believer in him has in common with her.—*Alford.*]

From various facts related in this chapter, we see the nature and design of the revelation of God, and of all the ordinances and precepts contained in it—they are all calculated to do man *good*: to improve his understanding, to soften and change his nature, that he may love his neighbour as himself. That religion that does not inculcate and produce *human- ity* never came from heaven.

NOTES ON CHAPTER XIII.

1. The same day went Jesus out of the house—[Probably, but not certainly, these words —'Εν τῇ ἡμέρᾳ ἐκείνῃ—mean the very same day in which the transaction before named occurred. Nor is it certain what house he went from. It may have been Peter's, or some other not far off.] **Sat by the seaside**—The sea of Galilee, on the bor- ders of which the city of Capernaum was situated.

2. Into a ship—Τὸ πλοῖον, *THE vessel or boat*. [Perhaps a boat was kept for his use by some of his disciples, which he now used as a platform from which to address the crowd on the land.]

3. He spake many things unto them in parables—Παραβολαῖς. [The parable is not a *fable*, which in its form rejects probability, and teaches, through the *fancy*, introducing speaking animals, or even inanimate things; whereas the parable adheres to probability and teaches through the *imagination*, introducing only things that may possibly happen. It is not a *myth* which is set before us as *the truth*, and only reflective minds penetrate to the distinc- tion between the vehicle and the thing conveyed. Nor is it a *proverb*, though more like it than either of the former, being alike in nature, but more ex- panded. It is not an *allegory*, for in that, which is a continued fable or myth, the imaginary persons and actions stand in the place of the real ones, de- claring all the time who and what they really are. A parable is a supposititious narrative falling within the range of probability, and designed to point out some moral or spiritual truth, and it derives its form from real analogies. It is a kind of illustra- tion especially adapted to different classes of hear- ers at once, and it is understood or not, according to his measure of understanding, by each one. The seven parables found in this chapter appear to have been spoken in close connection with each other—four to the *multitude* from the boat, and three to the *disciples* in the house—and they together form a complete and glorious whole. See *Alford.*]

[3-8.—The external conditions of this parable have their illustration, "even in its most minute de- tails," in the husbandry of Palestine, as it continues to be practiced to the present day. The people live in villages away from the land they cultivate, so that the sower must *go forth to sow*. There are no

saying, ^aBehold, a sower went forth to sow; ⁴ And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up: ⁵ Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: ⁶ And when the sun was up, they were scorched; and because they had no root, they withered away. ⁷ And some fell among thorns; and the thorns sprung up, and choked them: ⁸ But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. ⁹ 'Who hath ears to hear, let him hear.

^d Luke 3. 5.—^e Genesis 26. 12.—^f Chapter 11. 15; Mark 4. 9.—^g Chapter 11. 26; 16. 17; Mark 4. 11; 1 Corinthians 2. 10; 1 John 2. 27.

fences, and the parcels occupied by different husbandmen are separated by narrow strips, which are used as *roads*—foot and horse-paths—which are not plowed. Whatever of the seed falls upon this is not covered, and the birds, of which there is an abundance, soon devour it up. Some parts of the land have the rocks so near the surface that the growing grain is apt to be withered up during the dry season. In some parts the *bellan* (*ἀκάνθας*) springs up among the wheat, and by its more rapid growth *chokes it* so effectually that it produces little or nothing. But that which falls into good and well-prepared ground, after four months, will produce an abundant harvest. See Thomson, *Land and Book*.]

9. **Who hath ears to hear, etc.**—Let every person who feels the necessity of being instructed in the things which concern his soul's welfare pay attention to what is spoken, and he shall become wise unto salvation. [It is probable that this was the first time that our Lord had used the parable in his teaching, and he tells his disciples why he adopted that method.]

11. **It is given unto you to know the mysteries, etc.**—By mysteries, here, we may understand not only [that spiritual demonstration of spiritual things which can only be received through confiding and obedient faith and the] things concerning the scheme of salvation, which has not yet been revealed; but also the *prophetic* declarations concerning the *future* state of the Christian Church, expressed in the ensuing parables. *It is not given to them* to know the purport and design of these things—they are *gross of heart*, earthly and sensual, and do not improve the light they have received: *but to you it is given*, because [you have received my words in the spirit of faith, and, therefore,] I have appointed you not only to be the first preachers of my Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the first instance, can be given only to a few; but when these faithfully write and publish what they have heard and seen unto the world, then the science of salvation is *revealed* and addressed to all—[outwardly to all, but inwardly and effectually only to such as receive the things delivered "in good and honest hearts."] From verse 17 we learn that many prophets and righteous men had desired to see and hear these things, but had not that privilege—to them it was *not given*; not because God designed to exclude them from salvation, but because He who knew all things knew, either that they were not proper *persons*, or that that was not the proper

time: for the choice of the *PERSONS* by whom, and the choice of the *TIME* in which it is most proper to reveal divine things, must ever rest with the all-wise God.

12. **Whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken away even that he hath.**—[This is the first instance recorded by St. Matthew of Christ's speaking of such parables as required explanation, and of his reserving that to his disciples in private. He had already spoken many parables in the presence of the multitude, the meaning of which was sufficiently obvious. Here, evidently, he did not intend fully to explain himself indiscriminately to his hearers, which led the disciples to ask the reason of this new practice. His public teaching had evidently failed to profitably affect the minds and hearts of that generation. To the disciples, therefore, it was given to know the mysteries of the kingdom of heaven, but to others it was not given. Why? Because, these seeing see not, and hearing they hear not, nor understand. The principle (of this divine proceeding) is laid down in verse 12. For whosoever HATH, (implying a right use of what had been imparted,) to him shall be given, and he shall have greater abundance of instruction, illumination, and grace. This was verified in the case of the disciples. But whosoever hath not, (in the sense of profitably improving what had been communicated,) from him shall be taken away even that he hath—he shall be deprived of the opportunities which he has neglected and slighted. This was done with the Jews; and whoever despises such advantages shall see them withdrawn, or else be suffered to sink into such spiritual blindness as shall render them all inefficacious.—Watson.]

A Chap. 26. 29; Mark 4. 25; Luke 8. 18; 19. 26.—ⁱ Isa. 6. 9; Ezek. 12. 2; Mark 4. 12; Luke 8. 10; John 12. 40; Acts 28. 26, 27; Rom. 11. 8; 2 Cor. 3. 14, 15.

13. **Therefore speak I to them in parables**—I speak to them in parables, *natural* representations of *spiritual* truths, that they may be allured to inquire, and to find out the *spirit* which is hidden under the *letter*; because, seeing the miracles which I have wrought, they see not, that is, the end for which I have wrought them; and hearing my doctrines, they hear not, so as to profit by what is spoken; neither do they understand, οὐδὲ συνιούσιν, they do not lay their hearts to it.

14. **In them is fulfilled**—*Ἀναπληροῦνται*, is *AGAIN fulfilled*. As these words were fulfilled in the Jews in the time of the Prophet Isaiah, so they are now *again* fulfilled in these their posterity, who exactly copy their fathers' example. These awful words may be *again* fulfilled in us, if we take not warning by the things which these disobedient people have suffered. **By hearing ye shall hear—**

and seeing ye shall see, and shall not perceive: **15** For this people's heart is waxed gross, and *their ears* are dull of hearing, and *their eyes* they have closed; lest at any time they should see with *their eyes*, and hear with *their ears*, and should understand with *their heart*, and should be converted, and I should heal them. **16** But *'blessed are your eyes, for they see: and your ears, for they hear.* **17** For verily I say unto you, "That many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*."

18 "Hear ye therefore the parable of the sower. **19** When any one heareth the word

a Heb. 5. 11.—*l* Chap. 15. 17; Luke 10. 23, 24; John 20. 29.
—*m* Heb. 11. 13; 1 Pet. 1. 10, 11.—*n* Mark 4. 14; Luke 8. 11.
—*o* Chap. 4. 32.

Jesus Christ shall be sent to you, his miracles ye shall fully see, and his doctrines ye shall distinctly hear; but God will not *force* you to receive the salvation which is offered.

15. Heart is waxed gross—*Ἐπαχύνθη*, is become *fat*—inattentive, stupid, insensible. *They hear heavily with their ears*—are half asleep while the salvation of God is preached unto them. **Their eyes they have closed**—Totally and obstinately resisted the truth of God, and shut their eyes against the light. **Lest . . . they should see**, etc.—[*Lest*—*that not*; a declarative future, rather than an effectual purpose. *They will not*, and therefore *they can not*.—*Lange*. Moral *unwillingness*, resulting in moral *inability*.—*Schaff*.] His state is truly deplorable who is sick unto death, and yet is afraid of being cured. The fault is here totally in the people, and not at all in that God whose name is mercy and whose nature is love.

16. But blessed are your eyes—Ye improve the light which God has given you; and you receive an increase of heavenly wisdom by every miracle and by every sermon.

17. Many prophets and righteous men—These lived by and died in the faith of the promised Messiah: the fulness of the time was not then come for his manifestation in the flesh. (See on verse 11.)

19. When any one heareth the word of the kingdom—The preaching of the Gospel of Christ. **And understandeth it not**—*Μὴ οὐκ ἐννοεῖ*, perhaps more properly, *regardeth it not*, does not lay his heart to it. [Having no spiritual sympathy with things declared, the mind and heart are not affected by them.] **The wicked one**—*Ὁ πονηρὸς*, the *evil one*. Mark (chap. iv, 15) calls him *ὁ σατανᾶς*, the *adversary*. In the parallel place in Luke (chap. viii, 12) he is called *ὁ διάβολος*, the *devil*. It is worthy of remark, that these three evangelists should use each a different appellative of this mortal enemy of mankind; probably to show that the devil, with all his powers and properties, opposes every thing that tends to the salvation of the soul. **Catcheth away**—Makes the utmost haste to pick up the good seed, lest it should take root in the heart. A careless, inattentive hearer is compared to the *way side*—his heart is an *open road*, where evil affections and foolish and hurtful desires continually pass and re-pass, without either notice or restraint. "A heart where Satan has," as one terms it, "*ingress, egress, regress, and progress*:" in a word, it is the devil's *thoroughfare*."

of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. **20** But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; **21** Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. **22** He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. **23** But he that received seed into the good ground is he that heareth the word,

p Isa. 58. 2; Ezek. 33. 21, 22; John 5. 35.—*q* Chap. 11. 6; 2 Tim. 1. 15.—*r* Chap. 19. 23; Mark 10. 25; Luke 18. 24; 1 Tim. 6. 9; 2 Tim. 4. 10.—*s* Jer. 4. 2.

20. But he that received the seed into stony places . . . is he—That is, is a fit emblem of that man who, hearing the Gospel, is affected with its beauty and excellency, and immediately receiveth it with joy—is glad to hear what God has done to make man happy. [Is superficially affected.]

21. Yet hath he not root in himself—His soul is not deeply convinced of its guilt and depravity; the fallow ground is not properly plowed up, nor the rock broken. **When . . . persecution ariseth**, which he did not expect, *he is soon stumbled*: seeks some pretext to abandon both the doctrine and followers of Christ. Having not felt his own sore, and the plague of his heart, he has not properly discovered that this salvation is the only remedy for his soul: thus he has no motive in his heart strong enough to counteract the outward scandal of the cross; so he endureth only for the time in which there is no difficulty to encounter, no cross to bear. [Not only "endureth for a while," but also "is the creature of circumstances," changing as they change.—*Alford*.]

22. He also that received seed among the thorns—In land ploughed, but not properly cleared and weeded. **Is he**—Represents that person. **That heareth the word**—Receiveth the truth taught. [In this case all that regards the soil is well; the seed goes deep, and the plant springs up, as in the next case, with but one exception,—*the bearing of fruit*. And this because the seeds or roots of thorns are in, and are suffered to spring up in, the heart, and to overwhelm the plant. There is a divided will, a half service, which ever ends in the prevalence of evil over good.—*Alford*.] **And the care**—Rather, the *anxiety*, *ἡ μέριμνα*, the whole system of anxious, carking cares. **And the deceitfulness of riches**—Which promise *peace and pleasure*, but can never give them. **Choke the word**—Or, *together choke the word*, *συννύει*, meaning, either that these grow up together with the word, overtop, and choke it; or, that these united together, namely, worldly cares, with the delusive hopes and promises of riches, cause the man to [undesignedly and almost unconsciously] abandon the great concerns of his soul. The seed of the kingdom can never produce much fruit in any heart till the thorns and thistles of vicious affections and impure desires be plucked up by the roots and burned.

23. Good ground—That which had depth of mould, was well ploughed, and well weeded. **Is he that heareth**—Who diligently attends the ministry

and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: **25** But while men slept, his enemy came and sowed tares among the wheat, and went his way. **26** But when the blade was sprung

up, and brought forth fruit, then appeared the tares also. **27** So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? **28** He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? **29** But he said, Nay; lest while ye gather up the tares, ye root up also

of the word [and the ministrations of the Spirit.] **And understandeth it**—Lays the subject to heart, deeply weighing its nature, design, and importance. **Which also beareth fruit**—His fruitfulness being an almost necessary consequence of his thus laying the divine message to heart. Let it be observed, that to *hear*, to *understand*, and to *bring forth fruit*, are the three grand evidences of a genuine conversion. He who does not hear the word of wisdom cannot understand what makes for his peace; and he who does not understand what the Gospel requires him to be and to perform, cannot bring forth fruit; and he who is not fruitful—*very fruitful*—cannot be a disciple of Christ, (see John xv, 8;) and he who is not Christ's disciple cannot enter into the kingdom of God. From the different portions of fruit produced by the good ground, a *hundred, sixty, and thirty*, we may learn that all sound believers are not equally fruitful; all hear, understand, and bring forth fruit, but not in the same degrees—occasioned, partly, by their situation and circumstances not allowing them such extensive opportunities of receiving and doing good; and partly, by lack of mental capacity [or spiritual susceptibility]—for every mind is not equally improvable. Let it be further observed, that the unfruitfulness of the different lands was not owing to bad seed or an unskilful sower—the same Sower sows the same seed in all, and with the same gracious design—but it is unfruitful in many because they are [indisposed to receive the word,] *careless, inattentive, and worldly-minded*. [It is admitted that the ground in every heart is naturally bad—and God only can make it good. But the grace of the Holy Spirit comes to all, “bringing salvation,” and all who receive that offered grace shall thereby be prepared to profit by the ministration of the word.] No man shall be condemned because he did not change his own heart, but because he did not cry to God to change it, who gave him his Holy Spirit for this very purpose, and which he, by his worldly-mindedness and impiety, quenched. “Whoso hath ears to hear, let him hear:” and may the Lord save the reader from an impenitent and unfruitful heart!

24. The kingdom of heaven—In another aspect, showing God's method of managing the affairs of the world and the concerns of his Church. **Is likened unto a man which sowed good seed in his field**—In general, the world may be termed the field of God; and in particular, those who profess to believe in God through Christ are his field or farm; among whom God sows nothing but the pure, unadulterated word of his truth.

25. But while men slept—When the Church was lukewarm and the pastors indolent and unwatchful. **His enemy came and sowed tares**—The righteous and the wicked are often mingled in the visible Church. Every Christian society, how pure soever its principles may be, has its *bastard wheat*—those who bear a *resemblance* to the good,

but whose hearts are not right with God. [It was formerly supposed that *tares* were a kind of *degenerate wheat*, (and the same notion has been entertained as to the American *cheat*, the plague of so many wheat-fields;) but that error is now effectually disproved. Respecting the *tares* of Palestine, a fully competent authority gives the following clear account: “Let me call your attention to these ‘tares,’ which are growing among the barley. In those parts where the grain has *headed* out they have done the same, and *there* a child can not mistake them for wheat or barley; but when both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other. They would not only mistake good grain for them, but, very commonly, the roots of the two are so intertwined that it is impossible to separate them without plucking up both. Both, therefore, must be left to *grow together* until the time of harvest.”—*Thomson's Land and Book*, vol. ii, p. 111.]

26. When the blade was sprung up . . . then appeared the tares also—Satan has a shoot of iniquity for every shoot of grace; and, when God revives his work, Satan revives his also.

27. So the servants . . . said unto him, Sir, didst not thou sow good seed—A faithful and vigilant minister of Christ fails not to discover the evil, to lament it, and to address himself to God by prayer, in order to find out the cause of it, and to receive from him proper information how to behave on the occasion.

28. An enemy hath done this—[The evil that is in the world is not of God's sowing; it comes hither by the hands of an *enemy*. God is neither the author nor the procurer of sin.] **Wilt thou then that we go and gather them up—**[The faithful minister of Christ has a zeal for the purity of his Church; but there is very great danger in the exercise of Church discipline, because of the “deceitfulness of sin,” and the fallibility of human judgment.] A zeal which is rash and precipitate is as much to be feared as the total lack of strict discipline.

29. But he said, Nay—God judges quite otherwise than men of this mixture of good and evil in the world; he knows the good which he intends to produce from it, and how far his patience toward the wicked should extend in order to their conversion, or the further sanctification of the righteous. Men often persecute a true Christian while they intend only to prosecute an impious person. “A zeal for the extirpation of heretics and wicked men,” said a pious papist, “not regulated by these words of our blessed Saviour, allows no time for the one to grow strong in goodness, or to the other to forsake their evil courses. They are of a spirit very opposite to His, who care not if they root up the wheat, provided they can but gather up the tares.”

the wheat with them. **30** Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but 'gather the wheat into my barn.

31 Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: **32** Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 'Another parable spake he unto them; The kingdom of heaven is like unto leaven,

f Chap. 3. 12.—u Isa. 2. 3, 3; Micah 4. 1; Mark 4. 80, etc.; Luke 13. 14, 15.—r Luke 13. 24, etc.—to Gr. *aiton*, a measure containing nearly a peck and a half.

30. Let both grow together—Though every minister of God should separate from the Church of Christ every [one clearly ascertained to be an] incorrigible sinner, yet he should proceed no further: the man is not to be persecuted in his body or goods because he is not sound in the faith—God *tolerates* him; so should *men*. False doctrines are against God—he alone is the judge and punisher of them; man has no right to interfere in this matter.

31. The kingdom of heaven is like to a grain of mustard seed—This parable is a representation of the progress of the Gospel in the world, and of the growth of grace in the soul.

32. Which indeed is the least of all seeds—That is, of all those seeds which produce plants whose stems and branches, according to the saying of the botanists, are apt—*δένδριον*, *arborescere*—to grow into a ligneous or woody substance. That grace which leads the soul to the fulness of glory may begin, and often does, in a *single good desire*—a wish to escape hell, or a desire to enjoy God in heaven. **Becometh a tree**—That is, it is not only the largest of plants which are produced from such small seeds, but partakes, in its substance, of the close woody texture, especially in warm climates, where, we are informed, it grows to an almost incredible size.

33. The kingdom of heaven is like unto leaven—As the property of "leaven" is to change or assimilate, to its own nature, the meal or dough with which it is mixed, so the property of the grace of Christ is to change the whole soul into its own likeness; and God intends that this principle should continue in the soul till all is leavened—till the whole bear the image of the *heavenly*, as it before bore the image of the *earthly*. [The "Gospel of the kingdom" is a leavening principle introduced into the world, and is designed to transform its character into the likeness of that of Christ and heaven. Such is its tendency, and faith assures the believer that its work shall be accomplished.] Both these parables are prophetic, and were intended to show, principally, how from very small beginnings the Gospel of Christ should pervade all the nations of the world, and fill them with righteousness and true holiness.

34. All these things spake Jesus . . . in parables—Christ takes up the divine mysteries in the form of parables, in order to raise our minds, from and through natural things, to the great God, and the operations of his grace and Spirit. Divine

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which a woman took, and hid in three * measures of meal, till the whole was leavened.

34 * All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: **35** That it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables; *I will utter things which have been kept secret from the foundation of the world. **36** Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. **37** He answered and said unto them, He that soweth the good seed is the Son of man; **38** *The field is the world; the good seed are the children of the kingdom; but the

α Mark 4. 33, 34.—ψ Psa. 78. 2.—r Rom. 16. 25, 26; 1 Cor. 2. 7; Eph. 3. 9; Col. 1. 26.—α Chap. 34. 14; 28. 19; Mark 16. 15, 20; Luke 24. 47; Rom. 10. 18; Col. 1. 6.

things cannot be taught to man but through the medium of earthly things. If God should speak to us in that language which is peculiar to heaven, clothing in its phraseology those ideas which angelic minds form, how little should we comprehend of the things thus described! Heavenly things in the parables of Christ, assume to themselves a body, and thus render themselves palpable.

35. By the prophet—As the quotation is taken from Psa. lxxviii, 2, which is attributed to *Asaph*, he must be the prophet who is meant in the text; and, indeed, he is expressly so called in 1 Chron. xxv, 2.

36. Jesus . . . went into the house: and his disciples came—[Having delivered his instructions in parables to the promiscuous multitude, he brings his disciples into the house, that he may, in private, expound to them his public discourses—as it was for them (as it was not for the others) to be taught in the *mysteries* of the kingdom.] **Declare (φάσιν, explain) unto us the parable of the tares of the field**—[Christ himself is the chief sower of seed of the kingdom. (John i, 9.) His words, the truths and doctrines of the Scriptures, are that seed. (John xvii, 17.) This world—the whole human race—is the area of the possible extension of the kingdom; to it the Gospel is sent, because it is God's purpose in Christ that all should be saved. (1 Tim. ii, 4.) Christian believers, having received of Christ's word, become themselves a godly seed by the regeneration of grace, (1 Pet. i, 28,) while they who follow the leadings of the adversary become his children. (John viii, 44.) The introduction of sin into the world is the work of the great adversary. As God is not the author of sin, so it does not appear that without the evil influence of Satan man would (or indeed *could*) have fallen into sin. (2 Cor. xi, 3.) A general judgment at the end of the world (*συντέλεια αἰῶνος*) is appointed, (though just *what* that end of the world shall be is not clearly revealed) when there will be a separation of the good from the bad; of which judgment the holy angels shall be the ministers. (Rev. xiv. 15.) As in most cases prophecies lose much of their scenic character in their fulfilment, so it may be as to the end of the world. Respecting the origin of evil in the realm of a holy and almighty Sovereign no account is given us in the word of God; and in the absence of such information it is neither wise nor reverent for us to inquire into the subject. How Satan became a sinner is also wholly unknown to

tares are 'the children of the wicked one; 39 The enemy that sowed them is the devil; 'the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, 'and they shall gather out of his kingdom all 'things that offend, and them which do iniquity; 42 'And shall cast them into a furnace of fire: 'there shall be wailing and gnashing of teeth. 43 'Then shall the righteous shine forth as the sun in the kingdom of their Father. 'Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy

δ Gen. 3. 15; John 8. 44; Acts 13. 10; 1 John 3. 8.—c Joel 2. 13; Rev. 11. 13.—d Chap. 18. 7; 2 Pet. 2. 1, 2.—e Or, *sooth-said*.—f Chap. 3. 13; Rev. 19. 20; 20. 10.

as; but we are explicitly informed that it was through him that sin entered this world; and that by his temptations the progenitors of our race fell from their original purity. These are among "the things that are revealed," which "belong to us and to our children;" those the "secret things" which "belong unto the Lord," after which it is not wise to inquire.]

Some learned men are of opinion that the whole of this parable refers to the Jewish state and people; and that the words *συντέλεια τοῦ αἰῶνος*, which are commonly translated "the end of the world," should be rendered *the end of the age*, namely, the end of the Jewish polity. That the words have this meaning in other places there can be no doubt; and this may be their primary meaning here; but there are other matters in the parable which agree far better with the consummation of all things than with the end of the Jewish dispensation and polity. (See on Mark iv, 29.)

44. The kingdom of heaven is like unto treasure hid in a field—*Θησαυρὸν κεκρυμμένον, to a hidden treasure*, [or a treasure in any form which was itself part and parcel of the field.] A gold or silver mine, which he who found out could not get at, or work, without turning up the field, and for this purpose he bought it. He hideth—That is, he kept secret, told the discovery to no person, till he had bought the field. Our Lord's meaning seems to be this: [The finder, having come to know the great value of that field, makes haste to buy it, though it cost him all that he hath. The question of the rightfulness of the action, not being pertinent to the subject intended to be illustrated, is not taken into the account. Doctrinally, the parable represents—1) the soul's discovery of the riches of grace, as a hidden treasure; 2) the giving all for Christ; and 3) the joyful possession of his grace.]

45. A merchantman, seeking goodly pearls —[Among the ancients pearls commanded almost fabulous prices; but only the most perfect—the "goodly" pearls; for any, even the least, imperfection greatly lessened their price. This merchant is supposed to have found one of the very best, which he was determined to obtain at any possible price. The parable teaches that the riches of grace should be sought diligently, and purchased at any needful cost; and, also, that probably the best things in the kingdom of heaven must be obtained at the sacri-

thereof goeth and 'sellet all that he hath, and 'buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls: 46 Who, when he had found "one pearl of great price, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and 'gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and 'sever the wicked from among the just, 50 'And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51 Jesus saith unto them, Have ye understood all these things? They say unto

g Chap. 8. 12; ver. 50.—h Dan. 12. 3; 1 Cor. 15. 42, 43, 50.—i Ver. 9. 2; Phil. 3. 7, 8.—j Isa. 55. 1; Rev. 8. 12.—m Prov. 24. 3, 14, 15; 8. 10, 12.—n Ch. 22. 10.—o Ch. 25. 32.—p Ver. 42.

fice of all besides. We are not, indeed, called to suffer self-imposed austerities, but they who attain to the most precious grace often reach it by the way of the most complete abnegation, not only of self, but of the world.] Both this parable and the one immediately before it were spoken to impress more forcibly this great truth on the souls of the people: eternal salvation from sin and its consequences is the supreme good of man, and should be sought after above all things, and prized beyond all that God has made.

47. Is like unto a net—A dragnet. This is the proper meaning of *γαλῆν*, which the Latins translate *verriculum*, a *sweepnet*. By the "net" may be understood the preaching of the Gospel of the kingdom, which keeps drawing men into the profession of Christianity, and into the fellowship of the visible Church of Christ. By the "sea" may be represented that *abyss* of sin, error, ignorance, and wickedness in which men live, and out of which those are drawn, by the truth and Spirit of God, who cordially close in with the offers of salvation made to them in the preaching of the Gospel. By drawing "to shore" may be represented the consummation of all things, (see verse 49), when a proper distinction shall be made between those who served God, and those who served him not; for many shall doubtless be found who shall bear the name without the nature of Christ. By picking out the good, and throwing away the bad, (verse 48), is meant that separation which God shall make between false and true professors, casting the former into hell and bringing the latter to heaven. It is probable that this parable also refers, in its primary meaning, to the Jewish State, and that, when Christ should come to judge and destroy them by the Roman power, the genuine followers of Christ only should escape, and the rest be overwhelmed by the general destruction. (See chap. xxiv, 80, etc.)

50. Into the furnace of fire—See the note on chap. viii, 12.

51. Have ye understood all these things—Divine truths must not be lightly passed over. Our Lord's question here shows them to be matters of the utmost weight and importance; and that they should be considered again and again till they be thoroughly understood. [Yea, Lord—This reply must have been spoken from their then standpoint, from which but little could be seen of the inner

him, Yea, Lord. **52** Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence. **54** And when he was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this *man* this wisdom,

q Cant. 7. 12.—r Chap. 2. 23; Mark 6. 1; Luke 4. 16. 23.—
s Isa. 49. 7; Mark 4. 3; Luke 3. 31; John 6. 42.

and deeper meaning, which the Holy Spirit has since unfolded.—*Alford.*

52. Every scribe—Minister of Christ. Which is instructed—Taught of God. **Unto the kingdom of heaven—**In the mysteries of the Gospel of Christ. **Out of his treasure—**His granary or storehouse. **Things new and old—**A Jewish phrase for great plenty. A small degree of knowledge is not sufficient for a preacher of the Gospel. The sacred writings should be his "treasure," and he should properly understand them. His knowledge does not consist in being furnished with a great variety of human learning, (though of this he should acquire as much as he can;) but his knowledge consists in being "well instructed" in the things concerning the kingdom of heaven, and the art of conducting men thither. Again, it is not enough for a man to have these advantages in possession: he must bring them forth, and distribute them abroad. A good pastor will not, like a miser, keep these things to himself to please his fancy; nor, like a merchant, traffic with them, to enrich himself; but like a bountiful father or householder, distribute them with a liberal though judicious hand, for the comfort and support of the whole heavenly family.

54. And when he was come into his own country—Probably Nazareth, where his parents [had] lived, and where he had continued till his thirtieth year, though it appears he had now a lodging in Peter's house at Capernaum. [It is quite evident that no attention is here given to the order of time, and therefore we have no means of determining the date of this transaction.] **They were astonished—**It appears, hence, that our blessed Lord had lived in obscurity all the time above specified; for his countrymen appear not to have heard his doctrines nor seen his miracles until now.

55. Is not this the carpenter's son—It is likely our Lord, during the thirty years of his abode at Nazareth, wrought at the same trade with Joseph; and perhaps this is what is intended, (Luke ii, 51,) "He went down with them [his parents] to Nazareth, and was subject unto them." [The occupation of a carpenter was always regarded as an honourable and respectable employment; hence the question was not one of contempt, but of surprise.—*Schaff.*] **Is not his mother... Mary? and his brethren, James, etc.—**It is possible that "brethren" and "sisters" may mean here near relations, as the words are used among the Hebrews in this latitude of meaning; but I confess it does not appear to me likely. Why should the children of another family be brought in here to share a reproach which it is evident was designed for Joseph the carpenter, Mary his wife, Jesus their son, and their other chil-

and *these* mighty works? **55** 'Is not this the carpenter's son? is not his mother called Mary? and 'his brethren, 'James, and 'Joses, and 'Simon, and 'Judas? **56** And his sisters, are they not all with us? Whence then hath this *man* all these things? **57** And they 'were offended in him. But Jesus said unto them, 'A prophet is not without honour, save in his own country, and in his own house. **58** And 'he did not many mighty works there because of their unbelief.

i Chap. 12. 46.—u Mark 15. 40.—o Chap. 11. 6; Mark 6. 3. 4.—
v Luke 4. 34; John 4. 44.—w Mark 6. 5. 6.

dren? Prejudice apart, would not any person of plain common sense suppose, from this account, that these were the children of Joseph and Mary, and the brothers and sisters of our Lord according to the flesh? It seems odd that this should be doubted; but, through an unaccountable prejudice, Papists and Protestants are determined to maintain as a doctrine that on which the Scriptures are totally silent, namely, the perpetual virginity of the mother of our Lord. [See note on chap. i, 25, page 21.]

57. And they were offended in him—They took offence at him, making the meanness of his family the reason why they would not receive him as a prophet, though they were astonished at his wisdom and at his miracles. (See verse 54.) So their *pride* and their *envy* were the causes of their destruction. **A prophet is not without honour—**This seems to have been a proverbial mode of speech, generally true, but not without some exceptions. The apparent meanness of our Lord was one pretence why they rejected him; and yet, *God* manifested in the *flesh*, *humbling* himself to the *condition of a servant*, and to the *death of the cross*, is the *only foundation* for the salvation of a lost world. Perhaps our Lord means by "prophet," in this place, himself alone, as if he had said, My ministry is more generally reputed, and my doctrine better received, in any other part of the land than in my own country, among my own relatives; because, knowing the obscurity of my birth, they can scarcely suppose that I have these things from heaven.

58. And he did not many mighty works there because of their unbelief—*Δυνάμεις, miracles.* Unbelief and contempt drive Christ out of the heart, as they did out of his own country. Faith seems to put the almighty power of God into the hands of men; whereas "unbelief" appears to tie up even the hands of the Almighty.

A DISSERTATION ON THE NATURE AND USE OF PARABOLICAL WRITING.

As parables occupy so distinguished a place in the Old and New Testaments, especially in the latter, and as the most important revelations respecting the kingdom of God, both present and future, and the doctrines of salvation, are conveyed to mankind in parables, it is of the utmost importance fully to understand their nature and their use.

The word parable we have from the Greek *Παράβολη*, which comes either from *παρά*, near, and *βάλλω*, I cast or put, or *παράβλλειν*, to compare, properly, *different things together*, so as to discover their relations and similarity; in order to which the things to be compared are placed or put together, or near to each other, that, by a close in-

spection of both, the relations and likenesses may be the more accurately ascertained.

Parable and proverb are called in Hebrew *משל*, *mashal*, to govern or rule, because of its general use, or because it was the chief or principal illustrative point in the discourse. It is a word or saying, forming a maxim for the government and regulation of a man's conduct in life.

Parable has been generally defined "a comparison or similitude, in which one thing is compared with another, especially spiritual things with natural, by which means these spiritual things are better understood, and make a deeper impression on the attentive mind." Or parable may be more generally defined "a representation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity." This definition is applicable to parables in their more general and extended sense, as the former is to our Lord's parables.

The method of conveying instruction by parables or moral fictions, sometimes in the form of *similitudes*, *allegories*, *fables*, or *apologies*, was very common and in high esteem among all ancient nations, and especially the Asiatics. The despotic and tyrannical nature of their government led them often to make use of this method. Reproof and censure, which it might not on many occasions be expedient or safe to deliver in explicit language, and which might exasperate, when too plainly spoken, rather than correct, could be conveyed with delicacy and success under the disguise of parable. An instance of this we find in the reproof conveyed to the heart of David by the prophet Nathan, in the parable of the poor man's ewe lamb.

Though *fable*, *similitude*, and *parable* are nearly of the same nature, and have been indifferently applied to the same purposes, yet it may not be amiss to examine the meaning of each distinctly.

SIMILITUDE implies a proper resemblance between two subjects, the one well known, the other not at all or less known; the leading properties of the one serving clearly to illustrate those of the other. Five rules have been given by the ancients for the regulation of similitudes.

1. The first is, that the similitude must be clearer than the subject it is brought to illustrate.

2. That it be not in general derived from common or well-known things, as the more novelty a thing possesses, the more it is calculated to excite the attention and impress the mind.

3. It should not be false in itself, as in this case the mind revolts not only against the thing itself, but against the conclusion drawn from it, as in the case of the phoenix introduced by some of the Fathers to illustrate the resurrection. In like manner the similitude must be useless if it be absurd; for as soon as the mind perceives this, it becomes armed both against the similitude and the subject it was intended to illustrate or prove.

4. A fourth rule of similitude is, that the mind should gain real information and useful knowledge from it. Let the similitude be ever so true, clear, and correct, yet, if it convey no more information than was before known, it is useless, and the time is lost which was employed in proposing it. [Some of the most apposite similitudes have been taken from familiar and well-known things.]

5. It should be forcible and life-like, so as to make a lively impression on the imagination.

FABLE is very nearly allied to *similitude* and *parable*, as to both its purposes and its chief methods, but it also differs widely from the others. Every subject of inanimate creation may be employed by similitude and parable; but the grand subjects in fable are borrowed from the animate and rational creation only, and human actions, speech, and intelligence are in it transferred to brute and irrational animals.

The *PARABLE* has been chiefly employed to illustrate divine subjects. The most important truths are by our Lord conveyed both to the disciples and to the multitude in parables; not that they might not be discovered, but that they might be sought earnestly after. [It also presents purely spiritual ideas in concrete and familiar forms, so that they may be more clearly conceived and readily remembered.] In this, our Lord, who was well acquainted with all the springs and secret movements of human nature, consulted a well-known propensity of the mind, which leads a person always to esteem that most which is, or appears to be, a discovery of his own. We must not, however, suppose that the word *parable* always conveys the same meaning: I have taken some pains on this subject, and, if I mistake not, I find the word has the ten following significations in Scripture:—

1. It means a *simple comparison* (as I have already noted when defining the Greek word,) showing the relation between two dissimilar things. Such is that comparison of our Lord between the state of the Jewish nation and that of the world in the days of Noah, mentioned Matthew xxiv, 32–38.

2. It signifies an *obscure similitude*, such as that mentioned Matthew xv, 13–16, where the whole system of Pharisaism, with all its secular and spiritual influence, is represented under the notion of a *plantation not planted by God*, and which was shortly to be rooted up.

3. A *simple allegory*, where one thing is represented by another, the leading circumstances and principal design of that one being produced to illustrate and explain the design and leading circumstances of the other. This is the case with most of our Lord's parables.

4. A *maxim*, or *wise sentence*, to direct and govern a man in civil or religious life. In this sense it is of the same import as *proverb*.

5. It means a *by-word*, or proverb of reproach: such God threatened to make the disobedient Jewish people. Such we may conceive the following to be: As rebellious as Korah; as covetous as Judas; as wicked as the Jews; as bad as the devil.

6. In later times it was used to signify a *frivolous, uninteresting discourse*. In this sense alone I suppose the word to be used, Ezek. xx, 49, "They say of me, Doth he not speak parables?" that is, He delivers frivolous discourses, of no importance.

7. It seems a *simple proverb* or *adage*, where neither comparison nor similitude was intended, such as that mentioned by our Lord, Luke iv, 23, "And he said, Ye will surely say unto me this proverb, (*την παραβολήν ταύτην*), this parable, *Pharisean, heal thyself*." In this neither comparison nor likeness is intended. The same kind of a proverb is found in Luke vi, 39, "Can the blind lead the blind?" etc.

8. It means a *type*, illustration, or representation, (see Heb. ix, 9,) where the first tabernacle is said to have been a figure, *παραβολή*, a parable, for the

CHAPTER XIV.

AT that time Herod the tetrarch heard of the fame of Jesus, and said unto his

a Mark 6, 14; Luke 9, 7.

time then present, to illustrate the Church of the future—the mystical body of Christ.

9. It means a *daring exploit*, an unusual and severe trial, or a case of imminent danger and jeopardy. In these senses it is used by some of the best and most correct Greek writers, but it is not so used in the Bible.

10. It signifies a very *ancient and obscure prophecy*, (Psalm xlix, 4,) "I will incline mine ear to a parable: I will open my dark saying upon the harp." Likewise, in Psalm lxxviii, "I will open my mouth in a parable: I will utter dark sayings of old." *Parable*, in this sense, evidently refers to the ancient *prophecies* which were delivered concerning Christ and the nature of his kingdom.

[Our Lord made use of the parable in his teaching, not as some have supposed, that the people might not understand him, but quite the contrary. The *mysteries* of which he speaks included] not only things concerning the scheme of salvation which had not been as yet fully revealed, but also the *prophetic* declarations concerning the future state of the Christian Church, as they are signified by the different parables mentioned in the preceding parts of the chapter, (Matt. xiii.) It was not given to *them* to know the purport and design of these things, "for," said our Lord, "they are gross of heart;" they are earthly and sensual, and do not improve the light they have received; so that, when many of them might have been preachers of this truth to others, they are found destitute of salvation themselves, notwithstanding the means of it were all within their power: but, said he, "to you it is given;" because I have appointed you, not only to be the first preachers of the Gospel to sinners, but also the persons who shall transmit accounts of all these things to posterity. The knowledge of these mysteries, in the *first instance*, could be given only to a few, [men of susceptible spirits and docile minds:] but when these faithfully wrote and published what they had heard and seen unto the world, then the science of salvation, being fully revealed, was addressed to all.

From verse 17 of chapter xlii we learn that "many prophets and righteous men had desired to see and hear these things, but had not that privilege: to them it was not given;" not because God designed to exclude *them* from salvation, but because He who knew all things knew either that they were not proper *persons*, or that that was not the proper *time*; for the choice of the *persons* by whom, and the choice of the *time* in which it is most proper to reveal divine things, must ever rest with the all-wise God.

It was to lead them, by a familiar and appropriate mode of instruction, into the knowledge of God and the interests of their souls, that Christ spake to the people, whether plainly or by parables. I speak to them, said he, in parables, that is, natural representations of spiritual truths, that they might be allured to inquire, and to find out the spirit which was hidden under the letter. Because, said he, seeing the miracles which I have wrought, they see not, that is, the end for which I have wrought them; and hearing my doctrines, they hear not, so as to profit by what is spoken; neither do they un-

servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

b Or, are wrought by him.

derstand, (ὁδὲ συννοεῖν,) they do not lay their hearts to it, so as to consider it with that deep attention which such momentous truths require. But that they might not continue in their ignorance, and die in their sins, he adds parable to parable, to make the whole science of salvation as plain and intelligible as possible.

In the exposition and application of parables and similitudes, great care should be taken to discover their *object and design*, and those grand and leading circumstances by which the author illustrates his subject. There are few, if any, parables, whose every circumstance was designed to apply to the subject in reference to which they were proposed. Maimonides gives an excellent rule on this head: "Fix it as a principle to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends." We should not attempt to find a spiritual meaning, or pointed reference, in *all the parts* of the parable, to the subject which it is intended to illustrate. By not attending to this rule many have disgraced both themselves and the Scriptures. The most dignified subjects, in such hands, have been rendered contemptible by their injudicious modes of elucidation. See the notes at the beginning of this chapter.

NOTES ON CHAPTER XIV.

1. **Herod the tetrarch**—This was Herod Antipas, the son of Herod the Great. (See the notes on chap. ii, 1, where an account is given of the Herod family.) The word "tetrarch" properly signifies a person who rules over the *fourth part* of a country; but it is taken in a more general sense by the Jewish writers, meaning sometimes a *governor* simply, or a *king*. (See verse 9.) The estates of Herod the Great were not, at his death, divided into four tetrarchies, but only into three: one was given by the Emperor Augustus to Archelaus; the second to Herod Antipas, the person in the text; and the third to Philip; all three sons of Herod the Great. [St. Matthew goes back a little in his history to introduce, upon this mention of Herod, the account of the death of John, and to account for Christ's withdrawing himself.—Watson.] **Heard of the fame of Jesus**—[It was the fame of the preaching and miracles of the *Twelve*, on their mission, of which Herod heard, *throve* in conjunction with the works of Christ.—Alford.]

2. **This is John the Baptist; he is risen from the dead**—[Herod had pretended to be a Sadducee, but probably he had no serious convictions on the questions that divided them from the Pharisees. In this view of the case it is quite conceivable that he should have spoken under the influence of a conscience roused and quickened by superstitious fears, and that all the more readily, because the people generally, and all the courtiers of Herod, seem at that time to have been speculating upon and discussing the character and mission of Jesus. . . . Some said he was Elijah; some, one of the old prophets; and Herod broached the idea that he was John the Baptist, risen from the dead; perhaps, indeed, only in jest, or hypocritically.—Lange.]

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. **4** For John said unto him, 'It is not lawful for thee to have her.' **5** And when he would have put him to death, he feared the multitude, because they counted him as a prophet. **6** But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. **7** Whereupon he promised with an oath to give her whatsoever she would ask.

o Mark 6. 17; Luke 3. 19, 20.—d Lev. 18. 16; 20. 21.

8. [Herod had laid hold on John—The place of John's imprisonment was the Castle of Machærus, a frontier fortress between Perea and Arabia, and there all the transactions of the following narrative took place.] **For Herodias' sake—**This infamous woman was the daughter of Aristobulus and Berenice, and granddaughter of Herod the Great. Her first marriage was with Herod Philip, her uncle, by whom she had Salome; some time after, she left her husband—[Philip, not the tetrarch, but another son of Herod the Great]—and lived publicly with Herod Antipas, her brother-in-law, who had been before married to the daughter of Aretas, king of Arabia Petrea. As soon as Aretas understood that Herod had determined to put away his daughter, he prepared to make war on him; the two armies met, and that of Herod was cut to pieces by the Arabians; and this, Josephus says, was supposed to be a judgment of God on him for the murder of John the Baptist.

4. For John said unto him, It is not lawful for thee to have her—[Herod, because he pretended to be a Jew, was amenable to the law of the Old Testament, which clearly forbade such a marriage as he had contracted with Herodias; and to that his attention had been called by John.] Here is an instance of zeal, fidelity, and courage, highly worthy of imitation. Plainness, mildness, and modesty, are qualifications necessary to be observed when we reprove the great. The best service a subject can render his prince is to lay before him, in the plainest but most respectful manner, what the law of God requires of him, and what it forbids. How unutterable must the punishment of those be who, as chaplains to princes or great men, [or to legislative bodies,] either flatter them in their vices or wink at their sins, [as in all countries they are accustomed to do.]

5. He feared the multitude—Miserable prince! who fears more to offend his people than to sin against his God by shedding innocent blood. When a man resists sin only by the help of human motives he cannot long defend himself. [Herod, no doubt at the instigation of Herodias, had cast John into prison, and would gladly have put him to death; but because of John's reputation as a prophet with "the multitude"—the whole people—his pusillanimous soul misgave him, not from any lack of injustice or cruelty, but because he was afraid. Herod Antipas appears to have had all the bad characteristics of his family, but lacked the courage and force that distinguished others of them.]

6. Herod's birthday—Either the day in which he was born, or the day on which he began to reign; for both were termed *birthdays*. The kings of Persia were accustomed to reject no petition that was preferred to them during the entertainment.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. **9** And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. **10** And he sent, and beheaded John in the prison. **11** And his head was brought in a charger, and given to the damsel: and she brought it to her mother. **12** And his disciples came, and took up the body, and buried it, and went and told Jesus.

e Chap. 21. 26; Luke 20. 6.—f Gr. *in the midst*.

The daughter—This was Salome, mentioned before. **Danced—**[The dance was probably a pantomimic dance.—*Alford*. To engage in a profane dance, and that, as the text has it, *ἐν τῷ μέσῳ, in the midst*, of the circle of spectators, was to forget the decency and decorum of a Jewish maid.—*Lange*.]

8. Give me here John Baptist's head in a charger—The word "charger" formerly signified a large *dish*, *bowl*, or *platter*. The evangelist says she was instructed before, by her mother, to ask the Baptist's head! The disturber of her illicit pleasures, and the troubler of her brother-husband's conscience, must be gotten out of the way. [The whole affair had evidently been thoroughly arranged by Herodias, who, anticipating the result of the dance, had determined what the reward should be. The vengeance of a guilty woman stops at no barriers, whether of duty or of policy, and even young children are compelled to become partners in her crimes.]

9. The king was sorry—He knew John to be a righteous man, and at first did many things gladly which John told him it was his duty to perform, and he was afraid for the infamy to which it would expose him. **Nevertheless, for the oath's sake—**The *oaths*, *ὀρκους*; he had probably sworn again and again. **And them which sat with him at meat—**Who were probably such as himself, and would have considered it a breach of *honour* if he had not fulfilled his sworn promise: he (therefore) commanded it to be given! [All the facts and conditions of the case render it probable that the company was in a state of intoxication and mad excitement, and ready for any enormity.]

11. His head was . . . given to the damsel: and she brought it to her mother—There is no person so revengeful as a lascivious woman when reproved and blamed. A preacher of the Gospel has most to fear from this quarter: the first of this profession lost his life for the sake of truth and chastity; and others, especially those who have any thing to do with men in power who are profligates, may learn what they are to expect in return for a faithful discharge of their duty. [But very few John the Baptists are found among those who preach to princes and potentates.]

12. His disciples came, and took up the body—The head was in the possession of Herodias, who, probably, took a diabolic pleasure in viewing that speechless mouth which had often been the cause of planting thorns in her criminal bed, and in offering indignities to that tongue from which she could no longer dread a reproof. Her character justifies every bad conjecture that can well be formed on this head: and St. Jerome positively says that, when she got it, she drew out the tongue, and thrust it through with her bodkin. On the

13 'When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. **14** And Jesus went forth, and saw a great multitude, and ^h was moved with compassion toward them, and he healed their sick.

15 'And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. **16** But Jesus said unto

¶ Chapter 10. 23; 12. 15; Mark 6. 23; Luke 9. 10; John 6. 1, 2.

whole we may observe: That the diversions of the world—*feasting and dancing*—are but too commonly the occasions of sin. After so fatal an example as this, can we doubt whether *balls* are snares for souls: destructive of chastity, modesty, and sometimes even of humanity itself; and a pernicious invention to excite the most criminal passions? How many, on such occasions, have sacrificed their chastity, and then, to hide their shame, have stifled the feelings of the human being and the parent, and, by direct or indirect means, have put a period to the innocent offspring of their connexions! Unhappy mother, who exposes her daughter to the same shipwreck herself has suffered, and makes her own child the instrument of her lust and revenge! Behold here, ye professedly religious parents, the fruits of what was doubtless called, in those times, *deglant breeding and accomplished dancing*! Fix your eyes on that *vicious mother*, that *prostituted daughter*, and especially on that *murdered ambassador of God*, and then send your children to genteel boarding-schools, where the fear of God makes no part of the education, to learn the *accomplishment of dancing*.

13. When Jesus heard of it, he departed thence—[The account of the death of the Baptist is evidently retrospectively and parenthetically inserted; and yet the retirement of our Lord, in this verse, seems to be the immediate consequence of his hearing of that occurrence. But this may well have been so: for 1) the disciples of John would be some days in bringing the news from Macherus to Capernaum, and the report mentioned in verse 1 might reach Herod meantime; 2) the expression with which the report is introduced extends over a considerable length of time; 3) the message which the disciples of John brought to our Lord might have included both particulars—the death of their master, and the saying of Herod respecting himself. He [therefore] went across the lake, (John vi, 1,) into a desert place belonging to the city called Bethsaida, (Luke ix, 10.) His retirement was connected also with the return of the Twelve from their mission. (See Mark vi, 30–35.)—*Alford*.] [On the whole subject of the imprisonment and murder of John the Baptist, see *GEIKIE'S Life and Words of Christ*, vol. i, pp. 428–432.] Had the blessed Jesus continued in that place, it is probable the hand of this impure female murderer would have been stretched out against him also: he withdrew, therefore, not through fear, but to [elude their malice, that he might gain time to accomplish his earthly ministry, and also to] teach his messengers rather to yield to the storm than expose themselves to destruction, where, from circumstances, the case is evidently hopeless. [By passing over the lake, Jesus got

them, They need not depart; give ye them to eat. **17** And they say unto him, We have here but five loaves, and two fishes. **18** He said, Bring them hither to me. **19** And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, ^h he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude. **20** And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. **21** And they that had eaten were

¶ Chap. 9. 36; Mark 6. 34.—i Mark 6. 35; Luke 9. 13; John 6. 1.
—k Chap. 15. 24.

beyond the jurisdiction of Herod Antipas, and into that of Philip.] **The people . . . followed him on foot**—*ἵεσαν*, or, *by land*.

14. Jesus . . . was moved with compassion—*Ἐσπλαγγίσθη*. This word, used as a verb only by ecclesiastical writers, always intimates *that motion of the bowels, accompanied with extreme tenderness and concern, which is felt at the sight of the miseries of another*.

15. Send the multitude away, that they may go . . . and buy—[The disciples saw the necessities of the people, and were solicitous for their comfort. Provisions (victuals) could be bought in the neighbouring villages.]

16. They need not depart; give ye them to eat—[Our Lord took advantage of the circumstance at once to do an act of kindness to the multitude, and to both assert his divine power and to unfold some important features of his kingdom to his disciples.]

17. We have here but five loaves and two fishes—[Simply the needed supply, for the day, of Jesus and the Twelve.]

19. And took the five loaves, etc.—This was the act of the father of a family among the Jews; his business it was to take the bread into his hands, and render thanks to God, before any of the family was permitted to taste of it. **Looking up to heaven**—To teach us to acknowledge God as the Supreme Good and fountain of all excellence. **He blessed**—[Asked a blessing on them. The Lord blessed and gave the loaves and the fishes to the disciples *as they were*; and then, *during their distribution of them*, the miraculous increase took place.—*Meyer*.]

20. They did all eat, and were filled—Here was an incontestable miracle, *five thousand* men, besides women and children, fed with *five cakes and two fishes*! [Not by the creation of new matter, but by a miraculous transformation of what already existed.] [The distinction between the economy of the Father, and of the Son must ever be kept in mind; creation (proper) is ascribed to the Father, and redemption, which, however, also includes transformation, to the Son. Hence, it is a confusion of these economies to represent as strictly creative acts what really are manifestations of this transforming power.—*Lange*.] **They took up . . . twelve baskets**—After *five thousand* were fed, *twelve times* as much, at least, remained as the whole multitude at first sat down to! (See the note on Luke ix, 16.) [The miraculous feeding had made the strongest impression on the minds of the people, who now wished to make Christ their king, that is, to proclaim him Messiah. (John vi, 15.)] On this, as on other occasions, Jesus had considerable diffi-

about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. **23** And when he had sent the multitudes away, he went up into a mountain apart to pray: "and when the evening was come, he was there alone. **24** But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. **25** And in the fourth watch of the night Jesus went unto them, walking on the sea. **26** And when the disciples saw him "walking on the sea, they

were troubled, saying, It is a spirit; and they cried out for fear. **27** But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. **28** And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. **29** And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. **30** But when he saw the wind "boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. **31** And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? **32** And

1 Mark 6. 46.—m John 6. 16.

n Job 9. 8.—o Or, strong.

culty in withdrawing himself from the multitude, which, according to John, followed him to the western shore. The reason why Jesus dismissed his disciples was probably their sympathy with the enthusiasm of the people. In proportion as they had at first been encouraged by the success of their apostolic mission, must have been their depression when the tidings of John's martyrdom arrived. This sudden revulsion of feeling rendered them all the more susceptible to impressions such as those evoked by the scene which they had just witnessed. In all likelihood, the proposal to make Jesus king was intended in contrast to the crime of Herod, and was hence all the more dangerous. The Lord tarried behind in order to withdraw himself the more easily from the people after he had calmed them. On a lonely, quiet mountain top would he offer his sacrifice on that notable and glorious day.—*Lange.*

22. Jesus constrained his disciples to get into a ship—Either they were afraid to return into the jurisdiction of Herod, or they were unwilling to embark without their Lord and Protector, and would not enter their boat till Christ had commanded them to embark. **Unto the other side**—Toward Capernaum, (verse 34, John vi, 16, 17,) or Bethsaida, (see on Mark vi, 45.) [Τὸ πέραν, may mean either the other side of the lake, or some point on the hither side, which the Master had indicated, and where he would join them.]

23. He went up into a mountain apart to pray—Retirement from the world is often a means of animating, supporting, and spiritualizing prayer. Other society should be shut out when a soul comes to converse with God. [Even our Lord found it needful to avail himself of this inestimable privilege. How much more necessary must it be for all others!]

24. Tossed with waves—*Grievously agitated.*

25. The fourth watch—Anciently the Jews divided the night into three watches, consisting of four hours each; [but the Roman method, dividing it into four, of three hours each, had now come into general use. The fourth watch extended from three to six o'clock in the morning. It would seem that the disciples had been for nine or ten hours upon the lake when the Lord came to them; certainly it must have been a terrible experience for them.] **Walking on the sea**—[It is scarcely necessary to say that the gloss (of certain German critics) "walking on the shore above the sea," is a poor evasion of the difficulty. The words περιπατῶν ἐπὶ τὴν θάλασσαν are common to three evangelists—Matthew, Mark, and John—and can have no other meaning here than that the

Lord walked bodily on the surface of the water.—*Alford.*]

26. It is a spirit—That the spirits of the dead might and did appear was a doctrine held by the Jewish people generally, all except the numerically inconsiderable sect of Sadducees.

27. It is I; be not afraid—Nothing but this voice of Christ could, in such circumstances, have given courage and comfort to his disciples.

28. Bid me come unto thee on the water—A weak faith is always wishing for signs and miracles. [Peter's conduct in this whole affair is in very strict accordance with his warm and confident character.—*Alford.*] Of the natural phenomenon here brought into view, a lively illustration is given by Dr. Thomson: (*Land and Book*, vol. ii, p. 32:) "The sun had scarcely set, when the wind began to rush down toward the lake, and it continued all night long with constantly increasing violence, so that when we reached the shore the next morning the face of the lake was like a huge boiling caldron. The wind howled down every wady, from northeast and east, with such fury that no efforts of the rowers could have brought a boat to shore at any point along the coast. To understand the causes of these sudden and violent tempests we must remember that the lake lies six hundred feet lower than the ocean; that the vast and naked plateaus of the Jaulan rise to a great height, spreading backward to the wilds of Hauran and upward to snowy Hermon; that the water-courses have cut profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic funnels to draw down the cold winds from the mountains."

29. Peter...walked on the water—However impossible the thing commanded by Christ may appear, it is certain he will give power to accomplish it to those who receive his word by faith; but we must take care never to put Christ's power to the proof for the gratification of a vain curiosity, or even for the strengthening of our faith.

30. When he saw the wind boisterous, he was afraid—It was by faith in the power of Christ he was upheld; when that faith failed, by which the laws of gravitation were suspended, those laws turned to their wonted action, and he began to sink. It was not the violence of the winds, nor the raging of the waves, which endangered his life, but his littleness of faith.

31. Jesus stretched forth his hand—[Even when sinking for lack of faith, Peter looked only to Christ for help, which was not withheld in his extremity.]

when they were come into the ship the wind ceased. **33** Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret. **35** And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were dis-

ⲡ Psā. 27: chap. 16, 16; 26, 63; Mark 1, 1; Luke 4, 41; John 1, 49; 6, 69; 11, 37; Acts 8, 37; Rom. 1, 4.

32. The wind ceased—Jesus is the Prince of peace, and all is peace and calm where he condescends to enter and abide.

33. Thou art the Son of God—It is probable that these words were spoken by the *sailors*, and not by the *disciples*. Critics have remarked, that when this phrase is used to denominate the Messiah both the articles are used, *ὁ υἱὸς τοῦ Θεοῦ*, and that the words without the articles mean, in the common Jewish phrase, *a divine person*.

34. The land of Gennesaret—It was from this country that the sea or lake of Gennesaret had its name. In this district, on the western side of the lake, were the cities of Capernaum and Tiberias.

35. The men of that place had knowledge of him—That is, *They knew him again*. They had already seen his miracles; and now they collect all the diseased people they can find, that he may have the same opportunity of showing forth his marvellous power, and they of being the instruments of relieving their friends and neighbours. **They . . . brought unto him all that were diseased**—And Jesus received and healed every man and woman of them. And is not the soul, in the sight of God, of more value than the body? and will he withhold his healing power from the former, and grant it so freely to the latter? This cannot be.

36. That they might only touch the hem of his garment—[The people believed in Jesus as the Messiah, though with a faith that was sadly defective as to spirituality, and yet he did not reject their prayers, but wrought his miraculous cures in answer to their very imperfect faith.]

NOTES ON CHAPTER XV.

[The following three sections (about the washing of hands, the woman of Canaan, and the second feeding of the multitude) are related only by Matthew and Mark. Between these events and those formerly related, we must insert the address of Jesus in the synagogue at Capernaum, concerning the manna of heaven, (John vi, 22–71,) and also the festival (the passover) which, according to John vi, 3, was close at hand even at the first feeding of the multitude. From Luke x, 38, we would infer that Jesus had on that occasion tarried at Bethany, while his disciples went on to Jerusalem, where they seem to have given offence by their bold statements and by the evangelical liberty of their conduct. Hence, Jesus was now charged with heresy in Galilee, and was watched in the field. Then followed the healing of the man with the withered hand, and of him who was possessed with a blind and dumb devil, the last conflict between Jesus and the Pharisees in Galilee, the parables, and probably the events recorded in Luke xiii, 1–9 and 11–17. Meantime, the deputation of the Pharisees and scribes, with which our

eased; **36** And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, **2** Why do thy disciples transgress the tradition of the elders? for they wash not their hands when

α Mark 6, 53.—τ Chap. 9, 30; Mark 3, 30; Luke 6, 19; Acts 19, 12.—α Mark 7, 1.—β Mark 7, 5.—γ Col. 2, 8.

section (Matthew xv) opens, had arrived from Jerusalem; having been despatched partly on account of the offence which the disciples had given in the holy city, and partly on account of the report of the Pharisees of Galilee, to the effect that Jesus was too powerful for them. . . . The arrangement of Matthew follows the order of *things* more than of *time*. He now records the conflict between Jesus and the supreme authority of the synagogue.—*Lange*.]

1. **Scribes and Pharisees . . . of Jerusalem**—Our Lord was now in Galilee. (Chapter xiv, 34.)

2. **Elders**—[*ἡγεμόνισιν*; not the then elders of the Jews, but the *ancients*—Moses and the prophets. **The tradition of the elders**—[The Jews attached more importance to the traditional exposition than to the Scripture text itself. They compared the written word to water, the traditionary to wine, which must be mingled with it.—*Alford*.] Among the Jews, *tradition* signifies what is also called the oral law, which they distinguish from the written law. This last contains the Mosaic precepts as found in the Pentateuch; the former the traditions of the elders, that is, traditions, or doctrines that have been successively handed down from Moses through every generation, but not committed to writing. The Jews feign, that when God gave Moses the written law he gave him also the oral law, which is the interpretation of the former. This law Moses at first delivered to Aaron; then to his sons Eleazar and Ithamar; and, after these, to the seventy-two elders, who were six of the most eminent men chosen out of each of the twelve tribes. These seventy-two, with Moses and Aaron, delivered it again to all the heads of the people, and afterward to the congregation at large. They say, also, that before Moses died, he delivered this oral law, or system of traditions, to Joshua, and Joshua to the elders which succeeded him; they to the prophets, and the prophets to each other, till it came to Jeremiah, who delivered it to Baruch, his scribe, who repeated it to Ezra, who delivered it to the men of the Great Synagogue, the last of whom was Simon the Just. By Simon the Just it was delivered to Antigonus of Socho; by him to Jose, the son of Jochanan; by him to Jose, the son of Joezer; by him to Nathan the Arbélite and Joshua the son of Perachiah; and by them to Judah the son of Tabbai, and Simeon the son of Shatah; and by them to Shemaiah and Abtalion; and by them to Hillel; and by Hillel to Simeon, his son, the same who took Christ in his arms when brought to the temple to be presented to the Lord; by Simeon it was delivered to Gamaliel his son, the preceptor of St. Paul, who delivered it to Simeon, his son, and he to Rabbi Judah Hakkodesh, his son, who compiled and digested it into the book which is called the *Mishna*; to explain which the two *Talmuds*, called the *Jeru-*

they eat bread. **3** But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? **4** For God commanded, saying, 'Honour thy father and mother: and, 'He that curseth father or mother, let him die the death. **5** But ye say, Whosoever shall say to *his* father or *his* mother, 'It is a gift, by whatsoever thou mightest be profited by me; **6** And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. **7** Ye 'hypocrites, well did Esaias prophesy of you, saying,

d Exod. 20. 12; Lev. 19. 3; Deut. 5. 16; Prov. 23. 22; Eph. 6. 2.—*e* Exod. 21. 17; Lev. 20. 9; Deut. 27. 16; Prov. 20. 20; 20. 17.—*f* Mark 7. 11, 12.—*g* Mark 7. 8.

salem and *Babylonish* Talmuds, were compiled, which are also called the *Gemara*, or complement, because by these the oral law, or *Mishnah*, is fully explained. The *Jerusalem Talmud* was completed about A. D. 300; and the *Babylonish Talmud* about the beginning of the sixth century. **They wash not their hands**—On washing of hands, before and after meat, the Jews laid great stress: they considered eating with unwashed hands to be no ordinary crime; and, therefore, to induce men to do it, they feigned that an evil spirit, called *Shibta*, who sits on the hands by night, has a right to sit on the food of him who eats without washing his hands and make it hurtful to him! They consider the person who undervalues this rite to be no better than a heathen, and consequently excommunicate him. [The duty of washing before meat is not inculcated in the Law, but only in "the tradition of the elders." Rabbi Akiba, being imprisoned, and having water scarcely sufficient to sustain life given him, preferred dying of thirst to eating without washing his hands.—*Alford*.]

3. Why do ye . . . transgress the commandment—Pretenders to zeal often prefer superstitious usages to the divine law, and human inventions to the positive duties of Christianity.

4. Honour thy father and mother—This word "honour" was taken in great latitude of meaning among the Jews; it not only meant respect and submission, but also to take care of a person, to nourish and support him, to enrich. [To thus *honour* one's parents is both a natural and a religious duty, which the "traditions" made void.]

5. It is a gift—קרבן, *korban*, (Mark vii, 11,) an offering of approach; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker. [Lightfoot, on this verse, shows that the expression cited by our Lord did not always bind the other to consecrate his property to religious uses, but was by its mere utterance sufficient to absolve him from the duty of caring for his parents.—*Alford*.] [The practical result of this interpretation of God's law was to make the undutiful son, under pretence of special sanctity, entirely free from caring for his parents.] It is sacrilege to dedicate that to God which is taken away from the necessities of our parents and children; and the good that this pretends to will doubtless be found in the catalogue of that unnatural man's crimes, in the judgment of the great day, who has thus deprived his own family of its due. To assist our poor relatives is our first duty; and this is a work infinitely preferable to all pious legacies and endowments.

8 'This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. **9** But in vain they do worship me, 'teaching for doctrines the commandments of men.

10 'And he called the multitude, and said unto them, Hear, and understand: **11** 'Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. **12** Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? **13** But he answered and said,

A Isa. 29. 13; *Ezek.* 33. 31.—*I* Isa. 29. 13; *Col.* 2. 18-22; *Titus* 1. 14.—*K* Mark 7. 14.—*L* Acts 10. 15; *Rom.* 14. 14, 17, 20; *1 Tim.* 4. 4; *Titus* 1. 15.

7. Hypocrites, well did Esaias (Isaiah) prophesy of you—(See chap. vi, 5.)

8. This people draweth nigh unto me with their mouth—This clause is taken from Isa. xxix, 13, and, although omitted by several excellent MSS. and able critics, yet, as I find it in the prophet, at the place from which it is quoted, I dare not omit it, howsoever respectable the above authorities may appear. **Their heart is far from me**—The true worship of God consists in the union of the heart to him—where this exists not the spirit of devotion cannot be found. [The prophesying was not a prediction in form, but a pregnant moral lesson.] [As the statement of Isaiah in reference to the *hardening* of his contemporaries was completely fulfilled in the contemporaries of Jesus, so also (was) his statement about their pretended sanctity.—*Lange*.]

9. In vain they do worship me, etc.—By the traditions of the elders, not only the word of God was perverted, but his worship also was greatly corrupted. [In all such cases religion degenerates into form, or mere sentimentalism or superstition, and the minds of men, instead of being led to God, are detained amid complex and varied services, which produce self-righteous independence, or are taken as a discharge from the obligations of holiness.—*Watson*.]

10. Hear, and understand—"Hear:" make it a point of conscience to attend to the ministry of the word. "Understand:" be not satisfied with the outward act of hearing merely; but see to it that the *teaching* be of God, and that you *lay it to heart*.

11. Not that which goeth into the mouth defileth—This is an answer to the carping question of the Pharisees, mentioned verse 2, "Why do thy disciples eat with unwashed hands?" **But that which cometh out of the mouth**—That is, what springs from a corrupt, unregenerate heart—a perverse will and impure passions—these defile, that is, make him a sinner. [What is here said by our Lord applies to the whole series of Levitical and moral injunctions respecting purity.—*Lange*.] [Ritualistic forms in worship are not only unproductive of spiritual fruits, they are also like weeds that choke out or render unfruitful even the divinely ordered services upon which they are fastened as a parasitic growth.]

12. The Pharisees were offended—None so liable to take offence as formalists and hypocrites, when you attempt to take away the false props from the one and question the sincerity of the other. Besides, a Pharisee must never be suspected of ignorance, for they are the people, and wisdom must die with them!

"Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: "they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 "Then answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, "Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But "those things which proceed out of the mouth come forth from the

heart; and they defile the man. 19 "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are *the things* which defile a man: but to eat with unwashed hands defileth not a man.

21 "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

13 John 15. 2; 1 Cor. 3. 12, etc. — n Isa. 9. 16; Mal. 2. 8; chap. 23. 16; Luke 6. 39. — o Mark 7. 17. — p Ch. 16. 9; Mark 7. 18.

q 1 Cor. 6. 13. — r James 3. 4. — s Gen. 6. 5; 8. 21; Prov. 6. 14; Jer. 17. 9; Mark 7. 21. — t Mark 7. 24.

13. **Every plant**—*Every plantation*. So I render *φύετα*. This gives a different turn to the text. The Pharisees, as a religious body, were now a plantation which God did not plant, water, nor own: therefore, they should be rooted up. [Here the *plants* are to be understood of the doctrines and precepts of the Pharisees; which, being opposed to the truths and laws of the Scriptures, are said not to have been planted by the Father, and, therefore, whatever offence might be taken by the Pharisees, and whatever might be the consequence of their rage, they were to be rooted up with unsparing hand.—*Watson*.]

14. **Let them alone**—*Ἀφετε αὐτούς, give them up, or leave them*. The whole connexion of the place evidently proves that our blessed Lord meant, *give them up*; have no kind of religious connexion with them; and the strong reason for which he immediately adds: because they are *blind leaders*. This passage does not at all mean that blind leaders should not be pointed out to the people, that they may avoid being deceived by them; for this our Lord does frequently, and warns his disciples and the people in general against all such false teachers as the scribes and the Pharisees were. A literal attention to these words of our Lord produced the Reformation. **And if the blind lead the blind**—This was so self-evident a case that an apter parallel could not be found—"if the blind lead the blind, both shall fall into the ditch." Like priest like people. If the minister be ignorant, he cannot teach what he does not know; and the people cannot become wise unto salvation under such a ministry; he is ignorant and wicked, and they are profligate. They who even wish such God-speed are partakers of their evil deeds.

15. **Declare unto us this parable**—[The word "parable" is here used to signify any figurative or enigmatical speech.]

16. **Are ye also yet without understanding**—[The disciples had only a general conception of our Lord's meaning, and desired further explanation; but our Lord's words convey a mild reproof that, after so long an attendance upon his instructions, they had not at once thoroughly comprehended his meaning; also intimating, perhaps, that they were not themselves sufficiently freed from that superstitious notion respecting the importance attached by the Jews to the distinctions of meats.—*Watson*.]

17. **Cast out into the draught**—*Εἰς ἀπεδρῶνα*. [This word is found only in the later Greek, and is equivalent to the Latin *latrina*, English *privy*.]

19. **Out of the heart**—[*Ἐκ . . . τῆς καρδίας*. The seat of the desires, feelings, affections, passions, impulses, (*ROBINSON'S Greek and English Diction-*

ary), the moral nature. Of whatever evil we can conceive, of whatever evils manifest themselves and spread desolation and misery through society, the human heart is the fountain, and on this is grounded the necessity of that entire regeneration of the will, affections, and all other moral faculties of the soul upon which our Lord insisted, in opposition to the Pharisees, who placed holiness in external acts, and left the vices of the heart unremedied.—*Watson*.] [This evil condition of the natural character of all men is what, in theological language, is called "original sin."] In the heart of an unregenerate man the *principles* and *seeds* of all sin are found. And iniquity is always conceived in the heart before it be spoken or acted. Is there any hope that a man can abstain from outward sin till his heart, that abominable fountain of corruption, be thoroughly cleansed?

20. **These . . . defile a man**—Our Lord's argument is very plain. What goes into the mouth descends into the stomach and other intestines; part is retained for the nourishment of the body, and part is ejected, as being improper to afford nourishment. Nothing of this kind defiles the soul, because it does not enter into it; but the evil principles that are in it, producing evil thoughts, murders, etc., these defile the soul, because *they have their seat of operation* in it.

21. **Departed into the coasts of Tyre and Sidon**—*Εἰς τὰ μέρη, toward, or into*, the coasts or confines. [Our Lord's encounter with the Pharisees occasioned great offence on their part, and probably his arrest and trial for heresy would have followed; to avoid which, and to gain time for completing his ministry before he should suffer, and also to perform an important mission outside of strictly Hebrew lines, he departed westward into the border land of Phœnicia, the first extra-Judaic mission in the history of the Gospel. In his own ministry Christ was chiefly, but not exclusively, *the minister of the circumcision according to the truth of God*.] Tyre and Sidon are usually joined together, principally because they are but a few miles distant from each other.

22. **A woman of Canaan**—[She was by descent a Canaanite, by residence a Syrophenician, by religion probably a heathen, but certainly of a humble and religious heart. As this region was originally assigned to the tribe of Asher, and was partly colonized, but never governed by them, the people were partly Jewish, though chiefly heathenish in their religion. This may account for this woman's knowledge of and hope respecting the expected Messiah.] **Have mercy . . . Son of David**—[The language of her prayer showed her sincerity and earnestness, and the name

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. **24** But he answered and said, "I am not sent but unto the lost sheep of the house of Israel. **25** Then came she and worshipped him, saying, Lord, help me. **26** But he answered and said, It is not meet to take the children's bread and to cast it to dogs. **27** And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. **28** Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

ε Chap. 10. 5, 6; Acts 8. 25, 26; 18. 46; Rom. 15. 8.—ε Chap. 7. 6; Phil. 2. 2.

by which she called for help indicates her faith. For the moment Christ *seemed* not to regard her request, but evidently only *seemed* to do so.]

23. He answered her not a word—Seemed to take time to consider her request, and to give her the opportunity of exercising her faith and manifesting her fervour. [Send her away—*Ἀπολυσον*. This word does not necessarily imply granting her request, nor the contrary, but simply *dismiss her*, leaving the method to our Lord himself.—*Alford*.] [It would have been quite in character for the disciples to be horrified at the near approach of such a person to their Master, and to cry out for her to be ordered away. And yet it may be, as some have supposed, that they intended to second her request, having already, in some degree, come into the more generous spirit of their Lord. Christ's mission, as to its original, ostensible design, was primarily to Israel, and, through Israel, to all nations. But because of Israel's unbelief it was directed to the heathen, (Rom. xi, 12,) and just here that work seems to have been first entered upon.]

24. I am not sent but unto the lost sheep—[By the divine appointment I am come to preach the Gospel to the Jews only.]

25. Lord, help me—Let me also share in the deliverance afforded to Israel.

26. The children's bread—The salvation provided for the Jews, who were termed the *children of the kingdom*. **And cast it to dogs**—(*κυνάριοις*, *little dogs*.)—*To the curs*, such the Gentiles were reputed by the Jewish people, and our Lord uses that form of speech which was common among his countrymen.

27. Truth, Lord—Nai, κύριε, Yes, Lord. This appears to be not so much an assent, as a bold reply to our Lord's reason for apparently rejecting her suit. The dogs share with the children, for they eat the crumbs which fall from their masters' table. I desire only what they *leave*: a single exertion of thy almighty power, in the healing of my afflicted daughter, is all that I wish for. [She acquiesces in the truth of the whole statement, humbly submitting to the judgment implied in the figure employed, that she had no right or title to the covenant dispensation.—*Lange*.] [Let me have, therefore, not bread, but only *crumbs*; . . . let me pick up what *falls* from the table.—*Wordsworth*.]

28. O woman, great is thy faith—The hinderances thrown in this woman's way only tended to increase her faith. Her faith resembles a river, which becomes enlarged by the dikes opposed to it, till at last it sweeps them entirely away. **Her**

29 "And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 "And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now

ε Mark 7. 31.—ε Chap. 4. 18.—ε Isa. 35. 5, 6; chap. 11. 5; Luke 7. 22.—ε Mark 8. 1.

daughter was made whole—Persevering faith and prayer are next to omnipotent. No person can thus pray and believe without receiving all his soul requires. This is one of the finest lessons in the book of God for a penitent or for a discouraged believer. [This is an instance of healing at a distance, as in chap. viii, 13; John iv. The intermediate link in this case was the heart of the mother, so closely knit to that of the daughter.—*Lange*.] Jesus admires this faith, to the end that we may admire and imitate it, and may reap the same fruits and advantages from it.

29. [Departed . . . thence, and came nigh unto the sea of Galilee]—The narrative is very indefinite in respect to the places and times. No indication is given as to how long he remained in Phœnicia; and when he departed the route taken is not specified, only that he came, at length, *unto the sea of Galilee*. Probably his route was along the caravan road, under the southern spurs of Lebanon, till he came to the Upper Jordan, between the lakes of Merom and Gennesaret, and following down the Jordan to the northeast of the latter lake. (Mark vii, 31.) Nothing is even intimated respecting the time occupied in making this tour, but there seems to have been much more of leisure in it than in most others of the transactions related by the evangelists.] **Went up into a mountain**—*Τὸ ὄρος, a mountain*. [The high land on the coast of the lake, not any particular mountain. Mark locates this transaction on the eastern side, on the coast (*frontier*) of *Decapolis*.]

30. [Great multitudes]—Even here the fame of the great Teacher attracted multitudes of Jews settled all over this half foreign district.—*Geikie* [Perhaps some miracle of healing had awakened this widespread and deep interest.] [*Lame, blind . . . maimed*—The *maimed*, (*κυλλοίς*;) more probably persons not deprived of one or more limbs, but of the use of them by distortion or paralysis.—*Watson*.] [Alford gives the same rendering. *Lange* suggests *cretins*. There is no well-authenticated statement that our Lord ever restored a lost member of the body, or healed a broken bone or flesh wound.]

31. The multitude wondered—[These remote mountaineers knew little of the Messianic character of Jesus. Probably they had adopted many heathen notions, and were wont to compare other gods with the God of Israel. Hence they now glorified the God of Israel in consequence of the miracles of Him whom they acknowledged as his Prophet.—*Lange*.]

32. I have compassion, etc.—See a similar transaction explained, chap. xiv, 14–21. [The two

three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. **33** And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? **34** And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. **35** And he commanded the multitude to sit down on the ground. **36** And he took the seven loaves and the fishes, and gave thanks, and brake them,

a 3 Kings 4. 43.—b Chapter 14. 19.—c 1 Samuel 9. 13; Luke 22. 19.

instances of feeding the multitude have some points in common, but still more that are peculiar to one or the other. In the latter case, the multitude collected was wilder and more ignorant; they were less numerous by a thousand, and the original supply was proportionately larger, while the quantity of fragments was less. In the former case the disciples called Christ's attention to the starving multitude; in the latter, our Lord himself first speaks of it. Both miracles were outwardly acts of kindness to suffering multitudes of helpless people, and the spiritual lessons are the same in both. In the former case the Greek word rendered *baskets* is *κοφίνους*, in the latter *σπεύδους*, and this difference is maintained in referring to these miracles.]

39. He sent away the multitude—But not before he had instructed their souls and fed and healed their bodies. **The coasts of Magdala**—In the parallel place, (Mark viii, 10,) this is called *Dalmanutha*. Whitby says: "Magdala was a city and territory beyond Jordan, on the banks of Gadara. It reached to the bridge above Jordan, which joined it to the other side of Galilee, and contained within its precincts Dalmanutha." [Some cut the knot of the difficulty by saying that our Lord passed over to the west side of the lake, "to Magdala, at the lower end of the plain of Gennesaret, and close to Capernaum."—*Geikie*. His landing at an obscure place may indicate the violence of the hostility awakened against him, which made privacy necessary to safety.]

In this chapter a number of interesting and instructive particulars are contained.

1. We see the extreme superstition, envy, and incurable ill-nature of the Jews. While totally lost to a proper sense of the spirituality of God's law, they are ceremonious in the extreme.

2. We wonder at the dulness of the disciples, when we find that they did not fully understand our Lord's meaning in the very obvious parable about the *blind leading the blind*. They knew that their Lord could say nothing that had not the most important meaning in it: this meaning, in the preceding parable, they had not apprehended, and, therefore, they wished to have it further explained by himself. Their dulness in the present case has been the means of affording us the fullest instruction on a point of the utmost importance—the state of a sinful heart, and how the thoughts and passions conceived in it defile and pollute it; and how necessary it is to have the fountain purified that it may cease to send forth those streams of death.

3. The case of the Canaanitish woman is, in itself, a thousand sermons. Her faith—her prayers—her perseverance—her success—the honour she received from her Lord—how instructively and pow-

erfully do these speak and plead! What a profusion of light does this single case throw upon the manner in which Christ sometimes exercises the faith and patience of his followers! *They that seek shall find*, is the great lesson inculcated in this short history.

CHAPTER XVI.

THE Pharisees also with the Sadducees came, and tempting desired him that he

d Mark 8. 10.—a Chap. 12. 38; Mark 8. 11; Luke 11. 16; 12. 54-56; 1 Cor. 1. 22.

erfully do these speak and plead! What a profusion of light does this single case throw upon the manner in which Christ sometimes exercises the faith and patience of his followers! *They that seek shall find*, is the great lesson inculcated in this short history.

NOTES ON CHAPTER XVI.

1. **The Pharisees also with the Sadducees**—Though a short account of these has been already given in a note on chapter iii, 7, yet, as one more detailed may be judged necessary, I think it proper to introduce it in this place. [See chap. iii, 7, and the references there made.] The Pharisees were the most considerable sect among the Jews, for they had not only the scribes and all the learned men of the law of their party, but they also drew after them the bulk of the people. When this sect arose is uncertain. JOSEPHUS, (*Antiq.*, lib. v, c. xiii, s. 9.) speaks of them as existing about 144 years before the Christian era. They had their appellation of Pharisees from פָּרָשִׁי

parash, to separate, and were probably, in their rise, the most holy people among the Jews, having separated themselves from the national corruption with a design to restore and practise the pure worship of the Most High. That they were greatly degenerated in our Lord's time is sufficiently evident; but still we may learn, from their external purity and exactness, that their principles in the beginning were holy. Our Lord testifies that they had cleansed the outside of the cup and the platter, but within they were full of abomination. They still kept up the outward regulations of the institution, but they had utterly lost its spirit, and hypocrisy was the only substitute now in their power for that spirit of piety which, I suppose, and not unreasonably, characterized the origin of this sect. As to their religious opinions, they still continued to credit the being of God; they received the five books of Moses, the writings of the prophets, and the Hagiographa—Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. These, among the Jews, occupied a middle place between the Law and the Prophets, as divinely inspired. The Pharisees believed, in a confused way, in the resurrection; though they received the Pythagorean doctrine of the metempsychosis, or transmigration, of souls. Those, however, who were notoriously wicked, they consigned, on their death, immediately to hell, without the benefit of transmigration, or the hope of future redemption. They held also the predestinarian doctrine of necessity, and the government of the world by fate: and yet, inconsistently, allowed some degree

would show them a sign from heaven. 2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.* 3 And in the morning, *It will be foul weather to-day: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulter-

b Chap. 12. 39.

of liberty to the human will. (See Prideaux.) The Sadducees had their origin and name from one Sadoc, a disciple of Antigonus of Socho, president of the Sanhedrin, and teacher of the law in one of the great divinity schools in Jerusalem about two hundred and sixty-four years before the incarnation. This Antigonus having often, in his lectures, informed his scholars that they should not serve God through expectation of a reward, but through love and filial reverence only, Sadoc inferred from this teaching that there were neither rewards nor punishments after this life, and, by consequence, that there was no resurrection of the dead, nor angel, nor spirit in the invisible world; and that man is to be rewarded or punished here for the good or evil he does. They received only the five books of Moses, and rejected all unwritten traditions. From every account we have of this sect, it plainly appears they were a kind of mongrel deists and professed materialists. (See Prideaux, and the note on chap. iii, 7.) In chap. xxii, 16, we shall meet with a third sect, called HERODIANS, of whom a few words may be spoken here. It is allowed on all hands that these did not exist before the time of Herod the Great, who died only three years after the incarnation of our Lord. What the opinions of these were is not agreed among the learned. Many of the primitive fathers believed that their distinguishing doctrine was, that they held Herod to be the Messiah; but it is not likely that such an opinion could prevail in our Saviour's time, thirty years after Herod's death, when not one characteristic of Messiahship had appeared in him during his life. Others suppose that they were Herod's courtiers, who flattered the passions of their master, and, being endowed with a convenient conscience, changed with the times; but, as Herod was now dead upward of thirty years, such a sect could not exist in reference to him; and yet all allow that they derived their origin from Herod the Great. Our Lord bids (Mark viii, 15) them beware of the leaven of Herod, that is, a bad doctrine, which they received from him. What this was may be easily discovered: 1) Herod subjected himself and his people to the dominion of the Romans, in opposition to the law, (Deut. xvii, 15,) "Thou shalt not set a king over thee which is not thy brother," that is, one out of the twelve tribes. 2) He built temples, set up images, and joined in heathenish worship, though he professed the Jewish religion; and this was in opposition to all the law and prophets. From this we may learn that the Herodians were such as, first, held it lawful to transfer the divine government to a heathen ruler; and, secondly, to conform occasionally to heathenish rites in their religious worship. In short, they appear to have been persons who trimmed between God and the world—who endeavoured to reconcile his service with that of mammon—and who were religious just as far as it tended to secure their secular interests. It is probable that this sect was at last so blended

ous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. 5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, 'Take heed and beware of the leaven of the Pharisees and

c Mark 8. 14.—d Luke 12. 1.

with, that it became lost in, the sect of the Sadducees; for the persons who are called Herodians in Mark viii, 15, are styled Sadducees in verse 6 of this chapter. (See PRIDEAUX, *Con.*, vol. iii, p. 516, etc., and JOSEPHUS, *Antiq.*, b. xv, c. viii, s. i, and x, s. iii.) But it is very likely the Herodians (mentioned xxii, 16) were *courtiers* or *servants* of Herod, king of Galilee. (See the note there.) Tempting . . . him—Feigning a desire to have his doctrine fully proved to them, that they might credit it, and become his disciples; but having no other design than to betray and ruin him. Show them a sign—[See chap. xii, 38, and notes there.]

2. When it is evening—In Palestine, as in most other lands, a red sky at evening is a sure indication of "fair weather," while the same sign in the morning indicates "foul weather."

3. The signs of the times—[The events then occurring in the Jewish Church and nation, and especially the preaching of John the Baptist and the teachings and miracles of Christ, collated with the Messianic prophecies, should have sufficed to convince them of his proper character, and to show them that indeed the kingdom of God had come to them.]

4. Wicked and adulterous generation—The Jewish people are represented in the sacred writings as married to the Most High; but, like a disloyal wife, as forsaking their true husband, and uniting themselves to Satan and sin. Our Lord had already wrought miracles sufficient to demonstrate both his divine mission and his divinity; only one was further necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion, and that was his *renurrection from the dead*, which he here states, as typified in the case of Jonah. [In the Jewish superstition it was held that demons and false gods could give signs on earth, but only the true God signs from heaven. And thus we find that immediately after the first miraculous feeding the same demand was made, (John vi, 30,) and answered by the declaration that he (Christ) was the true bread from heaven; and what more natural, likewise, than that our Lord should have uniformly met the demand by the same answer—the sign of Jonas—one so calculated to baffle his enemies, and hereafter to fix the attention of his disciples?—*Alford*.]

5. Come to the other side—The coast of Bethsaida, [Julias, on the northeast side of the lake,] by which our Lord passed, going to Cesarea, for he was now on his journey thither. (See verses 13, and Mark viii, 22, 27.) Had forgotten to take bread—They had but one loaf in the boat, (Mark viii, 14,) and they would need more for their journey inland. [Evidently their departure had been somewhat hurried, perhaps to avoid an undesirable conflict; and, therefore, the needed provision had not been made. This conversation (probably) took place during the passage of the lake.]

6. Beware of the leaven—What the leaven of Pharisees and Sadducees was has been already

of the Sadducees. **7** And they reasoned among themselves, saying, *It is* because we have taken no bread. **8** Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? **9** Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? **10** Neither the seven loaves of the four thousand, and how many baskets ye took up? **11** How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Phari-

See Chap. 14, 17: John 6, 9.—f Chap. 15, 34.—g Mark 8, 27; Luke 9, 18.—A Chap. 14, 2; Luke 9, 7-9.

sees and of the Sadducees? **12** Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? **14** And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. **15** He saith unto them, But whom say ye that I am? **16** And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

explained. (Verse 1.) Bad doctrines act in the soul as leaven does in meal; they assimilate the whole spirit to their own nature. A man's particular creed has a greater influence on his tempers and conduct than most persons are aware of. Pride, hypocrisy, and worldly-mindedness constituted the leaven of the Pharisees and Sadducees.

7. They reasoned.—For, as Lightfoot observes, the term leaven was very rarely used among the Jews to signify doctrine, and therefore the disciples did not immediately apprehend his meaning. [Our Lord had before used the figure of leaven to show the operations of spiritual influences in transforming and fashioning men's characters. (See Matthew vi, 33.)]

8. When Jesus perceived, he said . . . O ye of little faith.—There are degrees in faith, as well as in the other graces of the Spirit. *Little faith* may be the seed of *great faith*, and therefore is not to be despised. [The fault with the disciples was, not a perverse unwillingness to receive the truth, but a lack of spiritual susceptibility and capacity to receive and understand the deep religious truths taught them by the Master.]

9, 10. Do ye not yet understand . . . the five loaves . . . neither the seven.—(See the notes on xiv, 14, etc.) [You have seen that, if necessary, I can supply any lack of food for the body; but it is not that of which I would have you to be especially careful.]

11. How is it that ye do not understand.—The disciples now perceive that he warned them against the superstition of the Pharisees, which produced hypocrisy, pride, envy, etc., and the false doctrine of the Sadducees, which denied the existence of a spiritual world, the immortality of the soul, the resurrection of the body, and the providence of God.

12. Cesarea Philippi.—A city in the tribe of Naphtali, [above Lake Merom] near to Mount Libanus, [Lebanon] in the province of Iturea. Its ancient name was *Dan*, (Gen xiv, 14;) afterward it was called *Laïs*, (Judges xviii, 7.) But Philip the tetrarch having rebuilt and beautified it, gave it the name of *Cesarea*, in honour of Tiberius Cesar, the reigning emperor; but to distinguish it from another Cesarea, which was on the coast of the Mediterranean Sea, and to perpetuate the fame of him who rebuilt it, it was called *Cesarea Philippi*, or *Cesarea of Philip*. When Jesus came—

Εἰσὶν δὲ ὁ Ἰησοῦς—When Jesus was coming. Mark expressly mentions that it happened ἐν τῇ ὁδῷ, *in the way to Cesarea Philippi*, (chap. viii, 27,) [τὰ ὅρια, *into the parts*, (not *coasts*), of Cesarea Philippi,] and he is Matthew's best interpreter. Whom do men

say—This question was asked to introduce the subject, and get from the disciples a confession of their views on the question of Christ's character and mission. Some . . . John the Baptist—[This was the fancy propagated by Herod. (See chap. xiv, 2.)] Elias—The Jews, taking the prophecy of Malachi (iv, 5) literally, expected that illustrious prophet in person; and being greatly perplexed as to the mysterious character of our Lord, the solution in which some rested was that Elias (Elijah) had returned and appeared under another name.—Watson.] Jeremias, or one of the prophets—[That the Jews expected Jeremiah rather than any other of the prophets in particular, appears from this passage, but not very confidently. From Deut. xviii, 15-18, they had come to expect a great prophet to herald the Messiah. (See John i, 21.)]

16. Thou art the Christ, the Son of the living God.—Every word here is emphatic—a most concise, and yet comprehensive, confession of faith. *The Christ*, or *Messiah*, points out his divinity and shows his office; *the Son*, designates his person: on this account it is that both are joined together so frequently in the New Covenant. *Of the living God*—Τοῦ Θεοῦ τοῦ ζῶντος, literally, *of God, the living One*. "Living"—a character applied to the Supreme Being, not only to distinguish him from the dead idols of paganism, but also to point him out as the source of life, *present, spiritual, and eternal*. Probably there is an allusion here to the great name יהוה, *Yehve*, or *Yehovah*, which properly signifies being or existence. [Peter answered, not merely in his own name, but in that of all the disciples. "Thou art the Christ"—That is, the Messiah himself, and this not in the sense in which carnal Jewish traditionalism held the doctrine of the Messiah, but in the true and spiritual import of the title—"the Son of the living God." Nor must this latter expression be taken in merely a negative sense, as denoting the true God, in opposition to false deities; it must also be viewed in a positive sense, as referring to Him whose manifestations in Israel were completed in and crowned by the appearance of his Son as the Messiah.—Lange.] [The confession of Peter is the first and fundamental Christian confession of faith, and the germ of the Apostles' Creed.—Schaff.] [The excellence of this confession is, that it brings out both the human and the divine nature of our Lord; ὁ χριστός, is the Messiah, the Son of David, the anointed king; ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, is the eternal Son, begotten of the eternal Father . . . not one of the sons of God, but the Son of the living God, having in him the sonship and divine nature in a sense in which they could be in no other.—Alford.]

sees and of the Sadducees? **12** Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

See Chap. 14, 23; Mark 8, 29; Luke 9, 20; John 6, 69; 11, 27; Acts 8, 37; 9, 20; Heb. 1, 2, 3; 1 John 4, 15; & 5.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: *for flesh and blood hath not revealed it unto thee, but *my Father which is in heaven. 18 And I say also unto thee, Thou shalt be Peter, and *upon this rock I will build my church; and

*the gates of hell shall not prevail against it. 19 *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 *Then charged he his

k Eph. 2, 8.—l 1 Cor. 2, 10; Gal. 1, 16.—m John 1, 42.—
n Eph. 2, 20; Rev. 21, 14.

o Job 28, 17; Psa. 9, 12; 107, 18; Isa. 28, 10.—p Chap. 18, 18;
John 20, 23.—q Chap. 17, 9; Mark 8, 30; Luke 9, 21.

17. **Blessed art thou, Simon Bar-jona**—Or *Simon, son of Jonah*. **Flesh and blood**—That is, MAN, [human wisdom or knowledge;] *no human being* hath revealed this. It requires an express revelation of God in a man's soul to give him a saving acquaintance with Jesus Christ; and not even the miracles of our Lord, wrought before the eyes, will effect this! The darkness must be removed from the heart by the Holy Spirit before a man can become wise unto salvation. [Μακάριος, (as in chap. v, 4, etc.) is a solemn expression of blessing, an inclusion of him to whom it is addressed in the kingdom of heaven, not a mere word of praise. And the reason of it is, the fact that the Father had revealed the Son to him, (see chap. xi, 25-27, Gal. i, 15, 16,) in which latter passage the occurrence of σαρκὶ καὶ αἵματι, [*flesh and blood*] seems to indicate a reference to this very saying of the Lord. The whole declaration of Paul in that chapter forms a remarkable parallel to the character and promise given to Peter in this text, as establishing Paul's claim to be another such πέτρα [rock] or στύλος [pillar] as Peter and the other great apostles, because the Son had been revealed in him, not of man nor by men, but by God himself.—*Atford*.]

18. **Thou art Peter**—This was the same as if he had said, *I acknowledge thee for one of my disciples*—for this name was given him by our Lord when he first called him to be a disciple. (See John i, 42.) **Peter**—Πέτρος, signifies *a stone*, or *fragment of a rock*; and our Lord, whose constant custom it was to rise to heavenly things through the medium of earthly, takes occasion from the name, the metaphorical meaning of which was strength and stability, to point out the solidity of the confession and the stability of that cause which should be founded on THE CHRIST, the SON of the LIVING GOD. (See the notes at the end of Luke ix.) **Upon this rock**—Ἐπὶ ταύτῃ τῇ πέτρᾳ, [this *πέτρα*, not Πέτρος]—this true confession of thine, that I am THE MESSIAH, come to reveal and communicate THE LIVING GOD, that the dead, lost world may be saved—upon this very rock, myself, thus confessed (alluding probably to Psa. cxviii, 22, "The Stone which the builders rejected is become the Head-stone of the Corner;" and to Isa. xxviii, 16, "Behold, I lay a Stone in Zion for a Foundation") will I build my Church, μὴ τὴν ἐκκλησίαν, *my assembly, or congregation*, that is, of persons who are made partakers of this precious faith. Jesus Christ did not say, *on thee, Peter*, will I build my Church, but changes immediately the form of expression, and says, *upon that very rock, ἐπὶ ταύτῃ τῇ πέτρᾳ*, to show that he neither addressed Peter nor any other of the apostles. On the meaning of the word *Church*, see at the conclusion of this chapter. **The gates of hell**—Πύλαι ᾗδου, that is, the machinations and powers of the invisible world, [operating through human coadjutors and agencies.] In ancient times the gates of fortified cities were used to hold councils in, and were usually places of great

strength. Our Lord's expression means, that neither the plots, stratagems, nor strength of Satan and his angels should ever so far prevail as to destroy the sacred truths in the above confession, [and the Church that shall be built up upon that confession.]

19. **The keys of the kingdom**—By the "kingdom of heaven" we may consider the true Church, that house of God, to be meant; and by the "keys," the power of admitting into that house, or of preventing any improper person from coming in. When the Jews made a man a doctor of the law, they put into his hand the key of the closet in the temple where the sacred books were kept, and also tablets to write upon; signifying, by this, that they gave him authority to teach and to explain the Scriptures to the people. This prophetic declaration of our Lord was literally fulfilled to Peter, as he was made the first instrument of opening, that is, preaching, the doctrines of the kingdom of heaven to the Jews, (Acts ii, 41,) and to the Gentiles, (Acts x, 44-47; xi, 1; xv, 7.) **Whatsoever thou shalt bind on earth**—The Jews considered that every thing that was done upon earth, according to the order of God, was at the same time done in heaven: hence they were accustomed to say that when the priest, on the day of atonement, offered the two goats upon earth, the same were offered in heaven. The disciples of our Lord, from having the "keys," that is, the true knowledge of the doctrine of the kingdom of heaven, should be able at all times to distinguish between the clean and the unclean, and pronounce infallible judgment; and this *binding and loosing*, or pronouncing *fit or unfit* for fellowship with the members of Christ, being always according to the doctrine of the Gospel of God, should be considered as proceeding immediately from heaven, and consequently as *divinely ratified*. *Binding and loosing* were also terms in frequent use among the Jews, and they meant *bidding and forbidding, granting and refusing*, declaring *lawful or unlawful*. "Let the words be applied by way of paraphrase to the matter that was transacted at present with Peter: 'I am about to build a Gentile Church,' saith Christ, 'and to thee, O Peter, do I give the keys of the kingdom of heaven, that thou mayest first open the door of faith to them; but if thou askest by what rule that Church is to be governed, when the Mosaic rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the law of Moses thou shalt forbid them shall be forbidden; whatsoever thou grantest them shall be granted; and that under a sanction made in heaven.' Hence, in that instant when he should use his 'keys'—that is, when he was ready to open the gate of the Gospel to the Gentiles, (Acts x,)—he was taught from heaven that the consorting of the Jew with the Gentile, which before had been bound, was now loosed; and the eating of any creature convenient for food was now loosed, which before had been bound; and he in like manner looses both these."—*Lightfoot*.

disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. **22** Then Peter took him, and began to rebuke him, saying, *†* Be it far from thee, Lord: this

† Chap. 20, 17; Mark 8, 31; 9, 31; 10, 33; Luke 9, 22; 18, 31; 24, 6, 7.—*†* *Pity thyself.*—*See* 2 Sam. 19, 22.—*†* Rom. 8, 7.

20. Then charged he his disciples—*Διετείλατο, he strictly charged them.* [The disciples were here strictly prohibited from telling, or openly proclaiming, their faith in his high character, not merely as *the Christ*, but, as St. Luke has it, "the Christ of God;" which is equivalent to the confession just made, that he was "the Son of the living God." Not that they were forbidden to express their faith in him as the Messiah, but that they were not to openly proclaim their belief that he was "the Christ of God."—Christ, under those high conceptions of his nature which they had received from the teaching of the Father. . . . Either they were not as yet qualified to defend those deep doctrines, or that he as yet reserved it wholly to himself . . . to explain who he was, at the most fitting times and seasons, and to confirm every claim as he should advance it. . . . It was their office yet to abide with their Master to learn, and his exclusively to teach.—*Watson.*] **The Christ**—The common text has "Jesus the Christ;" but the word "Jesus" is omitted by the most eminent authorities. What our Lord says here refers to Peter's testimony in verse 16: "Thou art the Christ." Jesus here says: Tell no man that *I am the Christ*, that is, the Messiah. The time for his full manifestation was not yet come, and he was not willing to provoke the Jewish malice or the Roman envy by permitting his disciples to announce him as the Saviour of a lost world. He chose rather to wait till his resurrection and ascension had set this truth in the clearest light and beyond the power of successful contradiction.

21. From that time forth began Jesus, etc.—Before this time our Lord had only spoken of his death in a [somewhat] vague and obscure manner, (see chap. xii, 40,) because he would not afflict his disciples with this matter sooner than necessity required: but now, as the time of his crucifixion drew nigh, he spoke of his sufferings and death in the most express and clear terms. [Now that the disciples had come to an adequate conception of our Lord's character and mission, it was fitting that they should be more fully informed in respect to the sequel of his career. The idea of the Messiah suffering and being put to death was foreign to the prevailing notion, and very naturally it was abhorrent to the minds of the disciples; and yet it was highly necessary that they should be taught to accept it as clearly indicated in the prophecies; and also as the way by which Christ should redeem the world, and at last "enter into his glory." (Luke xiv, 28.)]

22. Then Peter took him—*Προσλαβόμενος—took him up*; suddenly interrupted him. The word signifies, also, to receive in a friendly manner, to embrace. A man like Peter, of an impetuous spirit, and deciding without consideration upon every subject, will be often in the wrong. **Be it far from thee, Lord—***Ἰλεώς σοι, Κύριε. Be merciful to*

shall not be unto thee. **23** But he turned, and said unto Peter, Get thee behind me, Satan: 'thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. **25** For whosoever will save his life shall

u Chap. 10, 38; Mark 8, 34; Luke 9, 23; 14, 27; Acts 14, 23; 1 Thess. 3, 3; 2 Tim. 3, 12.—*v* Luke 17, 33; John 12, 25.

thyself, Lord. Peter knew that Christ had power sufficient to preserve himself from all the power and malice of the Jews; and wished him to exert that in his own behalf which he had often exerted in the behalf of others. [This phrase is used in the Septuagint for a Hebrew word which signifies *God forbid*, or *far be it*, and is here to be taken, not as an entreaty of Peter to Christ, to deliver himself from impending danger by the exertion of his power, but as a passionate exclamation of forbidding or aversion.—*Watson.*] [The disciples were as yet very far from properly understanding our Lord's messianic work, and least of all that it involved a violent and shameful death at the hands of his enemies.]

23. Get thee behind me, Satan—*Ὑπαγὲ ὀπίσω μου, Σατανᾶ, Get behind me, thou adversary.* [Peter, speaking, as usual, for the whole twelve, had unconsciously assumed the position of the tempter, and through him, though all undesigned on his part, the great adversary Satan now again assailed the Messiah, seeking to divert him from his high career of sacrifice and conquest. This was especially a stumblingblock—*σκάμνδαλον, a snare*—a temptation to Christ, who evidently contemplated his sufferings (with their mysterious agonies) with very deep horror, and with the strongest aversion as to his natural feelings, which especially exposed him to the force of the temptation. This explains the almost passionate manner with which it was repelled; not that Christ was offended (angry) with Peter, but that Peter's suggestion, seconding the design of Satan to divert Christ from his work, took hold upon Christ as a real temptation that needed to be quickly and forcibly repelled. Peter's feelings and actions were, to the last degree, *human*, which, however, in this case, as in many others, was quite different from and opposed to the *divine*. A suffering and atoning Christ can never suit merely *human* conceptions of what is good and appropriate.]

24. Will come after me—That is, to be my disciple. This discourse—[which was delivered at a later time, and in the presence of the multitude, (see Mark viii, 34,) whereas the former conversation had been with the disciples alone]—was intended to show the nature of Christ's kingdom; and that the honour that cometh from the world was not to be expected by those who followed Christ. **Let him deny himself**—*Ἀπαρνησάσθω ἑαυτὸν, Let him deny, or renounce, himself fully—in all respects—perseveringly.* (See the note on Mark viii, 34.) [Self, is Christ's chief and most cherished rival in every heart; and devotion to self, instead of to Christ, is the very soul and essence of men's sins. Hence self-abnegation is the very first step toward genuine discipleship.]

25. For whosoever will save his life—That is, shall wish to save his life—at the expense of his

lose it: and whosoever will lose his life for my sake shall find it. **26** For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? **27** For the Son of man shall come in the glory of his Fa-

to Psa. 42, 7, 8.—to Chap. 26, 64; Mark 9, 38; Luke 9, 26.—y Dan. 7, 10; Zech. 14, 5; ch. 23, 51; Jude 14.—z Job 34, 11; Psa.

conscience, and casting aside the cross, shall lose it—the very evil he wishes to avoid shall overtake him. But whatsoever a man loses in this world, for his steady attachment to Christ and his cause, he shall have amply made up to him in the eternal world. [This consecration to Christ, with its necessary self-denials and sacrifices, must be daily renewed (see Luke ix, 23) in every man's discipleship.] [Not making the cross, but taking and bearing it when laid upon him, and following Christ by suffering to glory.—Baxter.]

26. Lose his own soul—Or, *lose his life*, *τὴν ψυχὴν αὐτοῦ*. If a man should gain the whole world, its riches, honours, and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life? The world, the devil, and a man's own heart, are opposed to his salvation; therefore it is difficult. The soul was made for God, and can never be united to him, nor be happy, till saved from sin; therefore salvation is necessary. He who is saved from sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the coming world: therefore, this salvation is important. (See also the note on Luke ix, 25.)

27. For the Son of man shall come in the glory of his Father—This seems to refer to Dan. vii, 13, 14: "Behold, one like the Son of man came . . . to the Ancient of Days . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." This was the glorious mediatorial kingdom which Jesus Christ was now about to set up by the destruction of the Jewish nation and polity, and the diffusion of his Gospel through the whole world. If the words be taken in this sense, the "angels" or messengers may signify the apostles and their successors in the sacred ministry preaching the Gospel in the power of the Holy Ghost. It is very evident, from the next verse, that the words do not apply to the final judgment, but to the wonderful display of God's grace and power after the day of pentecost.

28. There be some . . . which shall not taste of death—The destruction of Jerusalem and the Jewish economy, which our Lord here predicts, took place about forty-three years after this: and some of the persons now with him doubtless survived that period, and witnessed the extension of the Messiah's kingdom.

1. The disciples, by being constantly with their Master, were not only guarded against error, but were taught the whole truth. We should neglect no opportunity of waiting upon God; while Jesus continues to teach, our ear and heart should be open to receive his instructions. Let us beware of the error of the Pharisees. They minded only externals and the things by which they might acquire esteem and reputation among men; and they had their reward—the approbation of those who were as destitute of vital religion as themselves. Let us beware, also, of the error of the Sadducees, who, caring only for the good things of this world, be-

ther with his angels; and then he shall reward every man according to his works. **28** Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

62, 12; Prov. 24, 12; Jer. 17, 10; 22, 19; Rom. 2, 6; 1 Cor. 3, 8; 2 Cor. 5, 10; 1 Pet. 1, 17; Rev. 2, 23; 22, 12.—a Mark 9, 1; Luke 9, 27.

came the flatterers and slaves of those who could bestow them, and so, like the Pharisees, had their portion only in this life. No two sects could be more opposed to each other than the Sadducees and Pharisees, yet their doctrines led to the same end—they were both wedded to this world, and separated from God in the next.

2. From what we here read we may see the nature of the kingdom and reign of Christ as truly spiritual and divine; having for its object the present holiness and happiness of mankind. Worldly pomp, as well as worldly maxims, were to be excluded from it. Christianity forbids all worldly expectations, and promises blessedness to those alone who bear the cross. If he humbled himself, how can he look upon those who, professing faith in his name, are conformed to the world and mind earthly things? The disciples cannot be above their Lord; and they who neither bear his cross nor follow him in the regeneration must look for another heaven than that in which he sits at the right hand of God.

3. The term *CHURCH* (in Greek, *ἐκκλησία*) occurs for the first time in verse 18 of this chapter. The word, in its primary sense, means an assembly or congregation, the nature of which is to be understood from connecting circumstances. The word *ἐκκλησία*, as well as the terms *congregation* and *assembly*, may be applied to any concourse or people, good or bad, gathered together for lawful or unlawful purposes. The Greek word *ἐκκλησία* seems to be derived from *ἐκκαλεῖν*, to call out of, or from, that is, an assembly gathered out of a multitude; and must have some other word joined to it to determine its nature, namely, the *Church of God*; the congregation collected by God, and devoted to his service. The *Church of Christ*: the whole company of Christians wheresoever found; because, by the preaching of the Gospel, they are called out of the spirit and maxims of the world to live according to the precepts of the Christian religion. This is sometimes called the *Catholic* or *universal Church*, because constituted of the professors of Christianity in the world, to whatever sects or parties they may belong; and hence the absurdity of applying the term *Catholic*, which signifies *universal*, to that relatively small portion of it, the Church of Rome. In primitive times, before Christians had any stated buildings, they worshipped in private houses; the people that had been converted to God meeting together in some one dwelling-house, or other possible place of concourse. Now, as these houses were dedicated to the worship of God, each was termed *κύριον οἶκος*, the *house of the Lord*; which word, in process of time, became, through a variety of changes, both *kirk* and *church*. This term, at first used to signify only the people worshipping in a particular place, came at length to indicate also the building containing the worshipping people. In the proper use of this word there can be no such thing as the Church, exclusively; there may be a Church, and the churches, signifying a partic-

CHAPTER XVII.

AND "after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, **2** And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. **3** And, behold, there appeared unto them Moses and Elias talking with

α Mark 9, 2; Luke 9, 28.—δ 2 Pet. 1, 17.—ε Ch. 3, 17; Mark 1,

ular congregation, or the different assemblies of religious people; and hence the Church of Rome, by applying it exclusively to itself, abuses the term, and acts as ridiculously as it does absurdly. The word Church is very properly defined, in the nineteenth article of the Church of England, [the thirteenth of the Methodist Episcopal Church,] to be "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance." [In verse 18 the word is used in its largest sense to indicate the whole body of those who should be brought into Christ's kingdom, of whatever name, or age, or clime—the "Holy Catholic Church" of the Apostles' Creed. This great body, which can be known, as to its individual members, only to the omniscient eye of the ascended Christ, is built upon the faith taught by Christ and accepted and proclaimed by the apostles and their successors—that is, by all who preach the Gospel of Christ—and is "believed on in the world." (1 Tim. iii, 16 See Eph. ii, 20.)]

NOTES ON CHAPTER XVII.

1. After six days—Mark ix, 2, has the same number; but Luke says, (ix, 28,) after eight days. Matthew and Mark reckon the days from that mentioned in the preceding chapter to that mentioned in this; Luke includes both those days, as well as the six intermediate. Peter, James, and John—[The same three (to the exclusion of all others) had been permitted to witness his miracle of raising the dead, (Mark v, 37,) and were afterward permitted to witness his agony in the garden. For these clearest displays of his Godhead a smaller number than the whole twelve was prepared, and those three were therefore selected. No reason is anywhere given why just these three were taken at each time.] **A high mountain**—[The place of the transfiguration is wholly unknown, for the tradition that fixes it at Tabor is without any trustworthy authority. The preceding narrative left Jesus in the far north, and some have conjectured that this "high mountain" was one of the foot hills of Hermon.]

2. Was transfigured—That fulness of the Godhead, which dwelt bodily in Christ, now shone forth through the human nature, and manifested to his disciples not only that divinity which Peter had before confessed, (chap. xvi, 16,) but also the glorious resurrection body in which they should exist in the presence of God to eternity. **White as the light**—Ὡς τὸ φῶς. Ὡς χιὼν, as snow, is the reading in Mark ix, 3. [The time of the transfiguration was probably night, for, 1) Luke says, Christ and his disciples went up into the mountain to pray, which was usually done at night; 2) all the circumstances connected with the glorification and accompanying appearances would thus be more prominently seen; 3) the apostles were asleep, (Luke ix, 32,) were waked out of sleep; 4) they did not descend till the next day, (Luke ix, 37.)—Alford.]

him. **4** Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. **5** While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear

11; Luke 9, 32.—δ Isa. 42, 1.—ε Deut. 18, 15, 19; Acts 2, 23, 28.

3. Moses and Elias—We may conceive that the law in the person of Moses, the great Jewish legislator, and the prophets in the person of Elijah, the chief of the prophets, came now to do homage to Jesus Christ, and to render up their authority into his hands; as he was the end of the law, and the grand subject of the predictions of the prophets. This appears more particularly from what St. Luke says, (chap. ix, 31,) that Moses and Elijah conversed with our Lord on his death, which he was about to accomplish, (πληρῶν to fulfil,) because in it all the rites, ceremonies, and sacrifices of the law, as well as the predictions of the prophets, were fulfilled. [There need be no question concerning the manner of the recognition of Moses and Elias by the disciples; it may have been intuitive and immediate.] (Alford,) [by their opened spiritual vision.] [The vision of Moses and Elias was outward and actual, [objective,] though implying at the same time a peculiar subjective state on the part of the disciples. . . . Luke furnishes what might be called a psychological account of the matter, when he describes them as heavy with sleep and yet awake throughout. The proximity of these glorified spirits produced, not, indeed, a morbid state of somnambulism, but a peculiar moral [spiritual-psychological?] state, like that of the ancient seers.—Lange.]

4. Peter said . . . let us make, etc.—That is, when he saw Moses and Elijah ready to depart from the mount, (Luke ix, 38,) he wished to detain them, that he might always enjoy their company with that of his Lord and Master, still supposing that Christ would set up a temporal kingdom upon earth.

5. A bright cloud overshadowed them—[A halo, or atmosphere of brightness.] This is my beloved Son—Ὁὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. This is my Son, the beloved one, in whom I have delighted, or been well pleased. God adds his testimony of approbation to what was spoken of the sufferings of Christ by Moses and Elijah; thus showing that the sacrificial economy of the old covenant was in itself of no worth but as it referred to the grand atonement which Jesus was about to make. Therefore he says, In him have I delighted, (εὐδόκησα,) intimating that it was in him alone, as typified by those sacrifices, that he had delighted through the whole course of the legal administration; and that it was only in reference to the death of his Son that he accepted the offerings and oblations made to him under the old covenant. **Hear ye him**—The disciples wished to detain Moses and Elijah, that they might hear them; but God shows that the law which had been in force, and the prophets which had prophesied, until now, must all give place to Jesus; and he alone must now be attended to, as the way, the truth, and the life; for no man could now come unto the Father but through him. This verse seems also to refer to that prediction in Deut. xviii, 15: The Lord . . . will raise up . . . a prophet like unto me: unto him ye shall hearken.

ye him. 6 'And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when

they had lifted up their eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son

ſ 2 Pet. 1. 18.—o Dan. 8. 18; 9. 21; 10. 10, 18.

A Chap. 16. 20: Mark 8. 30; 9. 9.

Go no more to the law, nor to the prophets, to seek for a coming Messiah; for behold he is *come*! Hear and obey him, and *him* only. [The conversation which Moses and Elias held with him [Christ] respecting his death teaches us that in this subject the glorified saints felt an eminent interest. That they should thus discourse on his death, to encourage him to undergo it, is a most improbable conjecture; he needed no counsel or solace from them, [and yet he did receive such solace in Gethsemane; why not here?] but from his lips they might learn more of the mystery of that event which occupied the attention of the celestial world. (See 1 Tim. iii, 16; 1 Peter i, 12.)—*Watson*.] This transfiguration must have greatly confirmed the disciples in the belief of a future state, and in the doctrine of the resurrection; they saw Moses and Elijah still existing, though the former had been gathered to his fathers upward of 1400 years, and the latter had been translated nearly 900

6. **Fell on their face**—Dismayed by the voice, and dazzled by the glory of the cloud. So Daniel, (chap. viii, 17,) and Saul of Tarsus, (Acts ix, 4.)

7. **Jesus came and touched them**—Exactly parallel to this account is Dan. viii, 18: "I was in a deep sleep," that is, a trance, "on my face toward the ground; but he touched me, and set me upright." From Jesus alone are we to expect divine communications, and by his power only are we able to bear and improve them.

9. **Tell the vision to no man**—(See the note on chap. xvi, 20.) [The word *ὄραμα*, rendered *vision*, signifies a supernatural representation of any thing to the eyes of men awake; and so stands opposed to a dream, which represents things to the imagination during sleep.] [And equally opposed to simply natural seeing, with the physical organs, *ἐν ἐκστασίν*, (a state in which the soul is unconscious of present objects, being rapt in visions of distant or future things. (ROBINSON'S *Lexicon*.) See at length HENGSTENBERG'S *Christology*, vol. i, chap. 5.)] [Whatever subordinate ends might be intended by this solemn and glorious event, it must have had one leading and principal design; nor is this difficult to ascertain. Rightly understood, it must be considered as the solemn inauguration of our Lord, in the presence of his three chosen disciples, into the office of SUPREME LAWGIVER in the Church of God. This will explain the reason why Moses and Elias, rather than any other of the departed saints, as Abraham, and some inferior prophet to Elias, appeared on the occasion. The whole action, by their introduction, became symbolical, and its meaning was rendered more impressive. Moses and Elias were the two great authorities of the Jewish Church, and they both agreed in giving their authority to the upholding of the whole law of the Jews in its utmost exactness. There was a strong conviction among the disciples, and it became a subject of great future contention in the early Church, that the ceremonial as well as the moral law was to continue in force for ever; and for this the authority of Moses and the prophets, acknowledged on both sides to be that of divine inspiration, was pleaded. It is plain that nothing

but the same authority which enjoined the law of ceremonies could revoke or change them; and that He only who had laid down the modes of acceptable worship under the old covenant could appoint them under the new. That authority was here given [announced—it had been *given* in the covenants of eternity]—by the proclamation of the Father, commanding that the Son should be *heard or obeyed*; and as this command was without limitation, it included, necessarily, obedience in all matters of faith, worship, and practice: *Hear ye HIM*. This supreme authority was, in the presence of Moses and Elias, declared to be in Christ: they appeared there in the character of SERVANTS; he is proclaimed to be the beloved SON; and the same voice, from the same shechinah, which had given to Moses his commission, and declared the statutes and ordinances which he was to enjoin upon the people, and which had appointed Elijah the champion and restorer of the law, now appoints our Lord to be exclusively heard and obeyed. And that this was the view which St. Peter took of it appears from his second epistle. He there shows that the transaction took place in confirmation of the truth of Christ's claims; because he argues from it to show that "they had not followed cunningly devised fables;" and, also, that our Lord on that occasion received from the Father "honour and glory;" which honour and glory was manifestly that of being declared that beloved Son of God whom all were commanded to "hear," as their Teacher and Lord.

[By this voice from heaven Jesus was also pointed out to be that prophet of whom Moses himself had uttered this express prediction: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall HEARKEN," (Deut. xviii, 15.) Thus, as Calvin observes, "we are placed under his tuition alone; and commanded from him alone to seek the doctrine of salvation; to depend upon and listen to ONE; to adhere to ONE; in a word, as the terms import, to hearken to ONE ONLY." The conclusion of the whole scene, as Bishop Porteus observes, harmonizes with this declaration. Moses and Elias instantly disappear; and "when the disciples lift up their eyes, they see no man, save Jesus only." The former objects of their veneration are no more; Christ remains alone their unrivalled and undisputed sovereign.—*Watson*.] The whole of this emblematic transaction appears to me to be intended to prove: 1) The reality of the world of spirits, and the immortality of the soul. 2) The resurrection of the body, and the doctrine of future rewards and punishments. (See chap. xvi, 27.) 3) The abolition of the Mosaic institutions, and the fulfilment of the predictions of the prophets relative to the person, nature, sufferings, death, and resurrection of Christ, and the glory that should follow. 4) The establishment of the mild, light-bringing, and life-giving Gospel of the Son of God. And, 5) That, as the old Jewish covenant and mediatorship had ended, Jesus was now to be considered as the sole Teacher, the only availing Offering for sin, and the grand Mediator between God and man. There are many very

of man be risen again from the dead. **10** And his disciples asked him, saying, "Why then say the scribes that Elias must first come?" **11** And Jesus answered and said unto them, Elias truly shall first come, and restore all things. **12** But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. **13** Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, **15** Lord, have mercy on my son; for he is lunatic, and

sore vexed: for oftentimes he falleth into the fire, and oft into the water. **16** And I brought him to thy disciples, and they could not cure him. **17** Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. **18** And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. **19** Then came the disciples to Jesus apart, and said, Why could not we cast him out? **20** And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence

^f Mal. 4. 5; ch. 11. 14; Mark 9. 11.—^g Mal. 4. 5; Luke 1. 16, 17; Acts 3. 21.—^h Ch. 11. 14; Mark 9. 13, 18.—^m Ch. 14. 3, 10.

ⁿ Ch. 18. 21.—^o Ch. 11. 14.—^p Mark 9. 14; Luke 9. 37.—^q Ch. 21. 31; Mark 11. 23; Luke 17. 6; 1 Cor. 12. 9; 13. 2.

useful remarks on this transaction by the late venerable Bishop Porteus.

10. His disciples—Probably only those who had been with him on the mount, Peter, James, and John. **Why then say the scribes that Elias must first come?**—As the disciples saw that Elijah returned to heaven, knowing the tradition of the elders, and the prophecy on which the tradition was founded, (Mal. iv, 5, 6: "Behold, I will send you Elijah the prophet—before the coming of the great and dreadful day of the Lord: and he shall turn the heart," etc.), it was natural enough for them to inquire what the meaning of the tradition and the intention of the prophecy were.

11. Elias . . . shall first come, and restore all things—Or, *will reform, ἀποκαταστήσει, he will cause the heart of the fathers to turn to the children*. No fanciful restoration of all men, devils, and damned spirits, is spoken of as either being done, or begun, by the ministry of John; but merely that he should preach a doctrine tending to universal reformations of manner, and should be greatly successful. And as John announced the coming Christ, who was to baptize with the Holy Ghost, that is, to enlighten, change, and purify the heart, that the reform might be complete, both outward and inward, he may be said, in the strictest sense of the word, to have fulfilled the prophecy: and that he was the Elijah mentioned by Malachi the words of Gabriel to the virgin Mary prove, (Luke i, 17: "And he (John) shall go before him (Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," etc.; and that his ministry was powerfully effectual for this purpose we have already seen.

12. They knew him not—Or, *οὐκ ἐτήνωσαν αὐτόν, they have not acknowledged him*. [They, the Jewish rulers, did not recognise John as the prophetic Elias.]

13. Then the disciples understood—They clearly apprehended that he spoke of John the Baptist.

14. When they were come to the multitude—[Wherever our Lord appeared, a multitude soon collected, drawn together, no doubt, by very mixed and imperfect motives; some from mere curiosity, some to be healed, and some with sincere desires to be taught in spiritual things.] **Kneeling down to him**—Or, *falling at his knees, γονυπετών*. Among the ancients those who entreated favour fell at and touched the knees of the person whose kindness they supplicated.

15. My son . . . is lunatic—*Σελήνιάζεται*—(See on chap. iv, 24.) But this [so-called] lunacy was occasioned by a demon, (see verse 18, Mark ix, 17, and Luke ix, 38.) In this case the devil seemed to hide himself under the appearance of a natural disorder. (See a remarkable account on Luke ix, 39.) **Oftentimes he falleth into the fire, and oft into the water**—The paroxysms of his disorder frequently recurred, and among his numerous falls some were into the fire and some into the water; so that, on this account, his life was in continual danger. [The symptoms here given are clearly those of a case of *epilepsy*; but that fact is no disproof of its being also a clear case of demoniacal possession, for either the possession may have supervened upon a natural disease—possibly produced it—or, which is not impossible, that form of epilepsy may always be the result of demoniacal possession.]

16. Thy disciples . . . could not cure him—No wonder, when the cure must be effected by supernatural agency, and they had not faith enough to interest the power of God in their behalf. (Verse 20.) A spiritual disorder must have a spiritual remedy: natural means, in such cases, signify just—nothing.

17. O faithless and perverse generation—*Τετὰρ . . . διεστραμμένην*. [The expression is not merely intended as a general designation, but has a peculiar and distinctive meaning. It implies perversion, in the sense of being seduced, or *led astray*. In their grief at the announcement of the Lord's impending sufferings, the disciples who had been left behind had, at least partially, given way to the spirit of the world. . . . No doubt our Lord referred primarily to the disciples, though evidently as in connexion with the persons by whom they were surrounded.—*Langa*.]

18. Jesus rebuked the devil—Deprived him of all power to torment the child, and obliged him to abandon his present usurped habitation.

19. Why could not we cast him out—They were more confounded at their want of success than at their want of faith, which was the cause of their miscarriage.

20. Because of your unbelief—[*Ὀλιγοπιστίαν, lack of faith*. They evidently believed, but with a faint and wavering faith.] **As a grain of mustard seed**—Some eminent critics think this a proverbial expression, intimating a *great degree* of faith, because *removing mountains*, which St. Paul (1 Cor. xiii, 2,) attributes to *all faith*, that is, the greatest degree of faith, is attributed here, by our Lord, to that faith which is as "a grain of mustard seed."

to yonder place; and it shall remove: and nothing shall be impossible unto you. **21** Howbeit this kind goeth not out but by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: **23** And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay

tribute? **25** He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? **26** Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. **27** Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

r Chapter 16. 21; 20. 17; Mark 8. 31; 9. 30, 31; 10. 23; Luke 9. 32, 44; 18. 31; 24. 6, 7.—s Mark 9. 33.—t Greek, *didrachma*, equal to one shilling and three pence ster-

ling, or thirty cents. See Exodus 30. 13; 38. 26.—u Greek, *stater*, equal to two shillings and sixpence sterling, or sixty cents.

However this may be, there can be no doubt that our Lord means, as Bishop Pearce well remarks, a *thriving and increasing faith*; which, like the grain of mustard seed, from being the *least* of seeds, becomes the greatest of all herbs, even a tree, in whose branches the fowls of the air take shelter.

21. This kind goeth not out but by prayer, etc.—[This saying of our Lord has seemed to be more than a match for all the critics. Trench approaches it cautiously, and apparently doubtingly, remarking: "The faith which shall be effectual against this must be a faith exercised in prayer, that has not relaxed itself by an habitual compliance with the demands of the lower nature, but has often girt itself up to an austerer rule, to rigour and self-denial." Among the Jews fasting was the usual accompaniment of earnest and persistent prayer. It is, therefore, so spoken of in this case, though probably only prayer was in the mind of the divine speaker. In the language of the time, "prayer and fasting" was equivalent to earnest and continuous striving in prayer. This gives a good meaning to the words of our Lord, but without at all inculcating the practice of fasting.] But while candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them, I can give a sense to the passage which all my readers will easily understand: namely, that there are certain evil propensities in some persons which pampering the flesh tends to nourish and strengthen; and that self-denial and fasting, accompanied by prayer to God, are the most likely means not only to mortify such propensities, but also to destroy them. (For other remarkable circumstances relative to this case, see the notes on Mark ix, 17, etc.)

22. They abode in Galilee—Lower Galilee, where the city of Capernaum was. **The Son of man shall be betrayed into the hands of men**—*Μελλει . . . παραδιδωθαι εις χειρας*—*The Son of man is about to be delivered into the hands, etc.* I am fully of the mind of two eminent critics, Grotius and Wakefield, that *παραδιδωθαι* should be here translated *delivered, or delivered up*, not "betrayed;" and that the agency, in this case, should be referred to God, not to Judas. Jesus was *delivered up*, by the counsel of God, to be an atonement for the sin of the world. (See Acts iv, 27 and 28:) *Against thy holy child Jesus, whom thou hast anointed to do what thy hand and thy counsel determined before to be done, Herod and Pontius Pilate—were gathered together.*

23. They were exceeding sorry—[As the time

for Christ's death at the hands of his enemies drew near, he began to open the case to his disciples. Those who were with him at the transfiguration had already been informed on the subject; now the same is declared to the whole twelve.] While they submitted to the counsel of God, their affection for him caused them to feel exquisite distress.

24. They that received tribute—This was not a tax to be paid to the Roman government, but a tax for the support of the temple. The law (Exod. xxx, 13) obliged every male among the Jews to pay half a shekel yearly for the support of the temple; and this was continued by them, wherever dispersed, till after the time of Vespasian, (see JOSEPHUS, *Wars*, book vii, c. 6,) who ordered it afterward to be paid into the Roman treasury. The word in the text, which is generally translated *tribute*, *τὰ δίδραχμα*, signifies the *didrachma*, or *two drachms*. This piece of money was about the value of two *Attic* drachms, each equal to *fifteen pence* of English [or thirty cents of American] money.

25. He saith, Yes—From this reply of Peter, it is evident that our Lord customarily paid all taxes, tributes, etc., which were common among the people wherever he resided. The children of God are subject to all civil laws in the places where they live, and should pay the taxes levied on them by public authority; and though any of these should be found unjust, *they rebel not*, as their business is not to reform the politics of nations, but the morals of the world.

26. Then are the children free—As this money is levied for the support of that temple of which I am the Lord, then I am not obliged to pay the tax; and my disciples, like the priests that minister, should be exempted from the necessity of paying. [The payment of this tax being a tacit confession of the relation of the payor, as that of a subject, and not the Lord of the temple, nor indeed his priest or minister, our Lord could not consistently pay it, except under *protest*, and to avoid "offense," by submitting to a demand not strictly legitimate. Had it been a civil tax, however, his own rule, of rendering to Cesar the things that are Cesar's, would have constrained him to freely make the payment. . . . The miraculous part of the transaction is too manifest to require any comment.]

27. Lest we . . . offend them—Be a stumbling-block to the priests, or rulers of the Jews, I will pay the tribute—*go thou to the sea—cast a hook, and take the first fish—thou shalt find a piece of money, στατήρα, a stater*. This piece of money was equal in value to four drachms, or two shekels, (five shillings sterling,) and consequently was sufficient

CHAPTER XVIII.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? **2** And Jesus called a little child unto him, and set him in the midst of them, **3** And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. **4** Whosoever therefore shall humble himself as this little child, the same is

greatest in the kingdom of heaven. **5** And whoso shall receive one such little child in my name receiveth me. **6** But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for 'it must needs be that offences come; but woe to that man by whom the offence com-

α Mark 9. 33; Luke 9. 46; 22. 24. — β Psa. 131. 2; chap. 19. 14; Mark 10. 14; Luke 18. 16; 1 Cor. 14. 20; 1 Pet. 2. 2.

α Ch. 20. 27; 22. 11. — δ Ch. 10. 42; Luke 9. 48. — ε Mark 9. 42; Luke 17. 1, 2. — ζ Luke 17. 1; 1 Cor. 11. 19. — η Ch. 26. 24.

to pay the tribute for our Lord and Peter, which amounted to about half-a-crown each.

The miracle wrought for the paying of the *temple tribute* money is exceedingly remarkable. Our Lord seems to have wrought this miracle for the following purposes:—

1. More forcibly to impress the minds of his disciples, and his followers in general, with the necessity and propriety of being subject to all the laws of the different states, kingdoms, etc., whosoever the providence of God might cast their lot.

2. To show forth his own unlimited power and knowledge, that they might be fully convinced that he knew all things, even to the most minute; and could do whatsoever he pleased; and that both his wisdom and power were continually interested in behalf of his true disciples.

3. To teach all believers a firm trust and reliance on divine Providence, the resources of which can never be exhausted; and which, directed by infinite wisdom and love, will make every provision essentially requisite for the comfort and support of life.

NOTES ON CHAPTER XVIII.

1. **At the same time**—[*Ἐν ἐκείνῃ τῇ ὥρᾳ*, about that time. Evidently leaving the date somewhat indefinite. (See Mark ix, 33.)] **Who is the greatest**—[From Mark ix, 33, 34, it appears that the disciples had raised this question among themselves, and not altogether with the best feelings toward each other. Christ's own announcements assured them that he was about to bring in his kingdom; and his preference of Peter and the two sons of Zebedee, on the occasion of the transfiguration, and possibly the prominence given to Peter at the time of his confession of Christ's Messiahship, may have aroused some jealousy among the rest. The low views still entertained by the disciples respecting the nature of that kingdom, as simply secular and earthly, are painfully evident. Hence the need of such a lesson as was then given to them.]

2. **A little child**—[Simply an instance of *object teaching*.]

3. **Except ye be converted**—[*Στραφήτε*, be turned in your minds, spirits, not caring for merely temporal good and worldly honours. The disciples had not yet come to apprehend the real character of Christ's kingdom as distinctively and exclusively spiritual.] **And become as little children**—That is, be as truly without worldly ambition and the lust of power as little children are, who act among themselves as if all were equal. [The only two points in the character of the child to which our Lord refers are *simplicity* and *docility*. These the child has; but to infer that he also has all other Christian graces because it was said that

the disciples should become as little children, is something worse than gratuitous.]

4. **Whosoever therefore shall humble himself**—[Become guileless, teachable, and without worldly ambition.] So great is the disparity between the kingdom of Christ and the kingdoms of this world, that there is no way of rising to honours in the former but by humility of mind and continual self-abasement. **The same is greatest**—Thus our Lord shows them that they were all equal, and that there could be no superiority among them but what must come from the deepest humility.

5. **One such little child**—As our Lord, in the preceding verses, considers a little child an emblem of a genuine disciple, so by the term in this verse he means a disciple only. "Whosoever will receive, that is, show unto such a child-like, unambitious disciple of mine any act of kindness for my sake, I will consider it as done to myself."

6. **But whoso shall offend one of these little ones**—[Cause to stumble or fall.] Whosoever shall cause one of the least of those who believe in me to be stumbled—to go into the spirit of the world, or give way to sin—such a one shall meet with the most exemplary punishment. [A most fearful admonition against leading the weak or the young into temptation and sin.] **A millstone**—*Μύλος ονικὸς*, an ass's millstone. [The larger millstone, which was turned by asses, and contradistinguished from the smaller, which was turned by hand.] **Drowned in the depth of the sea**—It is supposed that in Syria, as well as in Greece, this mode of punishing criminals was practised, especially in cases of parricide, and when a person was devoted to destruction for the public safety, as in cases of plague, famine, etc. [The punishment here mentioned, *drowning*, may have been practised in the Sea of Galilee. It certainly was a Roman punishment, for Suetonius mentions it as practised by Augustus.—*Alford*.]

7. **Woe . . . because of offences**—Scandals, stumbling-blocks, persecutions, etc. [Stier suggests that Judas, who took offence at the anointing in Bethany, may have been on other occasions the man by whom the offence came, and so this may have been said with special reference to him; still, its general import is undeniable and plain.—*Alford*.] **For it must needs be that offences come**—*Ἀνάγκη γὰρ ἐστὶν ἔλθειν τὰ σκάνδαλα*, for the coming of offences is unavoidable. Such is the wickedness of men, such their obstinacy, that they will not come unto Christ that they may have life, but desperately continue deceiving and being deceived. In such a state of things, offences, stumbling-blocks, persecutions, etc., are unavoidable. **Woe to that man**—He who gives the offence, [causes others to err from the truth,] and he who

eth! **8** ^h Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. **9** And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. **10** Take heed that ye despise not one of these little ones; for I say unto you, That in heaven ^h their angels do always ^h behold the face of my Father which is in heaven. **11** ^h For the Son of man is come to save that which was lost. **12** ^m How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into

^h Chap. 5. 29, 30; Mark 9. 43, 45.—^h Psa. 34. 7; Zech. 13. 7; Heb. 1. 14.—^h Esther 1. 14; Luke 1. 19.—^h Luke 9. 56; 19. 10; John 3. 17; 12. 47.—^m Luke 15. 4.

receives it, [turns away when tempted,] are both exposed to ruin.

8, 9. If thy hand, etc.—[Whatever becomes an occasion for temptation to sin, however dear or valuable otherwise, must be wholly rejected.] (See the notes on chap. v, 29, 30.)

10. One of these little ones—One of my simple, loving, humble disciples. [Religious enmity and bigotry always produce a contempt of the faithful disciples of Christ, and that in proportion to their zeal and piety. Here, however, to “despise” seems to signify to undervalue or think lightly of them, in ignorance or in forgetfulness of the high relation in which they stand to God and to the heavenly world.—*Watson.*] **Their angels do always behold**—Our Lord here not only alludes to, but, in my opinion, establishes, the notion received by almost all nations, namely: That every person has a guardian angel; and that these have always access to God, to receive orders relative to the management of their charge. (See Psa. xxxiv, 8; Heb. i, 14.) **Always behold the face**—This is an allusion to the privilege granted by eastern monarchs to their chief favourites; a privilege which others were never permitted to enjoy. Our Lord's words give us to understand that humble-hearted, child-like disciples are objects of his peculiar care and constant attention. [See further in note at the end of this chapter.]

11. For the Son of man, etc.—This is added as a second reason why no injury should be done to his followers. “The Son of man has so loved them as to come into the world to lay down his life for them.” **That which was lost**—^h *Ἀπολωλός*. [The common estate of all men, and therefore including little children, who, being lost (*Ἀπολωλός*) through Adam's fall, are now *saved* (*σῶσαι*) through Christ's grace.]

12. Doth he not leave the ninety and nine, and goeth into the mountains—So our common translation reads the verse; others, *Doth he not leave the ninety and nine upon the mountains, and go, etc.* This latter reading appears to me to be the best; [and it is sustained by the most approved authorities. Alford says, *ἐπὶ τὰ ὄρη* belongs to *ἀνέις*, not to *πορεύεις*.] In Luke xv, 4, it is said: *He leaveth the ninety and nine in the desert.* The allusion, therefore, is to a shepherd feeding his sheep on the mountains, in the desert; not seeking the lost one on the mountains. *Leaving the ninety*

the mountains, and seeketh that which is gone astray? **13** And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. **14** Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover ^h if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, ^h thou hast gained thy brother. **16** But if he will not hear thee, *then* take with thee one or two more, that in ^h the mouth of two or three witnesses every word may be established. **17** And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a ^h heathen

^h Lev. 19. 17; Luke 17. 3.—^h James 5. 20; 1 Pet. 3. 1.—^h Deut. 17. 6; 19. 15; John 8. 17; 2 Cor. 13. 1; Heb. 10. 28.—^h Rom. 16. 17; 1 Cor. 5. 9; 2 Thess. 3. 6, 14; 2 John 10.

and nine, and seeking the *one strayed sheep*: It is likely that our Lord in this place only alludes to his constant solicitude to instruct, heal, and save those simple people of the seacoasts, country villages, etc., who were scattered abroad, as sheep without a shepherd, (chap. ix, 36,) the scribes and Pharisees paying no attention to their present or eternal well-being. This may be also considered as a lesson of instruction and comfort to backsliders. How hardly does Christ give them up!

18. He rejoiceth more—It is justly observed by one, on this verse, that it is natural for a person to express unusual joy at the *fortunate accomplishment* of an *unexpected event*. [The divine compassion for the erring is here presented in the forms of human feelings and modes of expression; and the language must be construed in this accommodated way. As much as men rejoice in the recovery of what was lost does God rejoice to save that which was lost.]

14. It is not the will of your Father—If any soul be finally lost, it is not because God's will or counsel was against its salvation, or that a proper provision had not been made for it; but that, though light came into the world, it preferred darkness to light, because of its attachment to its evil deeds. [This negation implies a denial of all those assumptions according to which hierarchal minds [*sc.* Romanists, Lutherans, Anglicans] attempt judiciously to fix the state of souls. The statement also implies that God wills that all should be saved. On this very ground, then, his great care is in behalf of that which is lost. To such an extent is his administration directed by grace, that in view of it one lost sheep may exceed in importance [felt interest] ninety-nine who are not lost.—*Lange.*]

15-17. If thy brother . . . trespass against thee—[The word “brother,” here, evidently means a fellow [disciple]—a professor of religion.—*Barnes.*] **1) Go and tell him his fault . . . alone**—It may be in person. If that cannot be so well done, by thy messenger, or in writing, (which in many cases is likely to be the most effectual.) If this do not succeed, **2) Take with thee one or two more**—Men whom he esteems, who may then confirm and enforce what thou sayest; and afterward, if need require, bear witness of what was spoken. If even this do not succeed, then, and not before, **3) Tell it unto the church**—[The Jews would understand by this word the congregation collected in the syn-

man and a publican. **18** Verily I say unto you, 'Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. **19** 'Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, 'it shall be done for them of my

r Chap. 16, 19; John 20, 23; 1 Cor. 5, 4.

agogue. . . . But our Lord looks to the establishment of his own Church, and the exercise of discipline in those *assemblies* of Christians which, though like the Jewish synagogues they have the power of discipline within themselves, yet collectively form the Universal Church.—*Watson.*] Lay the whole matter before the congregation of Christian believers in that place of which he is a member, or before the minister and elders, as the representatives of the Church or assembly. If all this avail not, then, **4) Let him be unto thee as a heathen man and a publican**—To whom thou art, as a Christian, to owe earnest and persevering good will, and acts of kindness; but have no religious communion with him, till, if he have been convicted, he acknowledge his fault. [Whosoever follows this threefold rule will seldom offend others, and never be offended himself.—*Wesley.*] [In these three or four verses is contained all of the theory and practice of Church discipline. Its first and chief design is to recover the erring and injurious, for which purpose all that wisdom can devise and love prompt to should be employed; and no one should be finally given up till all such means have been exhausted; and then nothing in the form of *punishment* must be used, but the offender is simply to be let alone. From "men of corrupt minds . . . withdraw thyself." (1 Tim. vi, 5.)]

18. Whatsoever ye shall bind, etc.—Whatever determinations ye make, in conformity to these directions for your conduct to an offending brother, will be accounted just, and ratified by the Lord. (See on chap. xvi, 19.) To what is there said, the following observations may be profitably added: "ὅσα τὴν ὁμῶντε καὶ ὅσα τὴν λύσῃτε. *Binding and loosing*, in this place, and in Matt. xvi, 19, is generally restrained, by Christian interpreters, to matters of discipline and authority. But it is as plain that *binding* signified, and was commonly understood by the Jews at that time to be, a *declaration that any thing was unlawful to be done*; and *loosing* signified, on the contrary, a *declaration that any thing may be lawfully done*. Our Saviour spoke to his disciples in a language which they understood, so that they were not in the least at a loss to comprehend his meaning; and its being obsolete to us is no manner of reason why we should conclude that it was obscure to them. The words *bind* and *loose* are used in both places in a declaratory sense, of *things*, not of *persons*. It is observable that these phrases, of binding and loosing, occur nowhere in the New Testament but in St. Matthew, who is supposed to have written his Gospel first in Hebrew, from whence it was translated into Greek, and then the force and use of the expression will better appear. "The phrases 'to bind' and 'to loose' were Jewish, and most frequent in their writers. It belonged only to the teachers among the Jews to bind and to loose. When the Jews set any apart to be a preacher, they used these words, 'Take thou liberty to teach what is bound and what is loose.'"
—*Lightfoot.*

Father which is in heaven. **20** For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? 'till seven times? **22** Jesus saith unto him, I say not unto

s Chap. 5, 24.—†1 John 3, 22; 5, 14.—u Luke 17, 4.

19. If two of you shall agree—Συμφωνήσωσιν, *sympthonize, or harmonize*. It is a metaphor taken from a number of musical instruments set to the same key, and playing the same tune; here it means a perfect agreement of the hearts, desires, wishes, and voices of two or more persons praying to God. It also intimates, that as a number of musical instruments, skilfully played, in a good concert, are pleasing to the ears of men, so to have a number of persons united in warm, earnest, cordial prayer, is highly pleasing in the sight and ears of the Lord. Now this conjoint prayer refers, in all probability, to the binding and loosing in the preceding verse; and thus we see what power faithful prayer has with God. **It shall be done for them**—[As in all cases of promised specific answers to prayer, this assurance must be accepted within its necessary conditions.]

20. For where two . . . are gathered together—[A generalization of the term ἐκκλησία, *church*, and the powers conferred on it, which renders it independent of particular forms of government or ceremonies, and establishes at once a canon against a pseudo-catholicism in all its forms.—*Alford.*] **In my name**—Εἰς τὸ ὄνομα τοῦ κυρίου. [The assembling,—the bond of union—is in the *name* (the revealed, spiritual presence) of Christ, and praying in his name presupposes the life of the spirit of Jesus in those meeting together.] **There am I in the midst**—Though millions of assemblies were collected in the same moment, in different places of the creation, this promise is, that Jesus is in each of them. Let it be observed, that Jesus is not among them to spy out their sins, or to mark down the imperfections of their worship, but to enlighten, strengthen, comfort, and save them.

21. Till seven times—[Peter, rightly judging that what had been enjoined on the subject of *gaining* a brother who had committed a wrong, necessarily implied that the injured party should be ready to forgive the injury, inquires how often this peaceable disposition was to be exercised. . . . It is assumed in the question that there must be a limit to forgiveness; but our Lord's reply signifies an indefinite number, one that has no limit. . . . Great prominence is given to this duty in the discourses of our Lord; all the angry, and harsh, and malignant passions are utterly inconsistent with the spirit of his religion.—*Watson.*] [To forgive always, and without respect to the greatness of the offence, is a plain dictate of Christianity; but since this is made to depend on the repentance of the offender, (Luke xvii, 4,) and the repetition of the offence indicates a lack of real repentance, the duty may sometimes seem to fail. Even then it may be best to err on the side of too much charity.] Though *seven* was a number of perfection among the Hebrews, and often meant much more than the units in it imply, yet it is evident that Peter uses it here in its plain literal sense, as our Lord's words sufficiently testify. It was a maxim among the Jews never to forgive more than thrice: Peter en-

thee, Until seven times: *but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. **24** And when he had begun to reckon, one was brought unto him, which owed him ten thousand *talents. **25** But forasmuch as he had not to pay, his lord commanded him * to be sold, and his wife, and children, and all that he had, and payment to be made. **26** The servant therefore fell down, and * worshipped him, saying, Lord, have patience with me, and I will pay thee all. **27** Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. **28** But the same servant went

* Chap. 8. 14; Mark 11. 25; Col. 3. 13.—* A talent is 750 ounces of silver, equal to 187 l. 10 s.—* 2 Kings 4. 1; Neh. 5. 8.

larges this charity more than one half; and our Lord makes even his enlargement septuple. (See verse 22.) Revenge is natural to man, that is, man is naturally a vindictive being, and, in consequence, nothing is more difficult to him than forgiveness of injuries.

22. Seventy times seven—There is something very remarkable in these words, especially if collated with Gen. iv, 24, where the very same words are used: "If any man kill Lamech, he shall be avenged seventy times seven."

23. Therefore is the kingdom—In respect to sin, cruelty, and oppression, God will proceed in the kingdom of heaven (the dispensation of the Gospel) as he did in former times; and every person shall give an account of himself to God. Every sin is a debt contracted against the justice of God; men are all God's own servants; and the day is at hand in which their Master will settle accounts with them, inquire into their work, and pay them their wages. Great Judge! what an awful time must this be, when with multitudes nothing shall be found but sin and insolvency! By "servants," in the text, we are to understand petty kings or tributary princes; for no hired servant could possibly owe such a sum as is here mentioned.

24. Ten thousand talents—Μυρία τάλαντων, a myriad of talents, the highest number known in Greek arithmetical notation. An immense sum, which, if the silver talent be designed, amounts to 4,500,000 sterling; but if the gold talent be meant, which is by far the more likely, then the amount is 67,500,000 sterling, a sum equal to the annual revenue of the British empire!

25. He had not to pay—That is, *was not able to pay*. As there could not be the smallest probability that a "servant," who was now absolutely insolvent, could ever pay such a debt, so it is impossible for a sinner, infinitely indebted to divine justice, ever to pay a mite out of the talent. **Commanded him to be sold . . . his wife . . . children, etc.**—Our Lord here alludes to an ancient custom among the Hebrews, of selling a man and his family to make payment of contracted debts. The same practice prevailed both among the Greeks and the Romans, and in the Burman empire the sale of whole families to discharge debts is very common.

26. Fell down, and worshipped him—Προσκύνησε αὐτῷ, *crouched as a dog before him*, with the deepest deference, submission, and anxiety. **Have patience with me**—Μακροθυμήσον ἐπ' ἐμοί, *be long-minded toward me*—give me longer space,

and found one of his fellow servants, which owed him a hundred *pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. **29** And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. **30** And he would not; but went and cast him into prison, till he should pay the debt. **31** So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. **32** Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: **33** Shouldest not thou also have had compassion on thy fellow

* Or, *besought him*.—* Gr. *denarion*, equal to seven and a half pence sterling, or fifteen cents.

[in which he hoped to be able to pay his indebtedness, at least in part.] A sinner may be said, according to the economy of grace, to pay all when he brings the sacrifice of the Lord Jesus Christ to the throne of justice by faith; thus offering an equivalent for the pardon he seeks, and paying all he owes to divine justice by presenting the blood of the Lamb.

27. Moved with compassion—Or, with *tender pity*. This—the tender pity, the eternal mercy of God—is the source of salvation to a lost world. [Even the provision made in Christ, through a *payment* to the divine justice, is, first of all, a *gift* of the divine mercy.]

28. A hundred pence—Rather, *denarii*. The *denarius* was a Roman coin, worth about sevenpence halfpenny English. The original word should be retained, as our word penny does not convey the seventh part of the meaning. A hundred *denarii* would amount to about 3l. 2s. 6d. sterling, [fifteen dollars.] **Took him by the throat**—Κρατῆσας αὐτὸν ἐπὶ τὴν κροτάλην. [Throttled him.]

29. Fell down at his feet—This clause is wanting in several ancient MSS., Versions, and Fathers. Several printed editions also have omitted it; Griesbach has left it out of the text. [But Alford retains it, as agreeing with the context.] **Pay thee all**—Πάντα, *all*, is omitted by a multitude of MSS., Versions, and Fathers, [probably correctly.]

30. And he would not, etc.—To the unmerciful God will show no mercy; this is an eternal purpose of the Lord, which can never be changed. God teaches us what to do to a fellow-sinner by what *he* does to us. Our fellow-servant's debt to us, and ours to God, are as one hundred *denarii* to ten thousand talents. When we humble ourselves before him, God freely forgives us all this mighty sum! And shall we exact from our brother recompense for the most trifling faults?

31. His fellow servants saw what was done—An act of this kind is so dishonourable, not only to all the followers of Christ and to the spirit of his Gospel, [but also to the best instincts of human nature,] that, through the respect they owe to their Lord and Master, [and because of their sympathy for the distressed,] they are obliged to plead against it at the throne of God.

32. His lord, after that he had called him—[There is a day appointed when all the violence of the oppressors will be brought to judgment. (Isa. lxiii. 4.)]

33. Shouldest not thou also have had com-

servant, even as I had pity on thee? **34** And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto

a Prov. 21. 13; chap. 6. 12:

passion—*Ὁὐκ ἔδει καὶ σὺ, did it not become thee also?* What a cutting reproach! It became **ME** to show mercy, when thou didst earnestly entreat me, because **I am** MERCIFUL. It would also have become thee to *show mercy*, [and even more so,] because thou wert so deep in debt thyself, and hadst obtained mercy.

34. Delivered him to the tormentors—Not only continued captivity is here intended, but the tortures to be endured in it. [There is a difficulty made from the punishment of this debtor, for the very debt which had been forgiven, and the question has been asked, "*utrum peccata semel dimissa redeant*," (whether sins once forgiven can return again.) But it is the spiritual meaning which has ruled the form of the parable. He who falls from the state of grace falls into a state of condemnation, and is overwhelmed with "all that debt," not of this or that actual sin formerly remitted, but of a whole state of enmity against God.—*Alford*.] [The idea involved in the *παράντισιν*, (to be tormented,) is of essential importance, typifying as it does the future *παράντος* of gehenna, (hell's torments.)—*Meyer*.]

35. So likewise shall my heavenly Father do also unto you—The goodness and indulgence of God toward us is the pattern we should follow in our dealings with others. Be merciful as your Father who is in heaven is merciful. [The motive drawn from the forgiving mercy of God could only be exhibited in all its significance by the light shed upon it in the atoning death of Christ, (Eph. iv. 32; Col. iii. 12,) so that Jesus had to leave to the future, which was fast approaching, what, as yet, could be but inadequately understood, and hence our passage is not inconsistent with the doctrine of satisfaction.—*Meyer*.] **Their trespasses**—These words are [not found in the best original copies, and are no doubt an interpolation. They add nothing to the sense.] In our common method of dealing with insolvent debtors we in some sort imitate the Asiatic customs; we put them in prison, and all their circumstances there are so many "tormentors;" the place, the air, the company, the provision, the accommodations, all, all destructive to comfort, to peace, to health, and to every thing that humanity can devise. If the person be poor, or comparatively poor, is his imprisonment likely to lead him to discharge his debt? His creditor may rest assured that he is now further from his object than ever: the man had no other way of discharging the debt but by his labour; that is now impossible through his confinement, and the creditor is put to a certain expense toward his maintenance. How foolish is this policy! And how much do such laws stand in need of revision and amendment! Imprisonment for debt, in such a case as that supposed above, can answer no other end than the gratification of the malice, revenge, or inhumanity of the creditor. Better sell all that he has, and, with his hands and feet untied, let him begin the world afresh. The unbridled and extravagant appetites of men sometimes require a rigour even beyond the law to suppress them. While, then, we learn lessons of humanity from what is before us, let us also learn lessons of prudence, sobriety, and moderation. The parable of

him. **35** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Mark 11. 26; James 2. 13.

the two debtors is blessedly calculated to give this information. [The true spirit of equitable bankruptcy is, that when the debtor has in good faith surrendered all that he has to pay his indebtedness, then he shall be free, and shall not be required, neither in law nor otherwise, to further seek to pay what he owed. If, as some have said, there is still a moral obligation to pay, as far as possible, then is he a life-long slave to his former creditors.]

ABOUT GUARDIAN ANGELS.

[Note on verse 10.]

"For I say unto you, that in heaven their angels do always behold the face of my Father." In other words, These are the persons whom God so regards that he will finally place them in his immediate presence, and confer upon them eternal felicity and glory. That this is the sense of the passage may be established by a few observations. 1) Those who think that our Lord accommodates his language here to the Jewish notion that every individual has a guardian angel, and merely means by it that the disciples were the objects of the special care of Providence, ought to show that it was his practice to make use of language taken from Jewish superstitions to express the truths he was teaching. Of this we have no other instance; and there is no ground, therefore, for supposing that in this place he adopts so circuitous a mode of speech, and one which, if the Jewish notion of guardian angels were not true, could only have misled his hearers. 2) If the doctrine of guardian angels were in fact found in holy Scripture—which in the sense of one having the charge of each individual may be confidently denied—yet the text cannot refer to that doctrine; because the angels here mentioned are said to be *in heaven*, beholding the face of their Father, and that *always*. How, then, does this express the discharge of their office as guardians, which supposes them to be upon earth? 3) The passage cannot refer to the angels in general. It is, indeed, an express and important doctrine of Scripture that there is a general ministry of angels exerted in behalf of the "heirs of salvation," though not by assigning each believer to the care of a particular angel, which is a rabbinical figment. But that this general ministry of celestial spirits to the saints cannot be here meant, will follow from the reason just given, that the angels here spoken of are represented as *in heaven*, beholding the face of God, and not as ministering upon earth. 4) If it be said that to behold the face of God imports not their being *always* in his presence, (which, however, is contrary to the letter of the text,) but their being entitled to approach it, and that thus it marks the exalted dignity of those angels that minister to the disciples, it may be replied that this privilege of beholding God belongs to all the angels, or only to a part of them. If those who think the text speaks of angels confine it to a part of them, to the exclusion of the rest, then they assume what is contrary to other scriptures, which represent them all as standing before God, beholding his glory and waiting his commands. "I saw the Lord," says the prophet, "sitting upon his throne, and **ALL THE HOSTS**

CHAPTER XIX.

AND it came to pass, ^athat when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea be-

^a Mark 10. 1: John 10. 40.

OF HEAVEN standing by him on his right hand, and on his left." But if this same privilege of beholding the face of God be common to all the angels, it cannot be a mark of the dignity of those who are supposed to be here spoken of as ministering to the disciples. 5) Others have taken the words more vaguely and generally, as simply importing that, though the angels of God are in so exalted a state as to behold the face of God, and to enjoy access to his immediate presence, yet they disdain not to care for the persons and interests of the humblest believer. This is a consolatory and interesting truth; but whoever attentively considers the words will see that if this were their meaning, the mode of expression is exceedingly obscure, and far removed from that clearness and simplicity which characterize our Lord's teaching, except when he evidently designed, for some important purpose, to involve the truth for a time in parable, which cannot here be urged. His words are, "For I say unto you, That in heaven their angels (the angels of the disciples) do always behold the face of my Father which is in heaven;" which convey certainly no intimation of the ministration of angels at all. 6) The term "angels" must, therefore, be taken, not for that order of celestial beings usually designated by it, but for the disembodied spirits of the disciples themselves; and that this was a mode of expression in common use among the Jews of that age is strongly corroborated from Acts xii, 15. Here it is related that Peter, being miraculously delivered out of prison, came knocking at the door of the house of Mary, the mother of Mark; that the damsel Rhoda knew his voice, but opened not the gate for gladness, but ran in to announce that Peter was at the gate; and that she strongly affirming it, in opposition to the incredulity of the disciples who were assembled for prayer in the house, they at length replied, believing certainly that he was still in prison, "It is his angel." Now that they could mean any thing by the term "angel," except Peter's *spirit*, is incredible; for his voice, and his own affirmation to the damsel, (for what should he say to her but that he was Peter, and sought admittance?) assured the damsel that Peter was at the gate; and the disciples, at length yielding to her testimony, and doubting not but that his body was fast held in prison, being as yet ignorant of his miraculous deliverance, could only conclude that it was his *spirit*. As for the notion of some of the rabbins, that guardian angels sometimes assumed the appearance of the person they had in charge, it cannot be proved to have been received generally even among the rabbins themselves, nor to be as ancient as the time of Peter; or even if so, as such dreams were all drawn from the oriental philosophy with which many of them were infected, they were confined to speculative men, and did not influence the popular belief. We have here, then, an easy interpretation of the text, and one which we shall see perfectly harmonizes with what follows. The argument against *despising* Christ's disciples is placed upon this ground, that they are so the objects of God's regard that he will raise them into his immediate presence,

yond Jordan; ² And great multitudes followed him; and he healed them there.

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for

² Chap. 12. 15.

and crown them with immortal life; and this argument our Lord expresses in this most striking manner: "Take heed that ye despise not one of these little ones, for I say unto you that in heaven (that is, in a future state) their angels (their spirits) do always behold the face of my Father which is in heaven;" they are admitted even to the beatific vision of God.—*R. Watson.*

NOTES ON CHAPTER XIX.

[It is quite certain that in the things related in this chapter but little attention is paid to either the time or place of the transactions recorded. The adverb of time in the first verse should be *after*, rather than *when*, for quite certainly a considerable interval had elapsed since the discourse at the close of chap. xviii. It is pretty certain that our Lord's departure from Capernaum at this time was final; that he never returned to that place, though he may have been in other parts of Galilee. Probably the time was late in the autumn, and after spending a few weeks in Perea he seems to have gone up to Jerusalem, and was present at the feast of the "dedication," (John x, 22,) and afterward he returned again beyond Jordan, (John x, 40,) where he remained till his departure to attend the passover at Jerusalem, and to finish his course on the earth.]

1. **Beyond Jordan**—Or, *by the side of Jordan*. Matthew begins here to give an account of Christ's journey (the only one he mentions) to Jerusalem, a little before the passover at which he was crucified. (See Mark x, 1; Luke ix, 51.) Jesus came from Galilee (which lay to the north of Judea) into the coasts of Judea; and [after spending some time in that country] from thence, in his way to Jerusalem, he went through Jericho, (chap. xx, 17, 29,) which lay at the distance of sixty furlongs, or seven miles and a half from Jordan, to the western side of it.

2. **Great multitudes followed him**—Some to be instructed, some to be healed, some through curiosity, and some to ensnare him. [Christ's coming into Perea had been preceded by the fame of his teaching and miracles about the Sea of Galilee, and accordingly there was great desire to see and hear him.]

3. **Tempting him**—*Trying* what answer he would give to a question, which, however decided by him, would expose him to censure, and perhaps afford the desired opportunity for his arrest and condemnation. [It is not improbable that this affair occurred *after* our Lord's return from Jerusalem.] **Is it lawful . . . for every cause?**—What made our Lord's situation at present so critical in respect to this question was: At this time there were two famous divinity and philosophical schools among the Jews, that of *Shammai*, and that of *Hillel*. On the question of divorces, the school of Shammai maintained that a man could not legally put away his wife, except for whoredom. The school of Hillel taught that a man might put away his wife for a multitude of other causes—as, when she did not *find grace in his sight*, that is, when he saw any other woman that pleased him better. By answering the question, not from Sham-

a man to put away his wife for every cause? **4** And he answered and said unto them, Have ye not read, ^cthat he which made *them* at the beginning made them male and female, **5** And said, ^dFor this cause shall a man leave father and mother, and shall cleave to his wife: and ^ethey twain shall be one flesh? **6** Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not

c Gen. 1. 27; 5. 2; Mal. 2. 15.—d Gen. 2. 24; Mark 10. 5-9; Eph. 5. 31.

mai or Hillel, but from Moses, our blessed Lord defeated their malice, and confounded their devices. [The Pharisees wished to entangle our Saviour in their scholastic party disputes on the marriage and divorce question, and in the adultery case of Herod Antipas, which caused the imprisonment and death of John the Baptist. The Saviour answered the treacherous question of his enemies by referring them, first, (verse 4,) to what God *did*, who in the original creation of man instituted the sexual relation of marriage as an indissoluble union between one man and one woman: secondly, to what God *said* through Adam as the representative of the race, (verse 5,) namely, that husband and wife are inseparably united within their earthly life; and then he states his own irresistible conclusion (verse 6) in a sentence which is recognised in every Christian marriage (what God has joined together let not man put asunder).—*Schaff*.]

4. He which made them at the beginning—When Adam and Eve were the first of human kind. **Made them male and female**—Merely through the design of matrimonial union, that the earth might be thus peopled. To answer a case of conscience, a man should act as Christ does here; pay no regard to that which the corruption of manners has introduced into divine ordinances, but go back to the original will, purpose, and institution of God. Christ will never accommodate his morality to the times nor to the inclinations of men. What was done at the “beginning” is what God judged most worthy of his glory, most profitable for man, and most suitable to nature.

5. For this cause—Being created for this very purpose, that they might glorify the Maker in a matrimonial connexion. *A man shall leave (καταλείψει, wholly give up) both father and mother*—the matrimonial union being more intimate and binding than even paternal or filial affection; and shall be closely united, *προσκολληθήσεται, shall be firmly cemented* to his wife. A beautiful metaphor, which most forcibly intimates that nothing but death can separate them. [Without making marriage an absolute obligation in all possible cases, this declaration marks it out as the general order of the divine providence, in which it is most probable that God's will shall be accomplished and the best good of the subjects (parties) secured.] **And they twain shall be one flesh**—Not only meaning that they should be considered as one body, but also as two souls in one body, with a complete union of interests, and an indissoluble partnership of life and fortune, comfort and support, desires and inclinations, joys and sorrows.

6. What therefore God hath joined together—*Συνέζευξεν, yoked together*, as oxen in the plough, where each must pull equally in order to bring it on. Among the ancients, when persons were newly married they put a yoke upon their

man put asunder. **7** They say unto him, ‘Why did Moses then command to give a writing of divorcement, and to put her away?’ **8** He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. **9** ‘And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and

e 1 Cor. 6. 16; 7. 2.—f Deut. 24. 1; chap. 5. 31.—g Chap. 5. 32; Mark 10. 11; Luke 16. 12; 1 Cor. 7. 10, 11.

necks, or chains upon their arms, to show that they were to be one, closely united, and pulling equally together in all the concerns of life.

[On these verses, (4-6) we may remark: 1) Our Lord refers to the Mosaic account of the creation as the *historical fact*, and grounds his argument on the *literal* expressions of that narrative. 2) He cites both from the first and second chapters of Genesis, showing them to be the consecutive parts of a continuous narrative. 3) He quotes as *spoken by the Creator* the words in Genesis ii, 24, which were actually said by Adam; they must, therefore, be understood as said in prophecy. 4) The force of the argument consists in the *previous unity* of male and female, not indeed organically, but by implication in Adam. . . . He made them, (man as a race,) *male* (not *a male*) and *female*, (not *a female*), but *them*, the male and the female, were implicitly shut up in one; and, therefore, after the creation of woman from man, when one man and one woman were united in marriage, they should be *one flesh*, because woman was taken out of man. The answer then is, that *abstractedly*, from the nature of marriage, *it is indissoluble*.—*Alford*.] [By making them one man and one woman, he condemned polygamy; by making them one flesh he condemned divorce.—*Westley*.]

7. Why did Moses then command to give a writing of divorcement—It is not an unusual case for the impure and unholy to seek for a justification of their conduct from the law of God itself, and to wrest Scripture to their own destruction.

8. Moses, because of the hardness of your hearts—It is dangerous to tolerate the least evil, though prudence itself may require it: because toleration, in this case, raises itself insensibly into permission, and permission soon sets up for command. Moses perceived that if divorce were not permitted, in many cases, the women would be exposed to great hardships through the *cruelty* of their husbands: for so the word *σκληροκαρδία*, is understood in this place by some learned men. **From the beginning it was not so**—[At the *beginning* of the history of the race there was neither *polygamy* nor *divorce*, neither existing in fact nor sanctioned by law. It is often a question of real practical interest, whether it may not be better to pass silently over some forms and degrees of offences, tacitly tolerating them in the *species* but explicitly condemning them in the *genus*, rather than to demonstrate the law's impotence by condemning directly what it cannot prohibit. The legislation of Moses seems to have proceeded by that rule. In general terms it asserted the divine law of monogamy, and the indissolubility of the marriage bond, and yet “for the hardness of their hearts” he suffered both polygamy and divorce.]

9. Except it be for fornication—(See on chapter v, 33.) In this discourse, our Lord shows that

whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, ¹ If the case of the man be so with *his* wife, it is not good to marry. 11 But he said unto them, ² All *men* cannot receive this saying, save *they* to whom it is given. 12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men:

1 A Prov. 21, 19.—41 Cor. 7, 2, 7, 9, 17.—E 1 Cor. 7, 32, 34;

marriage, (except in one case,) is indissoluble, and should be so: 1) By divine *institution*, (verse 4.) 2) By express *commandment*, (verse 5.) 3) Because the married couple become *one* and the *same person*, (verse 6.) 4) By the *example* of the *first pair*, (verse 8;) and 5) Because of the *evil* consequent on *separation*, (verse 9.)

10. If the case of the man—*Τὸν ἄνθρωπον, of a husband*, so I think the word should be translated here. It is not good to marry—The disciples seem to say, that if the husband have not the power to divorce his wife when she is displeasing to him, "it is not good for him to marry." Here was a flat contradiction to the decision of the Creator when he said, "It is not good that the man should be alone," that is, unmarried. There are difficulties and trials in all states; but let marriage and celibacy be weighed fairly, and I am persuaded the former will be found to have fewer than the latter. However, before we enter into an engagement which nothing but death can dissolve, we have need to act cautiously, carefully consulting the will and word of God.

11. All . . . cannot receive this saying—A very wise answer, and well suited to the present circumstances of the disciples. Neither of the states is condemned. If thou marry, thou doest well—this is according to the order, will, and commandment of God. But if thou do not marry, (because of the present necessity, persecution, worldly embarrassments, or bodily infirmity, [or from a devout purpose to devote thyself wholly and specially to God's service,] thou doest better. (See 1 Cor. vii, 25, etc.)

12. Eunuchs—*Εὐνοῦχοι, from εὐνην ἔχειν, to have the care of the bed or bedchamber*, this being the principal employment of eunuchs in the eastern countries, particularly in the apartments of queens and princesses. These are they whom our Lord says are *made eunuchs by men*, merely for the above purpose. So born from *their mother's womb*—Such as are naturally incapable of marriage, and consequently should not contract any. For the kingdom of heaven's sake—Perhaps our Lord here alludes to the case of the Essenes, one of the most holy and pure sects among the Jews. These abstained from all commerce with women, hoping thereby to acquire a greater degree of purity, and be better fitted for the kingdom of God. [The first class of eunuchs, (as named by our Lord,) embraces the comparatively small number of those who are constitutionally either incapable of or averse to marriage; the second class, or mutilated persons, who at that time were quite numerous, especially at courts, and are still found in eastern countries, among heathens and Mohammedans. (In the choir of the Sistine Chapel, at Rome, the famous *Minerere* is sung by the clear voices of these unfortunate victims of sacred art.) The third class are those

and ³ there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¹ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for ² of such is the kingdom of heaven.

9, 5, 15.—1 Mark 10, 13; Luke 12, 12.—m Chap. 12, 2.

who deliberately abstain from marriage altogether, or from second marriage; (but not by physical mutilation;) not, however, for the purpose of thereby *gaining* the kingdom of heaven, but for the purpose of *working* for the kingdom of heaven from pure and disinterested love to Christ. To this class belonged St. Paul and Barnabas, perhaps St. John, and thousands of missionaries, divines, ministers, and pious laymen, sisters of charity, virgins and widows in all ages, and among Protestants as well as Catholics.—*Schaff.*] [A large proportion of the early Methodist ministers in America, including Bishops Asbury and M'Kendree, were of this last class. They lived and died unmarried, not from any spirit of asceticism, but that they might the more effectively prosecute their mission as Christ's evangelists.] He that is able to receive—*Χαρεῖν χαριέτω*. The meaning seems to be, Let the man who feels himself capable of embracing this way of life, embrace it; but none can do it but he to whom it is given, either naturally or by grace.

13. Then were there brought unto him little children—These are termed by Luke, (chapter xviii, 15,) *τὰ βρέφη, infants*, very young children; and it was on *this* account, probably, that the disciples rebuked the parents, thinking them too young to receive good. (See on Mark x, 16.) That he should put *his* hands—It was a common custom among the Jews to lay their hands on the heads of those whom they blessed, or for whom they prayed. This rite has been long practiced among Christians, when persons are appointed to any sacred office. But this consecration of children to God seems to have largely grown out of use. Let every parent that fears God bring up his children in that fear; and, by baptism, let each be dedicated to the Holy Trinity. Whatever is solemnly consecrated to God abides under his protection and blessing.

14. Suffer little children, and forbid them not—Christ loves little children because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the holy Jesus was once a little child. Of such is the kingdom of heaven—Or, *the kingdom of heaven is composed of such*. A great part of God's kingdom is composed of such literally; and those only who resemble little children shall be received into it. (Chapter xviii, 3.) [The word *τοιούτων*, like its English equivalent *such*, is ambiguous, as it may mean either *such* like, or *them*. The latter sense is here to be preferred. The "kingdom of heaven," in its original purpose, and in its actual scope, as the gift of the Father to the Messiah, comprehended all souls, (Psa. ii, 8,) and accordingly all were redeemed by Christ's blood, simply as members of the human family; therefore, "little children" (*τὰ παιδιά*) are of the kingdom of heaven; and because they are Christ's they should be brought to him, by whatever process or methods redeemed

15 And he laid *his* hands on them, and departed thence.

16 "And, behold, one came and said unto him, "Good Master, what good thing shall I do, that I may have eternal life? 16 And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou

shalt not bear false witness, 19 "Honour thy father and *thy* mother: and, "Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, "go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

"a Mark 10. 17; Luke 18. 18.—o Luke 10. 25.—p Exod. 20. 15; Deut. 5. 17.—q Chap. 15. 4.—r Lev. 19. 15; chap.

22. 29; Rom. 13. 9; Gal. 5. 14; James 2. 8.—s Chap. 4. 20; Luke 12. 33; 14. 9; Acts 2. 45; 4. 34, 35; 1 Tim. 6. 18, 19.

souls are taken out of the *world*, and formally united to the *Church*; and because they are of the Church they are entitled to its proper watchcare and nurture, together with its most sacred ordinances.]

15. He . . . departed thence—That is, from that part of Judea which was beyond Jordan, (verse 1;) and then went toward Jerusalem by way of Jericho. (See chapter xx, 29.)

16. One came—Instead of *etc*, *one*, several MSS. read *νεανίσκος τις*, a certain young man. [Luke styles him a ruler.] Good, etc.—Much instruction may be had from seriously attending to the conduct, spirit, and question of this person. 1) He came *running*, (Mark x, 17,) for he was deeply convinced of the importance of his business. 2) He *kneeled*, or caught him by the knees, thus evidencing his humility. 3) He came in the spirit of a *disciple*, or *scholar*, desiring to be taught—*good teacher*. 4) He came in the spirit of *obedience*; he had worked hard to no purpose, and he is still willing to work, provided he can have a prospect of succeeding—*What good thing shall I do?* 5) His question was the most interesting and important that any soul can ask of God—*How shall I be saved?* [This young man, though self-righteous, was no *hypocrite*, [in the stronger sense of that term,] no Pharisee, [except as he was a legalist;] he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments. In spite of his error, there was a nobleness and openness about him contrasted with the hypocritical bearing of the Pharisees and scribes.—*Alford*.]

17. Why callest thou me good?—[The Rabbins were wont to exact high titles from their disciples, and to conciliate our Lord this young man approached him with the language of indecorous compliment. The title was not, however, rejected because improperly *applicable* to him, but because it was improperly *applied* by one who regarded him only as a mere man, and not as the divine Messiah.—*Watson*.] [Even Christ himself only claims the designation of "good" because he is one with the Father, and not because he was the "leading Rabbi."—*Lange*.] If thou wilt enter into life, keep the commandments—From this we may learn that God's great design in giving his law to the Jews was to lead them to the expectation and enjoyment of eternal life. But as all the law referred to Christ, and he became the end of the law for righteousness (justification) to all that believe, so he is to be received in order to have the end accomplished which the law proposed.

18. Thou shalt do no murder, etc.—[Those commandments which our Lord selects as necessary to be observed do not exclude the others contained in the two tables, but are adduced as *instances* of moral, in opposition to ritual, obedience. And

then he leaves the decalogue to bring in the general command, "Thou shalt love thy neighbour as thyself," (Lev. xix, 18,) in order to show that he comprehended all the moral precepts of the law as well as those of the decalogue.—*Watson*.]

19. Thou shalt love thy neighbour as thyself—If I am to love my neighbour as *myself*, and this "love worketh no ill to its neighbour," then *self-love*, in the sense in which our Lord uses it, is something excellent. In a word, it is a uniform wish of the soul to avoid all evil and to enjoy all good. Therefore he who is wholly governed by *self-love*, properly and scripturally speaking, will devote his whole soul to God, and earnestly and constantly seek all his peace, happiness, and salvation in the enjoyment of God. But *self-love* cannot make me happy. I am only the subject which receives the happiness, but am not the object that constitutes this happiness; for it is that object, properly speaking, that I love, and love not only for its own sake, but also for the sake of the happiness which I enjoy through it. "No man," saith the apostle, "ever hated his own flesh." But he that sinneth against God wrongeth his own soul both of present and eternal salvation, and is so far from being governed by *self-love* that he is the implacable enemy of his best and dearest interests in both worlds.

20. All these . . . have I kept—[The young man was still self-righteous. He had no conception of the spirituality, the depth, or the height of the commandment of God. Taking only the letter of the law, he considered himself blameless, perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. Under this sense of want he put the question to the Saviour, as if he would have said, "What is it then that I yet lack? All these have not given me peace of mind."—*Lange*.] What lack I yet?—He felt a troubled conscience and a mind unassured of the approbation of God; and he clearly perceived that something was wanting to make him truly happy.

21. If thou wilt be perfect—*Τέλειος ελπίαι*. To be *complete*, to have the business *finished*, and all *hinderances* to thy salvation removed. Sell that thou hast—[He who reads the heart saw his bosom sin was love of the world, and knew he could not be saved from this but by literally renouncing it. To him, therefore, he gave this particular direction, which he never designed for a general rule. For *him* that was necessary to salvation; to us it may not be. *To sell all* was an absolute duty to him; to many of us it would be an absolute sin.—*Wesley*.]

22. Went away sorrowful—Men undergo great agony of mind while they are in suspense between the love of the world and the love of the

23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. **24** And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. **25** When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? **26** But Jesus beheld them, and said unto them, With men this is impossible; but "with God all things are possible.

f Chap. 13. 23; Mark 10. 24; 1 Cor. 1. 26; 1 Tim. 6. 9, 10.—
g Gen. 18. 8; Jer. 32. 17; Zech. 8. 6; Luke 1. 87;
18. 27.—h Mark 10. 28; Luke 18. 28.

souls. When the first absolutely predominates, then they enjoy a factitious rest through a false peace; when the latter has the upper hand, then they possess true tranquillity of mind through that peace of God that passeth knowledge. **He had great possessions**—[This is a touching relation, heightened at every step by the seriousness of the young man's inquiry, his respectful manner, his excellent moral character, the affection with which our Lord regarded him, the sorrowful struggle of spirit with which he departed; and, to close the whole, the perfect silence respecting him afterward, which renders it probable that *he gained the world, which he could not [consent to] sacrifice, and lost his soul.*—Walton.] (See on Mark x, 22.)

23. A rich man shall hardly enter—That is, into the spirit and privileges of the Gospel in this world, and through them into the kingdom of glory. Earthly riches are a great obstacle to salvation; because it is almost impossible to possess them and not to set the heart upon them; and they who love the world have not the love of the Father in them. (1 John ii, 15.) [If understood merely of external possessions, the similitude here chosen would evidently be too strong, for it denotes not so much the difficulty, as the impossibility of the rich man, unless he previously becomes in a spiritual sense poor, entering into the kingdom of God. At the same time, however, it should not be denied that a fulness of earthly blessing carries with it pre-eminently the temptation to attach one's self to the world.—Olshausen.]

24. A camel—There is an expression similar to this in the Koran. "The impious who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle. It is thus that we shall recompense the wicked." This was a common form of expression among the Jews, and signified a thing impossible. [Of similar import, implying impossibility, is the double proverb,] *No man sees a palm tree of gold, nor an elephant passing through the eye of a needle.*

25. Who . . . can be saved?—Who is a rich man, in our Lord's sense of the word, is a very important question, and one not easy to be explicitly answered. A rich man is not one who has so many hundreds or thousands more than some of his neighbours; but is one who gets more than is necessary to supply all his own wants and those of his household, and keeps the residue still to himself, though the poor are starving through lack of the necessities of life. [Besides the usual reason given for this question, "since all are striving to be rich," we must remember that the disciples yet looked for a temporal kingdom, and therefore would naturally

27 "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? **28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. **29** And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or

so Deut. 33. 9; chap. 4. 20. Luke 5. 11.—p Chap. 20. 21; Luke 22. 28-30; 1 Cor. 6. 2. 3; Rev. 2. 26.—q Mark 10. 23, 30; Luke 18. 29, 30.

be dismayed at hearing that it was so difficult for any rich man to enter it.—Alford.]

26. With men this is impossible—God alone can take the love of the world out of the human heart. Therefore the salvation of the rich is represented as possible only to him: and indeed the words seem to intimate that it requires more than common exertions of Omnipotence to save a rich man.

27. We have forsaken all—[The "all" which the apostles had left was not in all cases contemptible. The sons of Zebedee had hired servants (Mark i, 20), and Levi (Matthew) could make a great feast in his house.—Alford.] And let it be observed, that that man forsakes much who reserves nothing to himself, and renounces all expectations from this world, taking God alone for his portion. To forsake all, without following Christ, is the virtue of a philosopher. To follow Christ in profession, without forsaking all, is the state of the hypocrite. But to follow Christ and forsake all, is the perfection of a Christian. **What shall we have therefore**—*Τι ἂρα ἔσται ἡμῖν*, What then shall be to us? [This question indicates the dazed condition of mind produced among the disciples by the wonderful teachings of their Master. They had not yet gotten rid of their secular notions respecting the kingdom of God, and yet they were beginning to see that it was something different from merely a worldly dominion.]

28. Ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, etc.—The punctuation which I have observed here, is that which is followed by the most eminent critics: the "regeneration" is thus referred to the time when Jesus shall sit on the throne of his glory, and not to the time of following him, which is utterly improper. The regeneration, *παλιγγενεσία—ἀνάστασις*, (1 Cor. xv, 13,) that is, the future life. Some refer this to the time in which the new heavens and the new earth shall be created, and the soul and body united. Clement, in his Epistle to the Corinthians, calls the restoration of the world, after the deluge, by the same name. **Judging the twelve tribes**—From the parallel place, (Luke xxii, 28-30,) it is evident that sitting on thrones, and judging the twelve tribes, means simply obtaining eternal salvation, and the distinguishing privileges of the kingdom of glory, by those who continued faithful to Christ in his sufferings and death. "Judging," *κρίνομεντες*. It is well known that the judges, among the Jews, were moderators, captains, chief, or head men. The sense therefore of our Lord's words appears to be, that these disciples should have those distinguished seats in glory which seem to belong peculiarly to the first confessors and martyrs. (See 1 Thess. iv,

lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

Chap. 20. 16; 21. 31, 33;

14, 16, and particularly Rev. xx, 4-6.) Some are of opinion that the *regeneration* means the *conversion of men* by the *preaching of the Gospel*—that *sitting on twelve thrones* signifies the *state of eminent dignity* to which the apostles should be raised—and that *judging the twelve tribes of Israel* means no more than exercising *authority* in the Church, and dispensing *laws* to the people of God.

29. *Shall receive a hundredfold*—Namely, in this life, in *value*, though perhaps not in *kind*; and in the world to come, everlasting life. The fulness of *GRACE* here, and the fulness of *GLORY* hereafter! (See on Mark x, 30.)

30. *But many that are first, etc.*—The Jews, who have been the first and most distinguished people of God, will in general reject the Gospel of my grace, and be consequently rejected by me. The Gentiles, who have had no name among the living, shall be brought to the knowledge of the truth, and become the first, the chief, and most exalted people of God.

[Among the many and widely divergent expositions of the last three verses of this chapter, especial attention may be invited to that of Mr. Watson in his notes on this passage, which is here given somewhat abridged and otherwise modified.] [*In the regeneration, etc.*—*παλιγγενεσία*, the *reproduction, restoration, renovation*. It is only once more used in the New Testament, (Titus iii, 5,) and is there explained by the clause which follows, “the renewing of the Holy Ghost;” which gives it an entirely moral sense, and refers it to the spiritual change which divine influence produces in the whole character of individual believers. The sense of this passage is greatly determined by the punctuation. If we connect the words, *ἐν τῇ παλιγγενεσίᾳ*, with following Christ, these then mean that the course of discipline in which our Lord trained his disciples during his personal abode with them as their teacher was the regeneration spoken of, a sense which it will not well bear; but if we connect this clause with the time when the rewards promised should be conferred upon the apostles, then we must either refer it to the perfected gospel dispensation, or to what is called the millennial state; or to the resurrection from the dead and the day of judgment. Each of these has been advocated by eminent men; but the two last with little reason. At the day of judgment, not only the twelve tribes of Israel are to be judged, but all mankind; nor do we find that the apostles upon “twelve thrones” are to take that prominent part in the proceedings of that last day which is here assigned them. The whole doctrine of a millennium, as it is supposed to imply a personal appearance and visible reign of Christ upon earth, will be shown to be contradictory to certain passages which will come under notice in their proper place; and if there be no scriptural ground to expect such an appearance of Christ on earth in glory, then what is here said of the apostles must be referred to some other time. It remains, therefore, only that “the regeneration” must be understood to signify the perfected dispensation of Christ's Gospel, under which the great and divine work of human *restoration* from a state of guilt and sin to the favour and image of God, and that “renewing

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30 “But many that are first shall be last; and the last shall be first.”

Mark 10. 31: Luke 13. 30.

of the Holy Ghost” by which St. Paul explains the word *παλιγγενεσία*, was commenced in its power and efficacy, and shall continue as long as the dispensation itself. The Syriac Version renders it “the new world,” which seems to answer to the Jewish “age to come,” which commenced with Messiah's manifestation, and continued to the end of all things. In this view, therefore, the promise thus made to the apostles is, that in this new age, to commence at our Lord's return to his glory, when his renewing and restoring religion should be fully introduced, they should receive the reward of their following him as his disciples at the expense of their entire renunciation of the world. *When the Son of man shall sit in the throne of his glory.*—This further marks the time of the reward. When he ascended into heaven, *he sat upon the throne of his glory*, or his glorious throne; he “entered into his glory;” all power was given to him in heaven and earth, and “angels, principalities, and powers were made subject unto him.” The expression, therefore, is not less literally true of his glorification and entrance upon his mediatorial kingdom, than of his coming from heaven to judge the world.—*Ye also shall sit upon twelve thrones.*—[Evidently neither the *numbers* here used, nor the name “Israel,” is to be taken literally—nor does the “ye” include only the apostles.] The allusion is here to the *φύλαγται*, or ancient heads of the tribes, who sat near the throne, and assisted the king of Israel in his judgments; or, still more probably, to the Jewish Sanhedrin, in which the highpriest sat surrounded by the principal rulers and doctors of the law. The pre-eminence and authority of the apostles in the Church are thus finally and strongly expressed. They are next to Christ, and he instructs and governs the Church through them. *Judging the twelve tribes of Israel*—The figure is still continued. *To judge* is here not to condemn, but to have authority; to preside over, or rule. *The twelve tribes of Israel* are mentioned here and in other places of the New Testament, because, though the ten tribes which were carried away by Shalmanezar never returned in a body, yet many of each tribe remained in the land, and many more returned at different times; so that, at and before the time of Christ, the twelve tribes were commonly spoken of. St. Paul speaks in the familiar language of the day when he says, (Acts xxvi, 7,) Unto which promise our twelve tribes, instantly serving God day and night, hope to come;” and St. James's epistle is addressed “to the twelve tribes scattered abroad.” There is no need, therefore, to look for a future restoration of the twelve tribes in order to fix the time of which our Lord is speaking, because they were then existing in Judea and the neighbouring countries, though mingled with each other, and without distinct governments or tribes. But these words, like the former, are figurative. The Christian Church is “the Israel of God,” and every believer is a son of Abraham. From the first, the natural descendants of Abraham by Isaac and Jacob were invested with a typical character, and the grand antitype was the whole body of true believers, the spiritual seed of the spiritual Isaac. To have authority under Christ in this spiritual Church, to convey immedi-

CHAPTER XX.

FOR the kingdom of heaven is like unto a man *that is* a householder, which went

a Gr. *denarion*.

ately from him its doctrines and laws, to regulate its discipline and its services, to encourage the humble spirits by promises, to direct the perplexed by counsel, to excite the languid by exhortation, to restrain the vicious by rebukes, to exhibit, as the motives to submission and obedience to Christ, all the hopes of heaven and all the terrors of future punishment, with an authority which they only possessed, and continue to possess to this day; these were to be the rewards of the fishermen and publicans of Galilee who had left all to follow Christ. And who of mankind have been raised to equal honour and influence? Where are the men whose names are so venerable, and so often pronounced? Where the authority which is so often appealed to on all moral questions? Where the writings which lay such hold upon the consciences of men? And where the teachers who have trained up such a host of immortal beings to holiness here and to a blissful immortality? And these their rewards will ever increase until all the world shall acknowledge them to be, under Christ, the guides and rulers of the universal Church. It is no objection to this view of the subject, that but a few of the apostles continue to exert their influence in the Church as *writers*; the doctrine was that of all, though in particular modes taught by individuals: it was especially taught and inspired, and the illuminations of all compared together perfectly agreed; and so at first was collectively taught in the metropolis of Judea. All wrought miracles at Jerusalem, when they united together for its first propagation; for "many wonders and signs were done BY THE APOSTLES;" the large Church there, of between three and four thousand souls, the mother and patron of the rest, "continued in the APOSTLES' DOCTRINE;" regarding them, collectively, as infallible authority; and "the twelve" remained for a considerable time at Jerusalem, to settle any essential point of discipline and rule, and to be appealed to in matters of difficulty; and thus, as rulers of the spiritual Israel, they sat upon their "thrones," glorious in moral majesty and mighty in influence, ordering that kingdom of their Lord which was to endure for ever. With respect to Judas, this reward might have been his but for his own fault. But he was known by our Lord, and excluded in his intention from this promise. He was not one who had left all to follow Christ; for he was "covetous," and fell by that sin. But our Lord speaks of the *twelve* collectively, to which number the eleven was raised by the election of Matthias, a disciple who, as well as the apostles, had "followed" Christ, and was one of those who, as Peter says, (Acts i, 21,) had " companied with them all the time that the Lord Jesus went in and out among us." The above is the primary meaning of this promise of Christ to his apostles. But that it has an ultimate reference to their reward in another life, is probable from the lofty terms made use of. When the discourses of our Lord rise into this magnificence of diction, we shall almost uniformly discover that a latent meaning lies under the more immediate and obvious one. And every part of this promise has an easy application to the heavenly state. There the *παλυνεσία*, the re-

out early in the morning to hire labourers into his vineyard. **2** And when he had agreed with the labourers for a penny a day, he sent

See chap. 18, 28.

storation, of man is complete; there the Son of man sits upon his glorious heavenly throne; there the Israel of God, represented by the twelve tribes, are glorified with him; and there the twelve apostles will have their pre-eminence of glory, and, as in heaven all is order, and rank rises above rank, probably, also, their pre-eminence of mild and directive authority.

[*And every one that hath forsaken*—This is a general promise, not confined to the apostles; and refers to those times of persecution and distress which our Lord foresaw would invade his Church, and put many of his followers to the severe test of forsaking, or giving up, not only fishing boats and fishing nets—not only such possessions as the young ruler refused to part with—but, what would prove an infinitely severer trial to flesh and blood, their tenderest relations, through banishment, imprisonment, or death. *A hundredfold*—St. Mark adds, "now in this time with persecutions," which shows that our Lord meant the hundredfold reward of the present life to be taken spiritually. [And yet also temporally, for "godliness" has the promise of the life "that now is," as well as of "that which is to come." (1 Tim. iv, 8.)] This consists in the divine favour, in peace of mind, in those consolations and that intimate "communion of the Holy Ghost," with which Christ's suffering servants are so uniformly favoured; and, says an ancient writer, "that inward savour and relish which every man is sensible of that relinquishes any thing for the glory of God, and which is a hundredfold more valuable and excellent than any enjoyment which could have risen from the possession of the thing itself." But the future reward is more than "a hundredfold," and is emphatically expressed by *EVERLASTING LIFE*.

[*But many that are first shall be last*—[In "the kingdom of God" the order of preference differs very widely from what obtains in the affairs of the world.] [Persons the most hopeful to human eyes, like the young ruler, and who may be called *first*, are often *last*; and those who, like the publicans and sinners of Judea, appear farthest from embracing a religion of truth and purity, often most readily accept it; and this naturally brings in the calling of the Gentile world, who were always associated by the Jews with publicans and other detested characters.]

NOTES ON CHAPTER XX.

1. **For the kingdom of heaven is like unto a man . . . a householder**—The very commencement of this chapter shows it to be connected with the preceding. The manner of God's proceeding under the gospel dispensation resembles a householder, who went out *together with the morning* to employ labourers, that they might cultivate his vineyard. This was what was called, among the Jews and Romans, the *first hour*; answering to six o'clock in the morning. **To hire labourers**—*Some workmen, τῶν ἑπαγῶν*—for he had not got all that was necessary, because we find him going out at other hours to hire more.

2. **A penny**—A Roman coin, (chapter xviii, 28,) worth about *seven-pence halfpenny* [English money,

them into his vineyard. **3** And he went out about the third hour, and saw others standing idle in the marketplace, **4** And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. **5** Again he went out about the sixth and ninth hour, and did likewise. **6** And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? **7** They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. **8** So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. **9** And when they came that were hired about the eleventh hour, they received every man a

penny. **10** But when the first came, they supposed that they should have received more; and they likewise received every man a penny. **11** And when they had received it, they murmured against the Goodman of the house, **12** Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. **13** But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? **14** Take that thine is, and go thy way: I will give unto this last, even as unto thee. **15** Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? **16** So the last shall be first, and the first last: for many be called, but few chosen.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said

b Or, have continued one hour only.—c Rom. 9. 21.—
d Deut. 15. 9; Prov. 23. 6; chap. 6. 22.

e Chap. 19. 20.—f Chap. 22. 14.—g Mark 10. 32; Luke 18. 31;
John 12. 12.

or fifteen cents of the currency of the United States,] and equal to the Greek *drachma*. This appears to have been the ordinary price of a day's labour at that time. [Probably the sum named was taken quite indefinitely, to indicate that a price was agreed upon.]

3. The third hour—Nine o'clock in the morning. **Marketplace**—Where labourers usually stood till they were hired. [A "labour exchange."] **5. The sixth hour**—Twelve o'clock. **Ninth hour**—three o'clock in the afternoon.

6. Eleventh—Five o'clock in the evening, when there was only one hour before the end of the Jewish day, which, in matters of labour, closed at six.

7. No man hath hired us—This was the reason why they were all the day idle.

8. When even was come—Six o'clock, the time they ceased from labour, and the workmen came to receive their wages. **Steward**—*Ἐπίτροπος*, *A manager of the household* concerns under the master.

11. They murmured—The Jews made the preaching of the Gospel to the Gentiles a pretence why they should reject that Gospel, as they fondly imagined they were, and should be, the sole objects of the divine approbation. How they murmured because the Gentiles were made partakers of the kingdom of God, see Acts xi, 1, etc., and xv, 1, etc.

13. Friend, I do thee no wrong—The salvation of the Gentiles can in itself become no impediment to the Jews; there is the same Jesus both for the Jew and for the Greek. Eternal life is offered to both through the blood of the cross; and there is room enough in heaven for all.

15. Is it not lawful for me—As eternal life is the free gift of God, he has a right to give it in whatever proportions, at whatever times, and on whatever conditions, he pleases. **Is thine eye evil**—An evil eye among the Jews meant a malicious, covetous, or envious person.

16. So the last shall be first, and the first last—The Gentiles, who have been long without the true God, shall now enjoy all the privileges of the new covenant; and the Jews, who have enjoyed these from the beginning, shall now be dispossessed of them; for, because they have rejected the Lord, he also hath rejected them.

[The difficulties usually found in this parable will very largely disappear if it shall be interpreted

according to the rule for parables, before quoted from Malmonides, namely, "Attach yourself to the grand object of the parable without attempting to make a particular application of all the circumstances and terms which it comprehends." The object of the parable of the labourers seem to be to illustrate the way of God's grace in calling men into his kingdom, and distributing to them the blessings and rewards of heaven. Though all is of pure grace, yet because men have a part to perform in "effectuating" the salvation offered to them, (Phil. ii, 12,) they are here considered as labourers for wages. There is also a recognition of the solemn truth, that, although men cannot possibly make God their debtor, yet, by doing what he has commanded, they place themselves in such relations to him that they have the right to expect the promised reward. And yet in all his dealings with men God proceeds as a Sovereign, and while he deals graciously with all, he discriminates according to his own good pleasure, giving to some more and to others less, without rendering a reason in each case for such differences in his dispensations. In some cases our Lord seems to teach that future rewards shall be measured by the merits of the recipients, and in others the latest returning penitents, as the prodigal son and the thief on the cross, are singled out as special subjects for illustrating the methods of grace. In the payments indicated in this parable, every one received all that he could claim; and all beyond that, given to any, was a gratuity which the giver had an unquestionable right to bestow. For him who complained, the question "Didst not thou agree with me," was an unanswerable reply; in respect to the others, the relatively fuller payment was, as to its increased measure, a matter of bounty—because *I am good*, that is, BOUNTIFUL. All men are alike saved by unmerited goodness, and if that goodness is not equally abundant in its munificence in all cases, who shall arraign the sovereign's right to discriminate among his creatures in his dispensations? All are favoured, in fact, but not absolutely equally in forms and degrees; and God has the power, and the right also, to do with his own free gifts as he pleases, and only the "evil eye" will object against it.]

17. And Jesus going up—From the eastern side of the Jordan to Jerusalem.

unto them, **18** ^a Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, **19** ^a And shall deliver him to the Gentiles to mock, and to scourge, and to crucify ^a him: and the third day he shall rise again.

20 ^a Then came to him the mother of ^a Zebedee's children with her sons, worshipping ^a him, and desiring a certain thing of him. **21** And

^a Chapter 16. 21.—^a Chapter 27. 2; Mark 15. 1, 16, etc.: Luke 23. 1; John 18. 28, etc.: Acts 2. 13.—^a Mark 10. 35.—^a Chap. 4. 21.

18. The Son of man shall be betrayed—Or, *will be delivered up*. This is the third time that our Lord informed his disciples of his approaching sufferings and death. This was a subject of the utmost importance, and it was necessary they should be well prepared for the awful event. [It is also manifest that the subject lay very heavily on his own heart.]

19. Deliver him to the Gentiles to mock—This was done by Herod and his soldiers. (See Luke xxiii, 11.) **To scourge, and to crucify**—This was done by Pilate, the Roman governor. The punishment of the cross was Roman, not Jewish; but the chief priests condemned him to it, and the Romans executed the sentence. [On the second occasion on which the Saviour intimated his sufferings, he spoke of being delivered to his enemies, but only in general terms, as a betrayal into the hands of men. But on this occasion the disciples were informed of the twofold betrayal which was impending on the part of his own friends into the hands of his enemies, and again on the part of the chosen race into the hands of the Gentiles. Similarly, the prediction of his death is now more definitely announced, with all the particulars presented with it.—*Lange*.]

20. The mother of Zebedee's children—This was Salome. [It is supposed that she was a sister of our Lord's mother, and therefore that James and John were his cousins of the first degree; which fact (if fact it was) may have served to strengthen the claims of the two disciples to the special recognition of Christ.] [Evidently she had not been with them in the wilderness of Ephraim. Her sons had probably communicated what had passed, and she now advanced the request mentioned in the text. It was immediately after that fearful declaration on the part of Jesus, concerning his impending crucifixion, that she came forward with the request that her sons should occupy the most prominent positions in his kingdom. The circumstances under which this prayer was urged go, to a certain extent, to excuse its boldness and to deprive it of the unfavourable impression which it would otherwise produce.—*Lange*.]

21. Grant that these my two sons—James and John. (See Mark xv, 40.) In the preceding chapter (verse 28) our Lord had promised his disciples that they should sit on *twelve thrones*, judging the twelve tribes. Salome, probably hearing of this, and understanding it literally, came to request the chief dignities in this new government for her sons; and it appears it was at their instigation that she made this request, for Mark (chapter x, 35) informs us that these brethren *themselves* made the request, that is, that they made it through the *medium* of their mother. **One on thy right hand, and the other on the [thy] left**—I have added the pronoun in

he said unto her, What wilt thou? She saith unto him, Grant that these my two sons ^a may sit, the one on thy right hand, and the other on the left, in thy kingdom. **22** But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of ^a the cup that I shall drink of, and to be baptized with ^a the baptism that I am baptized with? They say unto him, We are able. **23** And he saith unto them, ^a Ye shall drink indeed of my cup, and be baptized

^a Chap. 19. 28.—^a Chap. 26. 29, 42; Mark 14. 36; Luke 22. 42; John 18. 11.—^a Luke 12. 50.—^a Acts 12. 3; Rom. 8. 17; 2 Cor. 1. 7; Rev. 1. 9.

the latter clause on the authority of almost every MS. and version of repute. It is not improbable that her request was based on the order of seating of the Sanhedrin, in which the president occupied a central seat, the *Ab*, or *father of the body*, being seated on his right hand, and the *Chachan*, or *sage*, on his left. These persons transacted all business in the absence of the president. These appear to have been the honours which James and John sought. They seem to have strangely forgotten the lesson which had been taught by the transfiguration.

22. Ye know not what ye ask—[They had, as yet, no proper notion of the character of Christ's kingdom, nor of the duties and sacrifices that would be required of its chief members.] **Are ye able to drink of the cup . . . and to be baptized with the baptism, etc.**—[The peculiar relations of the two sons of Salome to our Lord may explain, and to some extent justify, their aspirations to chief places in the soon-to-be-inaugurated "kingdom of God." Like modern millenarians, they expected a politico-ecclesiastic empire, and because of their near family relations to its divine-human Head, they expected to have the right, in both duty and privilege, to ask for its chief ministries. They had come to appreciate the fact that their request carried with it their consent to submit to the necessary sacrifices and sufferings connected with the positions for which they asked, and even if death itself was that price, they could accept it, not doubting that if their Lord was to rise from the dead, on the third day, he would also bring them with him. There was, no doubt, an element of human ambition mingled with their faith and devotion to Christ, but their exalted and holy heroism are much more conspicuous. And though our Lord could not directly and personally grant their request, he still seems not to have viewed it with marked disfavour. What belonged to him to grant was given, and as far as, in view of their different relations, it could be, they drank of his cup, and were baptized with his baptism: and there is reason to believe that the final recompense of their faith and devotion has been given.] **They say unto him, We are able**—Strange blindness! You *can*? No: one drop of this cup would sink you into utter ruin unless upheld by the power of God. However, the man whom God has appointed to the work he will preserve in it.

23. Ye shall drink—[These words are to be regarded as expressing the Lord's unfeigned trust and confidence in the "*We are able*" of the disciples. He feels confident that they will verify it by their actions. His words, therefore, are only indirectly tantamount to a *prediction*, and that not exactly, of death by martyrdom, which was certainly the fate of James, though not of John, but of suffering

with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. **24** And when the ten heard *it*, they were moved with indignation against the two brethren. **25** But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. **26** But *it shall*

not be so among you: but *whosoever will be great among you, let him be your minister; 27* And whosoever will be chief among you, let him be your servant: **28** Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. **29** And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus

g Chap. 23. 34.—r Mark 10. 41: Luke 22. 24, 25.—s 1 Pet. 5. 3.—t Chap. 23. 11; Mark 9. 35; 10. 45.—u Chap. 18. 4.—v John 13. 4.—w Phil. 2. 7.—x Luke 22. 27; John 13. 14.

generally in the interest of the Messiah's kingdom. —Meyer.] **Is not mine to give, but it shall be given to them for whom it is prepared of my Father**—The words, *it shall be given to them*, interpolated by our translators, destroy the meaning of the passage. Our Lord only intimates that, however partial he may be to these two brethren, yet seats in glory can only be given to those who are fitted for them. No favour can prevail here; the elevated seat is for him who is filled with the fulness of God. According to the prediction of Christ, these brethren did partake of his afflictions: James was martyred by Herod, (Acts xii, 2,) and John was banished to Patmos for the testimony of Christ. (Rev. i, 9.)

24. When the ten heard it, they were moved—The ambition which leads to spiritual lordship is one great cause of murmurings and animosities in religious societies, and has proved the ruin of many flourishing Churches in the universe.

25. Exercise dominion . . . and . . . exercise authority upon them—They tyrannized and exercised arbitrary power over the people. This was certainly true of the governments in our Lord's time, both in the East and in the West. [And it is the spirit in which human governments in which the rulers aggrandize themselves at the expense of their subjects, are uniformly administered.]

The government of the Church of Christ is widely different from secular governments. It is founded in humility and brotherly love; it is derived from Christ, the great Head of the Church, and is ever conducted by his maxims and spirit. When the affairs of the State are brought into the Church of Christ, both are ruined. The Church has more than once ruined the State; the State has often corrupted the Church: it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be, over the whole world, wherever the Church and State are united in secular matters.

26. It shall not be so among you—Every kind of lordship and spiritual domination over the Church of Christ, like that exercised by the Church of Rome, [and in which Rome has had many imitators,] is destructive and antichristian. **Your minister**—*διδάκωνος*, *deacon*. I know no other word which could at once convey the meaning of the original, and make a proper distinction between it and *δούλος*, or *servant*, in verse 27.

27. Your servant—*δούλος*, the lowest secular office, as deacon was the lowest ecclesiastical office. *Δούλος* is often put for *slave*. From these directions of our Lord, we may easily discern what sort of a spirit his minister should be of. 1) A minister of Christ is not to consider himself a lord over

Christ's flock. 2) He is not to conduct the concerns of the Church with an imperious spirit. 3) He is to reform the weak, after Christ's example, more by loving instruction than by reproof or censure. 4) He should consider that true apostolic greatness consists in *serving* the followers of Christ with all the powers and talents he possesses. 5) He should be ready, if required, to *give up his life unto death* to promote the salvation of men.

28. A ransom for many—*λύτρον ἀντὶ πολλῶν*. The word *λύτρον* is used by the Septuagint for the Hebrew *פִּדְיוֹן*, *pidion*, the ransom paid for a man's life; (see Exod. xxi, 30, Num. iii, 49–51;) and *λύτρα* is used (Num. xxxv, 31) where a satisfaction (Hebrew *כֹּפֶר*, *copher*, an *atonement*) for the life of a murderer is refused. The original word is used by Lucian in exactly the same sense, who represents Ganymede promising to sacrifice a ram to Jupiter, *λύτρον ὑπὲρ ἐμοῦ*, as a *ransom for himself*, provided he would dismiss him. The whole Gentile world, as well as the Jews, believed in vicarious sacrifices. Virgil (*Æn.* v, 85) has nearly the same words as those in the text. "Unum pro multis debitor caput,"—One man must be given for many. Jesus Christ laid down his life as a ransom for the lives and souls of the children of men. [The words *λύτρον ἀντὶ πολλῶν*, are a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages of *λύτρον* are the following: 1) a payment, as equivalent for a life destroyed, (Exod. xxi, 30;) 2) the price of redemption of a slave, (Lev. xxv, 51;) 3) "propitiation for," (Prov. xiii, 8.)] [These words are here equivalent to *ἀντὶλυτρον ὑπὲρ πάντων*, (1 Tim. ii, 6.)] [No stress is to be laid on the word *πολλῶν*, *many*, here. It is placed in opposition to the *one* life which is given, the *one* for *many*, and not with any distinction from *πάντων*, *all*. I may observe, once for all, that in the usage of these two words, as applied to our redemption by Christ, *πάντων*, *all*, is the OBJECTIVE, *πολλῶν*, *many*, the SUBJECTIVE designation of those, for whom Christ died. He died for *all* objectively; subjectively, the great multitude whom no man can number, *πολλοί*, will be saved by him in the end.—*Alford*.]

29. They departed from Jericho—[Luke records the delay in Jericho, and the Lord's stay at the house of Zaccheus, (chapter xix, 1.) Christ and his disciples appear to have set off early in the morning, leading the multitude of pilgrims from Galilee and Perea who were going up to the passover.]

30. Two blind men—Mark (chapter x, 46) and Luke (xviii, 35) mention only one blind man, *Bartimeus*. Probably he was mentioned by the other evangelists as being a person well known before and after his cure. **Sitting by the way side**

passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. **31** And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. **32** And Jesus stood still, and called them, and said, What will ye that I shall do unto you? **33** They say unto him, Lord, that our eyes may be opened. **34** So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

α Mark 11. 1; Luke 19. 29.

—In the *hkelest* place to receive alms, because of the multitudes going and coming between Jerusalem and Jericho. **Have mercy on us**—Hearing that Jesus passed by, and not knowing whether they should ever again have so good an opportunity of addressing him, they are determined to call, and call earnestly. They ask for *mercy*, and they ask with *faith*. **Son of David**—Acknowledging him as the promised Messiah.

31. Multitude rebuked them—[This marks the feeling of the great festal procession, which was disposed to regard the cry of these wretched blind men, at such an hour, as an impertinent interruption. It was as if a multitude of courtiers should strive to keep the interruption of misery from throwing a discordant element into a royal feast. Hence the tone is characteristically changed when Jesus stood still and commanded the blind to be brought to him.—*Lange*.] When the world and the devil begin to rebuke, as in this case, it is a proof that the salvation of God is nigh; therefore, let such *cry out a great deal the more*.

32. Jesus stood—[At the cry, *Son of David*. This shows that the great crisis of his life had come, and that now he was quite ready to be recognised and confessed as the Messiah.] **What will ye that I shall do**—Christ is at all times infinitely willing to save sinners: when the desire of the heart is turned toward him, there can be little delay in the salvation.

33. That our eyes may be opened—[Bodily calamities are easily felt, and bodily welfare easily desired; but though Christ most values those who prefer spiritual mercies, yet he hath compassion also on men's bodies, as serviceable to their souls and to his glory.—*Baxter*.]

34. So Jesus had compassion on them—*Ἐπαγγισθεῖς, He was moved with tender pity*. [Literally, felt his bowels yearn toward them.] **They followed him**—As a proof of the miracle that was wrought, and of the gratitude which they felt to their benefactor. For other particulars of this miraculous cure, see the notes on Mark x, 46, etc. [The miracle of the healing of the blind men has often been employed to illustrate the spiritual blindness of men, the earnestness with which they must apply to Christ for his healing mercies, and the readiness of the Saviour on any such application, made in penitence and faith, to put forth his healing power.—*J. J. Owen*.]

NOTES ON CHAPTER XXI.

[The occurrence herein noted is related by the four evangelists, with some differences, doubtless easily accounted for if we knew accurately the real detail of the circumstances in chronological order. In John, (xii, 1,) our Lord came six days before the passover to Bethany, where the anointing (of Matt.

CHAPTER XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto ^{the} mount of Olives, then sent Jesus two disciples, **2** Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. **3** And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. **4** All this was done, that it might be

δ Zechariah 14. 4.

xxvi, 6–13) took place; and on the morrow the triumphal entry into Jerusalem was made. According to Mark, (xi, 11,) on the day of the triumphal entry Christ only entered the city, went to the temple, and *looked about on all things*, and then, when it was late in the evening, returned to Bethany, and on the morrow the cleansing of the temple took place. The account in Luke, which is the fullest and most graphic of the four, agrees chronologically with this of Matthew. I would venture to suggest, that the supposition of the triumphal entry in Mark being related a *day too soon* will bring all into unison. If this be so, our Lord's first entry into Jerusalem was *private*; probably the journey was interrupted by a short stay at Bethany, so that he did not enter the city with the multitudes. That this was the fact seems implied in Mark xi, 11. Then it was that, *περιβλεψάμενος πάντα*, he noticed the abuses at the temple, which next day he corrected. Then in the evening he went back with the twelve to Bethany, and the supper there, and the anointing, took place. Meantime, the Jews (John xii, 9) knew that he was at Bethany, and many went there that evening to see him and [also] Lazarus. Then on the morrow multitudes came out to meet him, and the triumphal entry took place, the weeping over the city, (Luke xx, 41,) and the cleansing of the temple. The cursing of the fig-tree occurred early that morning, as he was leaving Bethany with the twelve, and before the multitude met him, or the asses were sent for. According to this view, Matthew omits the supper at Bethany, and the anointing, (in its right place,) and passes to the events of the next day. On the day of the week when this entry happened, see note on John xii, 1.—*Alford*.]

1. **Bethphage**—*House, or region, of figs*. A place on the eastern declivity of Mount Olivet.

2. **Ye shall find an ass tied, and a colt**—Asses were in common use in Palestine: horses were seldom to be met with. [The judges and kings of Israel rode upon asses; horses, as well as chariots of war, were forbidden. . . . The ass and the colt were both brought to our Lord, but he rode only on the latter.—*Watson*.]

3. **The Lord** (the proprietor of all things) **hath need of them**—Jesus is continually humbling himself, to show us how odious pride is in the sight of God: but in his humility he is ever giving proofs of his almighty power, that the belief of his divinity may be established. [**And straightway he will send them**—The disciples were to loose the asses, which stood bound by the way, before the eyes of the standers-by; thus, believing in the word of Jesus, they were to perform an act which seemed violent, but was not so, inasmuch as the Lord knew beforehand the consent of these men, and communicated that assurance to the disciples. . . . Doubt-

fulfilled which was spoken by the prophet, saying, **5** "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." **6** "And the disciples went, and did as Jesus commanded them," **7** And brought the ass, and the colt, and "put on them their clothes, and they set *him* thereon. **8** And a very great

multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way. **9** And the multitudes that went before, and that followed, cried, saying, "Hosanna to the Son of David: *Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*" **10** "And when he was come into Jerusalem, all the city was

c Isa. 62. 11; Zech. 9. 9; John 12. 15.—d Mark 11. 4.—
e 2 Kings 9. 13.—f See Lev. 23. 40; John 12. 13.

g Psal. 118. 26.—A Psal. 118. 26; chap. 23. 39.—f Mark 11. 15;
Luke 19. 43; John 2. 15, 16.

less the fact of this provision may be traced to his friends at Bethany, as the provision of the guest-chamber at Jerusalem for the passover was traceable to friends in the city; but in both cases the exact specification does not point to any external concert, but to the superhuman knowledge of Christ.—*Lange.*]

4. All this was done.—The word "all" in this clause, is [correctly] omitted by some MSS., Versions, and Fathers. **All this was done that it might be fulfilled,** etc.—*Touto δὲ γέγονεν, this happened.*—[The end of the action was not merely or chiefly to fulfill the prophecy, but the prophecy was uttered with reference to it, and was fulfilled by it, while the action itself rested upon other reasons. These appear to have been: 1) To assert Christ's majesty, as in truth the King Messiah, and yet still to show that his kingdom was not a civil one, by his taking no step to avail himself of the popular excitement to seize the reins of government; for after the events of this triumphal day he retired into the secrecy and solitude of the Mount of Olives. 2) To give an opportunity to the people publicly to declare their belief that he was the Messiah, the Son of David, of which they were now generally persuaded, although their views of the true character of the Messiah were confused and erring. 3) To profess more publicly than heretofore, and in the very metropolis of Judea, that he was that "King" of Zion of whom the Prophet Zechariah had spoken, as coming "riding upon the foal of an ass;" and thus to apply to himself a prophecy which both ancient and modern Jewish commentators have referred to their Messiah, as Bochart has shown by several extracts. 4) To allow his followers to acknowledge him, by their acclamations, as the Messiah, in order to restrain the chief priests and Pharisees, by fear of the popular feeling in his favour, from an immediate attempt upon his life, and to gain time for the delivery of those important discourses, consisting of prophecies and rebukes, which for five successive days before his crucifixion he pronounced in the temple, while at night he retired to the Mount of Olives.—*Watson.*] **Which was spoken.**—The Spirit of God, which predicted those things that concerned the Messiah, took care to have them literally fulfilled: 1) To show the truth of prophecy in general; and, 2) To designate Christ as the person intended by that prophecy. (See the note on chapter ii, 23.)

5. Tell ye the daughter of Zion.—The quotation is taken from Zech. ix, 9, but not in the precise words of the prophet.

7. And put on them their clothes.—Thus acknowledging him to be their king, for this was a custom observed by the people when they found that God had appointed a man to the kingdom. When Jehu sat with the captains of the army, and Elisha the prophet came, by the order of God, to

anoint him king over Israel, as soon as he came out of the inner chamber into which the prophet had taken him to anoint him, and they knew what was done, *every man took his garment, and spread it under him on the top of the steps, and blew the trumpets,* saying, "Jehu is king." (2 Kings ix, 18.) **And they set him thereon.**—*Kai ἐπεκάθισεν ἐπ' αὐτὸν αὐτῶν, and he sat upon them.* [Some would refer the αὐτῶν, *them*, to the "clothes," which somewhat relieves the difficulty, though doubtless the true method for interpreting this language, would be given it on the usual latitude and inexactness of a free narrative. Examples of similar uses of language are innumerable. Jesus rode upon the colt, upon which the people had spread their garments as saddlecloths, the dam probably pacing alongside. (See *Alford.*)]

8. Out down branches from the trees.—Carrying palm and other branches was emblematical of victory and success. (See 1 Mac. xiii, 51; 2 Mac. x, 7; and Rev. vii, 9.) [They seem also to have been used as carpeting for the road, along with the garments.]

9. Hosanna to the Son of David.—[*Ὡσαννὰ.*] [The expression seems to have become a Messianic prediction of good wish, equivalent to Hail! to triumphe. . . These Messianic acclamations seem to have taken the form of an antiphonal song between the multitudes which went before the Lord (the disciples from Jerusalem and the Mount of Olives) and those which followed him, the Galilean pilgrim-train.—*Lange.*] **Son of David.**—A well-known epithet of the Messiah. **He that cometh in the name.**—In the name and authority of the Most High. **Hosanna in the highest.**—Either meaning, Let the heavenly hosts join with us in magnifying this august Being!—or, Let the utmost degrees of hosanna—of salvation—and deliverance be communicated to thy people! Probably there is an allusion here to the custom of the Jews in the feast of tabernacles. During the first seven days of that feast, they went once round the altar, each day, with palm and other branches in their hands, singing hosanna: but on the eighth day of that feast they walked seven times round the altar, singing the hosanna; and this was termed the *hosanna rabba*, the great hosanna, that is, *Assist with the greatest succour.* Probably answering to the *rois vblarous* of the evangelist.

10. All the city was moved.—*Ἐκείθεν, was in a tumult.* They saw and heard plainly that the multitude had proclaimed Christ King and Messiah. [The whole formed a scene of tumultuous joy, expressing the strongly excited feelings of the people, who poured out blessings upon the head of the long-expected Messiah, and offered their most fervent wishes to God for his success, now they imagined he was about to claim the throne of his father David. The multitudes who on this occasion attended him had chiefly come up from the country,

moved, saying, Who is this? **11** And the multitude said, This is Jesus ^{the} prophet of Nazareth of Galilee.

12 ¹ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the ² money changers, and the seats of them that sold doves, **13** And said unto them, It is written, ³ My house shall be called the house of prayer; ⁴ but ye have made it a den of thieves. **14** And the blind and the lame came to him in the temple; and he healed them. **15** And when the chief priests and scribes saw

the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, **16** And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, ¹ Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into ² Bethany; and he lodged there. **18** ³ Now in the morning, as he returned into the city, he hungered. **19** ⁴ And when he saw ⁵ a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto

¹ Chapter 2, 23; Luke 7, 16; John 6, 14; 7, 40; 9, 17.—
² Mark 11, 11; Luke 19, 45; John 2, 15.—³ Deuteronomy 14, 23.
—⁴ Isa. 56, 7.

¹ Jeremiah 7, 11; Mark 11, 17; Luke 19, 46.—² Psalm 8, 2.
—³ Mark 11, 11; John 11, 18.—⁴ Mark 11, 12.—⁵ Mark
11, 13.—⁶ Gr. *one fig tree*.

and do not appear to have been composed of the inhabitants of Jerusalem in any great numbers; for it is added, "all the city"—the inhabitants of Jerusalem—"were moved," saying, *Who is this?* as surprised by this unlooked for procession.—*Watson.*]

11. This is Jesus the prophet—*Ὁ προφήτης, that prophet* whom the Lord spoke of by Moses, (Deut. xviii, 18,) *I will raise them . . . a prophet . . . like unto thee.* Every expression of the multitude plainly intimated that they fully received our blessed Lord as the promised Messiah—[the well-known prophet. The crowd that had accompanied him had in most explicit terms designated him the Messiah; but the less interested people of the city wished above all to ascertain his name and rank. Hence the full reply doubtless betrays somewhat of the Galilean consciousness of the multitude.—*Meyer.*] [It is not probable that the multitude who now shouted "Hosannas" to Christ was, to any considerable degree, composed of the same persons, who, a few days afterward, cried out "Crucify him."]

12. Jesus went into the temple of God, etc. [In the earlier cleansing of the temple, (John ii, 13-17,) he had acted in the character of a prophet only, for he had not yet publicly asserted his full character, but now he acts out fully his divine right of Lord of the temple.] [On the first occasion Christ attacked the abuses of the temple in the authority of prophetic zealotism; on the second occasion in the authority of the Messiah.—*Lange.*] "*Avarice,*" says one, "covered with the veil of religion, is one of those things on which Christ looks with the greatest indignation in the Church. Merchandise of holy things, simoniacal presentations, fraudulent exchanges, a mercenary spirit in sacred functions; ecclesiastical employments obtained by flattery, service, or attendance, or by any thing which is instead of money; collations, nominations, and elections made through any other motive than the glory of God; these are all fatal and damnable profanations, of which those in the temple were only a shadow."—*Quemel.* **Moneychangers**—Persons who furnished the Jews and proselytes who came from other countries with the current coin of Judea in exchange for their own.

13. My house shall be called the house of prayer—"For my house shall be called a house of prayer for all nations," (Isa. lvi, 7.) **But ye have made it a den of thieves**—"Is then this house, which is called by my name, become a den of robbers in your eyes?" Our Lord alludes here to those dens and caves in Judea in which the public robbers either hid or kept themselves fortified.

Our Lord is represented here as purifying his

temple; and this we may judge he did in reference to his true temple, the Church, to show that nothing that was worldly or unholy should have any place among his followers, or in that heart in which he should condescend to dwell. It is marvellous that these interested, vile men, did not raise a mob against him: but it is probable they were overawed by the divine power, or, seeing the multitudes on the side of Christ, they were afraid to molest him.

14. The blind and the lame came—Having condemned the profane use of the temple, he now shows the proper use of it. It is a *house of prayer*, where God is to manifest his goodness and power in giving sight to the spiritually blind, and feet to the lame.

15. The chief priests . . . saw the wonderful things—[*Τὰ θαυμάσια*, bold, significant, incomprehensible actions.] **Were sore displeased**—[*Ἦσαν ἀκρόαται*. They were offended, indignant, alarmed. It seemed to them that Christ had come among them as a disturber, with undue assumptions of authority, and encouraging the common people and even the children to place him in a position that might prove very undesirable.]

16. Out of the mouth of babes—The eighth Psalm, out of which these words are quoted, is applied to Jesus Christ in three other places in the new covenant—1 Cor. xv, 27; Eph. i, 22; Heb. ii, 6—which proves it to be eminently a prophetic Psalm, relating to the Messiah. It was a common thing among the Jews for the children to be employed in public acclamations; and thus they were accustomed to hail their celebrated rabbins. This shouting of the children was therefore no strange thing in the land: but the priests and scribes were exasperated at it because one was celebrated against whom they had a rooted hatred.

17. And he left them (*καταλιπών, finally leaving them*) and went . . . into Bethany; and he lodged there—Bethany was a village about two miles distant from Jerusalem, at the eastern foot of Mount Olivet, (John xi, 18;) and it is remarkable that from this day till his death, which happened a very few days after, Jesus went every evening, except the last, to Bethany, and returned to the city each morning.

18. Now in the morning as he returned into the city—This was probably on Thursday, the twelfth day of the month Nisan. **He hungered**—Probably because Jesus and his disciples left Bethany without partaking of the morning meal.

19. He saw a fig tree—*Συκὴν μίαν, a single fig tree.* **In the way**—*Ἐπὶ τῆς ὁδοῦ, by the roadside.* As this fig tree was by the wayside, it was

it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. **20** "And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! **21** Jesus answered and said unto them, Verily I say unto you, "If ye have faith, and "doubt not, ye shall not only do this *which is done* to the fig tree, "but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. **22** And "all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and "said, By what authority doest thou these things? and who gave thee this authority? **24** And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in

like wise will tell you by what authority I do these things. **25** The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? **26** But if we shall say, Of men; we fear the people; "for all hold John as a prophet. **27** And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A *certain* man had two sons: and he came to the first, and said, Son, go work to day in my vineyard. **29** He answered and said, I will not; but afterward he repented, and went. **30** And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. **31** Whether of them twain did the will of *his*

* Mark 11. 20. — r Ch. 17. 20; Luke 17. 8. — w James 1. 6. — e 1 Cor. 13. 2. — y Ch. 7. 7; Mark 11. 24; Luke 11. 9; James 5. 16;

1 John 8. 22; 5. 14. — e Mark 11. 27; Luke 20. 1. — a Exod. 3. 14; Acts 4. 7; 7. 27. — b Chapter 14. 5; Mark 6. 20; Luke 20. 6.

not *private* property; and on this account our Lord, or any traveler, had a right to take of its fruit. For a full explanation of this difficult passage, relative to this emblematic fig tree see on Mark xi, 13, etc. **Let no fruit grow on thee**—Can the man who affords Christ nothing but barren words and wishes expect any thing but his malediction? When the soul continues in unfruitfulness, the influences of grace are removed, and then the tree speedily withers from the very root. [The cursing of the fig tree *had in fact taken place the day before*, and the withering of it was *now noticed*. (Mark xi, 12 and 20.)] [We must remember that this miracle was *wholly* typical and parabolical. The fig tree was the JEWISH PEOPLE, full of the leaves of a useless profession, but without fruit.—*Alford*.]

20. How soon is the fig tree withered away—[The disciples were surprised to see the tree, that yesterday was so fresh and green, now withered away; they had not expected this.] [The affair of the fig tree should be explained *as the miraculous result of an exercise of his will on the part of Jesus*. Surely the purpose of the miracle cannot have been to punish an inanimate object, nor yet to make a display of miraculous power, but to represent in a prophetic, symbolical, visible form the punishment which follows moral barrenness.—*Meyer*.]

21. If ye have faith, and doubt not—(See on chapter xvii, 20.) *Removing mountains, and rooting up of mountains*, are phrases very generally used to signify the removing or conquering great difficulties—getting through perplexities. In this sense our Lord's words are to be understood.

22. All things . . . ye shall ask in prayer, believing—In order to get salvation, there must be, 1) a *conviction* of the want of it: this begets, 2) *prayer*, or *warm desires* in the heart: then, 3) the person *asks*, that is, makes use of words expressive of his wants and wishes; 4) *believes* the word of promise relative to the fulfilment of his wants; and, 5) *receives*, according to the merciful promise of God, the salvation which his soul requires.

23. By what authority doest thou these things—The "things" which the chief priests alluded to were, his receiving the acclamations of the people as the promised Messiah, his casting the traders out of the temple, and his teaching the peo-

ple publicly in its precincts. **Who gave thee this authority**—[As the official heads of the Jewish Church they had the right to ask these questions; but they were also bound to accept Christ as the Messiah if he could produce the requisite credentials, which he was prepared to do, beginning with the witness of John the Baptist.]

24. I also will ask you one thing—[Our Lord had received the attestation of John as the promised Messiah, and, therefore, they must either reject John's testimony or confess our Lord's pretensions, which would answer their question.]

25. The baptism of John—Our Lord knew the estimation John was in among the people; and he plainly saw that if they gave any answer at all they must convict themselves. (See verses 25, 26.)

27. We cannot tell—[By that answer they practically abandoned their case, and left their antagonist in possession of the field.] [The intelligence of this official consultation, which is related almost verbatim by the synoptists, may have been originally derived from Nicodemus, who belonged to the Sanhedrin.—*Schaff*.]

28. [Having fairly discomfited his enemies, our Lord now proceeds with his teaching, and delivers the following aggressive parables.] **A certain man had two sons**—Under the emblem of these two sons, one of whom was disobedient and insolent, but who afterward thought on his ways and returned to his duty; and the second, a hypocrite, who promised all, and did nothing; our Lord points out, on the one hand, the tax-gatherers and sinners of all descriptions, who, convicted by the preaching of John and of Christ, turned away from their iniquities and embraced the Gospel; and, on the other hand, the scribes, Pharisees, and self-righteous people, who, pretending a zeal for the law, would not receive the salvation of the Gospel.

29. I will not—This is the practical reply of every sinner to the invitations of God; and [only those who speedily and thoroughly repent, and cease to say so, can be saved.]

30. I go, sir—This is all respect, complaisance, and professed obedience; but *he went not*: he promised well, but did not perform. Alas! what will such professions avail when God comes to take away the soul?

father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. **32** For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: **34** And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. **35** And the husbandmen took his servants, and beat one, and killed another, and stoned another.

c Luke 7. 29, 30. — d Ch. 2. 1, etc. — e Luke 3. 12, 13. — f Psa. 80. 9; Cant. 4. 11; Isa. 6. 1; Jer. 2. 21; Mark 12. 1; Luke 20. 9. — g Ch. 23. 14, 15. — h Cant. 8. 11, 12. — i Chron. 34. 21; 36. 16; Neh. 9. 26; ch. 5. 12; 23. 24, 27; Acts 7. 53; 1 Thess. 2. 15; Heb. 11. 36, 37. — k Psa. 2. 8; Heb. 1. 2. — l Psa. 2. 9; ch. 26. 3; 27. 1;

31. The publicans and the harlots.—In all their former conduct they had said, No. Now some of them yield to the voice of truth, and enter into the kingdom, embracing the salvation brought to them in the Gospel. The others, who had been always professing the most ready and willing obedience, and who pretended to be waiting for the kingdom of God, would not receive it when it came.

32. John came unto you in the way of righteousness.—Proclaiming the truth, and living agreeable to it. John came preaching the doctrine of repentance, and proclaiming Jesus the Christ. It is very difficult to get a worldly-minded and self-righteous man to come to Christ. [See the parable of the Pharisee and the publican, Luke xviii, 9–14.] John, and Christ, and the apostles preach; but to multitudes all is in vain.

33. There was a certain householder.—[This parable is of such obvious interpretation that it requires very little comment, and especially as it is said (verse 46) that it was understood at the time by the chief priests and Pharisees, to be spoken against themselves. Its details finely illustrate the manners and customs of the times.] **Digged a winepress.**—*ῥουφεν ἄρνον*. St. Mark has *ὑποθήκον*, the pit under the press, into which the liquor ran when squeezed out of the fruit by the press. [It was necessary, therefore, that the site of the press should be "digged."]

34. He sent his servants.—So Jehovah sent prophets from time to time to the Jewish nation, to call both priests and people back to the purity of his holy religion. **Receive the fruits of it.**—Alluding to the ancient custom of paying the rent of a farm in kind; that is, by a part of the produce of the farm or vineyard.

35. Beat one.—*ἔδειπεν*, fayed, scourged excessively. **Killed another, etc.**—Rid themselves of him.

36. Other servants.—[The whole history of God's dealings with the Jews, and their conduct in return, is the obvious parallel of this parable, and the same sad story has been reproduced in the nominal Church of Christ.] The true disciples of Christ have been persecuted in all ages, and the greatest share of the persecution has fallen upon

36 Again, he sent other servants more than the first: and they did unto them likewise. **37** But last of all he sent unto them his son, saying, They will reverence my son. **38** But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. **39** And they caught him, and cast him out of the vineyard, and slew him. **40** When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? **41** They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. **42** Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the

John 11. 53; Acts 4. 37. — m Ch. 26. 50, etc.; Mark 14. 46, etc.; Luke 22. 54, etc.; John 18. 12, etc.; Acts 2. 38. — n See Luke 20. 16. — o Luke 21. 34; Heb. 2. 3. — p Acts 13. 46; 15. 7; 18. 6; 28. 28; Rom. 9; 10; 11. — q Psa. 118. 22; Isa. 28. 16; Mark 12. 10; Luke 20. 17; Acts 4. 11; Eph. 2. 20; 1 Pet. 2. 6, 7.

the ministers of his religion; for there have always been good and bad husbandmen, and the latter have persecuted the former. **More than the first.**—Or, *more honourable*, so I think *πλεονας* should be translated; for, as the fulness of the time approached, each prophet more clearly and fully pointed out the coming of Christ. [The *different sendings* must not be pressed; they probably imply the *fulness and sufficiency of warnings given*, and set forth the long-suffering of the householder; [God;] and the increasing rebellion of the husbandmen is shown by their increasing ill-treatment of the messengers.—*Alford*.]

37. Last of all he sent . . . his son.—Our Lord plainly means himself. **They will reverence.**—*Ἐντραπήσομαι*. [Our Lord sets forth his heavenly Father as, in human wise, deliberating, "What shall I do?" to signify his gracious adoption, for man's sake, of every means which may turn sinners to repentance. The difference is here fully made between the Son and all the other messengers.—*Alford*.]

38. Said among themselves.—Alluding to the conspiracies which were then forming against the life of our blessed Lord, in the councils of the Jewish elders and chief priests. (See chapter xxvii, 1.)

39. Cast him out of the vineyard.—Utterly rejected the counsel of God against themselves. [To this point the parable is *history*, all beyond is *prophecy*, but very soon to be fulfilled.]

41. He will miserably destroy those wicked men.—So, according to this evangelist, our Lord caused them to pass that sentence of destruction upon themselves which was literally executed about forty years after.

42. The stone.—This seems to have been originally spoken of David, (Psalm cxvii, 22;) who was at first rejected by the Jewish rulers, but was afterward chosen by the Lord to be the great ruler of his people Israel. As the Church is represented in Scripture under the name of the temple and house of God, in allusion to the temple of Jerusalem, which was a type of it, (1 Cor. iii, 16, Heb. iii, 6, 1 Pet. ii, 5,) so Jesus Christ is represented as the foundation on which this edifice is laid. (1 Cor. iii, 11; Eph. ii, 20, 21.) **The builders.**—The chief priests and elders of the people, with the doctors of the law. **Rejected.**—An expression borrowed

Lord's doing, and it is marvellous in our eyes? **43** Therefore say I unto you, 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. **44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall

fall, 'it will grind him to powder. **45** And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. **46** But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

† Chap. 8. 12.—Isa. 8. 14, 15; Zech. 12. 3; Luke 20. 18; Rom. 9. 33; 1 Pet. 2. 8.

‡ Isaiah 60. 12; Daniel 2. 44.—u Verse 11; Luke 7. 16; John 7. 40.

from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside, and another taken; however, at last, it may happen that the very stone which had been before rejected, may be found the most suitable as the *headstone of the corner*.

44. Whosoever shall fall on this stone shall be broken, etc.—This verse should certainly come before verse 43, otherwise the narration is not consecutive. This is an allusion to the punishment of stoning among the Jews. The place of stoning was twice as high as a man; while standing on this, one of the witnesses struck the culprit on the loins, so that he fell over this scaffold; if he died by the stroke and fall, well; if not, the other witness threw a stone upon his heart, and despatched him. The stone thrown on the culprit was, in some cases, as much as two men could lift up. He, whether Jew or Gentile, who shall not believe in the Son of God, shall suffer grievously in consequence; but on whomsoever the "stone" (Jesus Christ) falls in the way of judgment, he shall be ground to powder—[utterly ruined.]

43. Therefore say I—Thus showing them, that to them alone the parable belonged. **The kingdom of God shall be taken from you**—The Gospel [the headship of the kingdom] shall be taken from you, and given to the Gentiles, who will receive it, and bring forth fruit to the glory of God. **Bringing forth the fruits**—The returns which he expects for his grace are the *fruits of grace*.

45. The chief priests . . . perceived that he spake of them—The most wholesome advice passes for an affront with those who have shut their hearts against the truth. When that which should lead to repentance only kindles the flame of malice and revenge, there is but little hope of the salvation of such persons.

46. They sought to lay hands on him, they feared the multitude—[They had already fixed the decree to kill him. But their exasperation at the condemning import of the parables might have urged them at once to carry out their resolution, had not their dread of the people prevented them.—Lange.] The intrepidity of our Lord is worthy of admiration; in the very face of his most inveterate enemies he bears a noble testimony to the truth, reproves their iniquities, denounces upon them the divine judgments, and, in the very teeth of destruction, braves danger and death!

This last journey of our Lord to Jerusalem is a subject of great importance; it is mentioned by all the four evangelists, and has been a subject of criticism and cavil to some unsanctified minds. He has been accused of "attempting, by this method, to feel how far the populace were disposed to favour his pretensions in establishing himself as a king in the land; or, at least, by his conduct in this business, he gave much cause for popular seditions." Every circumstance in the case refutes this calumny. 1) His whole conduct had proved that his kingdom was not of this world, and that he sought not the

honour that cometh from man. 2) He had in a very explicit manner foretold his own premature death, and particularly at this time. 3) It is evident, from what he had said to his disciples, that he went up to Jerusalem at this time for the express purpose of being sacrificed, and not of erecting a secular kingdom. 4) What he did at this time was to fulfil a declaration of God delivered by two prophets upward of 700 years before, relative to his lowliness, poverty, and total deadness to all secular rule and pomp. (See Isa. lxii, 11; Zech. ix, 9.) 5) All the time he spent now in Jerusalem, which was about five days, he spent in teaching, precisely in the same way he had done for three years past; nor do we find that he uttered one maxim dissimilar to what he formerly taught, or said a word calculated to produce any sensation on the hearts of the populace but that of piety toward God; and in the parable of the *man and his two sons*, and of the *husbandmen and the vineyard*, he spoke in such a way to the rulers of the people as to show that he knew they were plotting his destruction; and that, far from fleeing from the face of danger, or strengthening his party against his enemies, he was come to wait at the foot of the altar till his blood should be poured out for the sin of the world! 6) Had he affected any thing of a secular kind, he had now the *fairest opportunity* to accomplish his designs. The people had already received him as *Jesus the prophet*; now they acknowledge him as the *Christ* or *Messiah*, and sing the *hosanna* to him, as immediately appointed by Heaven to be their *deliverer*. 7) Though, with the character of the Messiah, the Jews had connected that of secular royalty, and they now, by spreading their clothes in the way, strewing branches, etc., treat him as a royal person, and one appointed to govern the kingdom; yet of this he appears to take no notice, further than to show that an important prophecy was thus fulfilled: he went as usual into the temple, taught the people pure and spiritual truths, withdrew at night from the city, lodged in private at Mount Olivet; and thus most studiously and unequivocally showed that his sole aim was to call the people back to purity and holiness, and prepare them for that kingdom of righteousness, peace, and joy in the Holy Ghost, which he was about, by his passion, death, resurrection, ascension, and the mission of the Holy Spirit, to set up in the earth. 8) Could a person who worked such miracles as he was in the daily habit of working—miracles which proved he possessed unlimited power and unerring wisdom, need subterfuges or a colouring for any design he wished to accomplish? He had only to put forth that power essentially resident in himself, and all resistance to his will must be annihilated. In short, every circumstance of the case shows at once the calumny and absurdity of the charge. But, instead of lessening, or rendering suspicious this or any other part of our Lord's conduct, it shows the whole in a more luminous and glorious point of view; and thus the *wrath of man*

CHAPTER XXII.

AND Jesus answered and spake unto them again by parables, and said, **2** The kingdom of heaven is like unto a certain king, which made a marriage for his son, **3** And sent forth his servants to call them that were bidden to the wedding: and they would not come. **4** Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. **5** But they made

light of it, and went their ways, one to his farm, another to his merchandise: **6** And the remnant took his servants, and entreated them spitefully, and slew them. **7** But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. **8** Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. **9** Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. **10** So those servants went out into the high-

a Luke 14. 16; Rev. 19. 7, 9.—*b* Prov. 9. 2.

praises him. **9**) That he was a king, that he was born of a woman and came into the world for this very purpose, he took every occasion to declare; but all these declarations showed that his kingdom was spiritual: he would not even interfere with the duty of the civil magistrate to induce an avaricious brother to do justice to the rest of the family, (Luke xii, 13,) when probably a few words from such an authority would have been sufficient to have settled the business; yet to prevent all suspicion, and to remove every cause for offence, he absolutely refused to interfere, and took occasion from the very circumstance to declaim against secular views, covetousness, and worldly ambition! O how groundless does every part of his conduct prove this charge of secular ambition to be! Such was the spirit of the *Master*: such must be the spirit of the *disciple*. He that will reign with Christ, must be humbled and suffer with him. This is the *royal* road. The *love of the world*, in its *power and honour*, is as inconsistent with the spirit of the Gospel as the love of the grossest vice. If any man love the world, the love of the Father is not in him. Reader, take occasion from this refuted calumny to imitate thy Lord in the spirituality of his life; to pass through things temporal so as not to lose those that are eternal, that thou mayest reign with him in the glory of his kingdom. Amen.

NOTES ON CHAPTER XXII.

2. The kingdom of heaven—It appears from Luke, (chap. xiv, 15, &c.,) that it was at an *entertainment* that this parable was originally spoken. It was a constant practice of our Lord to take the subjects of his discourses from the persons present, or from the circumstances of times, persons, and places. **A marriage for his son**—*A marriage feast*, so the word *γάμος* properly means. Or, a feast of inauguration, when his son was put in possession of the government, and thus he and his new subjects became married together. [Many eminent critics so understand this parable as indicating the Father's induction of the Son into his Messianic kingdom, and his rejection by the Jews.] (See 1 Kings i, 5-9, 19, 25, etc.)

3. [Sent forth his servants]—It was (and is) the oriental custom to invite the guests some days in advance, and then on the day of the feast to send messengers to again invite, and urge them to be present. To refuse or neglect to come when so invited was accounted a great indignity. It is very easy to find the counterpart of this parable, either in the case of the Jews, or in that of the world or an individual, in respect to the provisions and the invitations of the Gospel. It was, no doubt, primarily directed against the Jews then present,

to whom had come the invitations of Christ's Gospel, and they were rejecting both it and him. It is also applicable to the people or the soul to whom the Gospel may come, and its proffered grace be refused.]

5-6. [But they made light of it, etc.]—There are two general classes of neglecters of the Gospel: 1) the careless ones, who make no account of it, and give themselves to other things; and 2) open and violent enemies, who resist not only the Gospel itself, but also those who preach it. Both are alike, though not in equal degrees of violence, the enemies of Christ, and both shall alike perish in the day of retribution. To the Jews this came when the Roman army destroyed Jerusalem and overthrew the nation; to the impenitent sinner it will come "when God shall take away his soul." (Job xvi, 8.)

7. But when the king—[This verse must refer to events that occurred sometime afterward, but as the result of the insult to the king by refusing to come at his invitation. This first call seems to have been made to the principal persons of the kingdom, and the rulers of provinces; hence, "armies" were sent out against them, and their "cities" were destroyed.]

8. Were not worthy—Because they *made light of it*, and *would not come*. [Their unworthiness consisted in their perverse refusal to come when called. This was the fatal fault of the Jewish rulers and people generally, (Luke xix, 42,) and for the same fault multitudes of nominal Christians perish in their sins.] A man may be said to be *worthy of, or fit for*, this marriage feast, when, *feeling his wretchedness and misery*, he comes to God in the way appointed, to get an entrance into the holiest by the blood of Jesus.

9. Go ye therefore into the highways—*Διεξόδους τῶν ὁδῶν, cross or by-paths*—the places where two or more roads met in one, leading into the city—where people were coming together from various quarters of the country. St. Luke adds *hedges*, to point out the people to whom the messengers were sent, as either miserable vagabonds, or the most indigent poor, who were wandering about the country, or sitting by the sides of the ways and hedges imploring relief. This verse points out the final rejection of the Jews, and the calling of the Gentiles. It was a custom among the Jews, when a rich man made a feast, to go out and invite in all destitute travelers. [These *διεξόδοι* may be *transitus* or *exitus*, the thoroughfares, or the outlets leading from the city, or such as led to its places and squares, or the points where many roads or streets meet. All these have equal fitness, as places of concourse and resort, where the servants might hope soon to gather a company.—*Trench.*]

ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man^c which had not on a wedding garment: **12** And he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. **13** Then said the king to the servants, Bind

him hand and foot, and take him away, and cast him^e into outer darkness; there shall be weeping and gnashing of teeth. **14**^a For many are called, but few are chosen.

15^b Then went the Pharisees, and took counsel how they might entangle him in his talk. **16** And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the

^a Chap. 12, 38, 47.—^b 1 Cor. 5, 3; Eph. 4, 24; Col. 3, 10, 12; Rev. 8, 4; 16, 15; 19, 8.

^c Chapter 8, 12.—^d Chapter 20, 16.—^e Mark 12, 13; Luke 20, 20.

10. Gathered together all . . . both bad and good—By the preaching of the Gospel, multitudes of souls are gathered into what is generally termed the visible Church of Christ. This Church is the floor, where the *wheat* and the *chaff* are often mingled: (chap. iii, 12:) the *field*, where the *bastard wheat* and the *true grain* grow together: (chap. xiii, 26, 27:) the *net*, which collects of all kinds, both *good* and *bad*: (chap. xiii, 48:) the *house*, in which the *wise* and *foolish* are found: (chap. xxv, 1, etc.) and the *fold*, in which there are both *sheep* and *goats*. (Chap. xxv, 33, etc.) [No distinction between *good* and *bad* was made in the invitation; all who were found were invited, and *constrained* to come in. So the invitations of the Gospel require no previous fitness in those who receive them.]

11. When the king came—When God shall come to judge the world. [The idea of judgment is predominant throughout the whole parable: 1) The guests are examined by the king; 2) The sign of worthiness is the wedding garment; 3) The punishment is a personal and rigorous exclusion.—*Lange*.] **Wedding garment**—Among the orientals, long white robes were worn at public festivals; and those who appeared on such occasions with any other garment were esteemed not only highly culpable, but worthy of punishment. Our Lord seems here to allude to Zeph. i, 7, 8: "*The Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.*" The person who invited the guests prepared such a garment for each, for the time being; and with which he was furnished on his application to the ruler of the feast. It was this which made the conduct of the person mentioned in the text inexcusable; he might have had a proper marriage garment if he had applied for it. To afford accidental guests clothing suitable to a marriage feast was a custom among the ancient Greeks. (See *Odys.*, iv, 49–51.)

Among the Asiatics, garments called "caftans," great numbers of which each nobleman has ordinarily ready in his wardrobe, are given to persons whom he wishes to honour: to refuse to accept or wear such a dress would be deemed the highest insult. [What this guest wanted was *righteousness*, *δικαιοσύνη*, both in its root of *faith* and its flower of *charity*. He had not put on the *Lord Jesus Christ*.—*Trench.*] [Those are adorned with the wedding garment who possess the righteousness of faith and life. Destitute of the garment are those who boast of their faith in Jesus Christ, and pretend to rely on his merits, but whose faith is no vital power, renewing and sanctifying the heart.—*Nast.*]

12. He saith unto him, Friend—[*Eraipe*, *Friend*, is not a word of recognition or affection,

but one used to a stranger; and *πῶς εἰσῆλθες*, *how comest thou in hither?* is a strong reproof: *by what right?*—under what presumption?—*Watson*.] **He was speechless**—*ἔφυμῶθη*, he had nothing to say in vindication of his neglect. There was a garment provided, but he neither applied for it nor put it on. His conduct, therefore, was in the highest degree insulting and indecorous. As this man is the emblem, by general consent, of those who shall perish in the last day, may we not ask, without offence, Where does the doctrine of absolute reprobation or preterition appear in his case? If no provision had been made for him, or if he had applied for the garment and been refused, might he not well have alleged this in his own behalf?—and would not the just God listen to it? **Cast him into outer darkness**—The Jewish marriages were performed in the night season, and the hall where the feast was made was superbly illuminated; the "outer darkness" means, therefore, the darkness on the *outside* of this festal hall; rendered still more gloomy to the person who was suddenly thrust out into it from such a profusion of light.

14. Many are called, etc.—This statement is found also in chapter xx, 16, [but seems much more in place here, from which, probably, the other was taken.] Many are called by the preaching of the Gospel, [some of whom come,] into the outward communion of the Church of Christ; but few, comparatively, are chosen to dwell with God in glory, because they do not come to the Master of the feast for a marriage garment, [for justifying and sanctifying grace.] This is an allusion to the Roman custom of raising their militia; all were mustered, but only those were chosen to serve who were found fit. Reader! examine thy soul, and make sure work for eternity!

15. In his talk—*Ἐν λόγῳ*, *by discourse*: intending to ask him subtle and ensnaring questions, his answers to which might involve him either with the Roman government or with the great Sanhedrin.

16. The Herodians—For an account of this sect, see the note on chap. xvi, 1. [*Lange* characterizes them as "politicians, adherents of the Roman party of the Herodian house."] The preceding parable had covered the Pharisees with confusion; when it was ended they *went out*, not to *humble* themselves before God, and deprecate the judgments with which they were threatened; but to *plot afresh* the destruction of their teacher. They had often questioned our Lord on matters concerning religion; and his answers only served to increase his reputation and their confusion. They now shift their ground, and question him concerning *state affairs*, and the question is such as *must* be answered; and yet the answer, to all human appearance, can be none other than what may be con-

way of God in truth, neither carest thou for any man: for thou regardest not the person of men. **17** Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, or not? **18** But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? **19** Show me the tribute money. And they brought unto him a penny. **20** And he saith unto them, Whose is this image and superscription? **21** They say unto him, Cesar's.

k Gr. denarion. See chap. 18. 28.—l Or. inscription?
—m Chap. 17. 25; Rom. 13. 7.

strued into a crime against the people, or against the Roman government! Their profound malice appears further in the choice of their companions in this business, namely, the Herodians. Herod was at this very time at Jerusalem, whither he had come to hold the passover. Jesus, being of Nazareth, which was in Herod's jurisdiction, was considered as his subject. Herod himself was extremely attached to the Roman emperor, and made a public profession of it: all these considerations engaged the Pharisees to unite the Herodians in this infernal plot. Their profound malice appears, further, in the praises they gave our Lord. "We know that thou art true, and teachest the way of God." This was indeed his real character; and now they bear testimony to the truth, merely with the design to make it subserve their bloody purpose. Their malice appears still further in the question they propose: "Is it lawful to give tribute unto Cesar, or not?" (Verse 17.) The constitution of the Jewish republic, the expectations which they had of future glory and excellence, and the diversity of opinions which divided the Jews on this subject, rendered an answer to this question extremely difficult. Jesus opposes the depth of his wisdom to the depth of their malice, and manifests it: 1) By unmasking them, and showing that he knew the very secrets of their hearts. "Ye hypocrites! why tempt ye me?" that is, *Why do ye try me thus?* This must have covered them with confusion, when they saw their motives thus discovered; and tended much to lessen their influence in the sight of the people, when it was manifest that they acted not through a desire to receive information by which to regulate their conduct, but merely to ensnare and ruin him. 2) Christ shows his profound wisdom in not attempting to discuss the question at large; but settled the business by seizing a maxim that was common among all people, and acknowledged among the Jews, *That the prince who causes his image and titles to be stamped on the current coin of a country, is virtually acknowledged thereby as the governor.*

19. They brought unto him a penny—A denarius: probably the ordinary capitation tax, though the poll tax in the law, (Exod. xxx. 13, 14.) was half a shekel, about twice as much as the denarius. The Roman denarius had the emperor's image with a proper legend stamped on one side of it. It was not therefore the sacred shekel which was to be paid for the repairs of the temple which was now in question, but the regular tribute required by the Roman government.

20. Whose is this image and superscription—Jesus knew well enough whose they were; but he showed the excellency of his wisdom in making them answer to their own confusion. They came to ensnare him in his discourse, and now they are ensnared in their own.

Then saith he unto them, "Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's." **22** When they had heard these words, they marvelled, and left him, and went their way.

23 "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, **24** Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed

n Mark 12. 18; Luke 20. 27.—o Acts 23. 8.—p Deuteronomy 25. 5.

21. They say unto him, Cesar's—The image was the head of the emperor; the superscription, his titles. Julius Cesar was the first who caused his image to be struck on the Roman coin. Tiberius was emperor at this time. [Bearing this coin in their hands, they were obliged to appear before him as the subjects of Cesar, and themselves read the decision of their own question in the word "Cesar." . . . Every one has subjected himself to the actual obligations of a State who has entered into its rights as symbolized by its currency. . . . Thus Jesus makes the payment of tribute a duty of virtual obligation.—Lange.] **Render therefore unto Cesar**—The conclusion is drawn from their own premises. You acknowledge this to be Cesar's coin; this coin is current in your land; the currency of this coin shows the country to be under the Roman government; and your acknowledgment that it is Cesar's proves you have submitted. Therefore render to Cesar the things which you acknowledge to be his; and at the same time render unto God the things which belong to God. This answer is full of consummate wisdom. It establishes the limits, regulates the rights, and distinguishes the jurisdiction of the two empires of heaven and earth. The image of princes stamped on their coins denotes that temporal things belong to their government. The image of God stamped on the soul denotes that all its faculties and powers belong to the Most High, and should be employed in his service. Christ himself here [divides the, theocracy, which was both Church and State, [united,] into Church and State as two distinct parts. He consigns the kingdom of this world to Cesar, while he limits and conditions it by the kingdom of God.—Lange.]

22. When they had heard these words, they marvelled—By this decision, Cesar is satisfied—he gets his own to the uttermost farthing. God is glorified—his honour is in every respect secured. And the people are edified—one of the most difficult questions that could possibly come before them is answered in such a way as to relieve their consciences and direct their conduct.

23. The same day—Malice is ever active and persevering; let it be defeated ever so often, it returns to the charge. Jesus and his Gospel give no quarter to vice; the vicious will give no quarter to him or it. **The Sadducees**—For an account of these see on chapter xvi. 1.

24. Raise up seed unto his brother—This law is mentioned Deut. xxv. 5. The meaning of the expression is, that the children resulting from this marriage should be reckoned in the genealogy of the deceased brother, and enjoy his estates. The word seed should be always translated children or posterity. There is a law precisely similar to this among the Hindus.

unto his brother. **25** Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: **26** Likewise the second also, and the third, unto the seventh. **27** And last of all the woman died also. **28** Therefore in the resurrection whose wife shall she be of the seven? for they all had her. **29** Jesus answered and said unto them, Ye do err, 'not knowing the Scriptures, nor the power of God. **30** For in the resurrection they neither marry, nor are given in marriage, but 'are as the angels of God in heaven. **31** But as touching the resurrection of the dead, have ye not read that which was spoken unto you

Gr. seven.—r John 20. 9.—s 1 John 3. 2.—t Exod. 3. 6, 16; Mark 12. 26; Luke 20. 37; Acts 7. 32; Heb. 11. 16.

25. Seven brethren—[Probably as this was a supposed case, the number seven was taken in order to present an extreme case.]

28. Whose wife shall she be of the seven—The rabbins have said, That if a woman have two husbands in this world, she shall have the *first* only restored to her in the world to come. [The literalism and materialism then prevalent in the Jewish mode of considering spiritual things affected their ideas of the resurrection state, and to an ordinary Pharisee the cavil of the Sadducees would have been unanswerable. Our Lord escaped from their snare by rescuing the doctrine of the resurrection from all its grossness and sensuality.]

29. Ye do err—Or, *Ye are deceived*—by your impure passions: **not knowing the Scriptures**, which assert the resurrection: **nor the power of God** (*τὴν δύναμιν τοῦ Θεοῦ*) by which it is to be effected. Their *deception* appeared in their supposing that, if there were a resurrection, men and women were to marry and be given in marriage as in this life; which our Lord shows is not the case: for men and women there shall be like the angels of God, [spiritual beings, and therefore wholly removed from all their simply earthy and material conditions.] [The word *ἀνταρραῖς* does not point merely to the commencement of the new life, but to the state in which that issues.—Lange.]

31. Have ye not read—This quotation is taken from Exod. iii. 6, 16; and as the *five books of Moses* were the only part of Scripture which the Sadducees acknowledged as divine, so our Lord [answered them by a reference to one of these books.]

32. I am the God of Abraham—[The argument runs thus: God is not the God of the dead, but of the living: (for that expression, "thy God," implies both benefit from God to man, and duty from man to God:) but he is the God of Abraham, Isaac, and Jacob: therefore, Abraham, Isaac, and Jacob are not dead, but living. Therefore, the soul does not die with the body. So, indeed, the Sadducees supposed, and it was on this ground that they denied the resurrection.—Wesley.] [The implication of this reference is fatal to the doctrine of the "sleep of the soul," and also, that already the patriarchs were in the "resurrection," which, however, would not preclude future stages in that state.]

33. The multitude . . . were astonished at his doctrine—[The words of the Saviour made a deep impression, not only on the better disposed of the people, but, according to Luke, even on some of the Pharisees.—Nast.]

by God, saying, **33** 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. **33** And when the multitude heard *this*, "they were astonished at his doctrine.

34 'But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. **35** Then one of them, *which was* "a lawyer, asked *him a question*, tempting him, and saying, **36** Master, which *is* the great commandment in the law? **37** Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. **38** This is

u Chap. 7. 28.—v Mark 12. 28.—w Luke 10. 25.—x Dent. 6. 5; 10. 12; 30. 6; Luke 10. 27.

34. They were gathered together—[It would seem from this verse, and more fully from Mark's account of the affair, (chapter xii, 28-34,) that those who now approached him were not unfavourably disposed toward him, though probably they were not of the ruling party.]

35. A lawyer—*Νομικός, a teacher of the law*. What is called "lawyer," in the common translation, conveys a wrong idea to most readers. These teachers of the law were the same general class as the scribes. They are allowed, however, to have kept more closely to the spiritual meaning of the law and prophets than the Pharisees did; and hence the question proposed by the lawyer, (Mark xii, 28, calls him *one of the scribes*), or Karaite, was of a more spiritual or refined nature than were any of the preceding.

36. Which is the great commandment—[The form of this question answers to the character of the *Νομικοί*, who "were Mosaic jurists, whose special province was the interpretation of the Law," Alford] [but not according to the rabbinical traditions, but rather in its true spirit.] [The tempting, *πειράζων*, seems, therefore, to have been a not unfriendly testing of the spiritual insight of this wonderful teacher. The "great" means more than the greatest, since the latter might be brought into comparison with the less great, but the "great" must, strictly viewed as a principle, include them all.—Lange.]

37. Thou shalt love the Lord—This is a subject of the greatest importance, and should be well understood, as our Lord shows that the whole of true religion is comprised in thus loving God and our neighbour. It implies a sovereign preference given to one above all others, present or absent: a concentration of all the thoughts and desires in a single object, which a man prefers to all others. Apply this definition to the love which God requires of his creatures, and you will have the most correct view of the subject. Hence it appears, that *by this love the soul eagerly cleaves to, affectionately admires, and constantly rests in God*, supremely *pleased and satisfied with him as its portion*: that it *acts from him, as its author; for him, as its master; and to him, as its end*. That *by it all the powers and faculties of the mind are concentrated in the Lord of the universe*. That *by it the whole man is willingly surrendered to the Most High: and that through it, an identity, or sameness of spirit, with the Lord is acquired—the man being made a partaker of the divine nature, having the mind in him which was in Christ, and thus dwelling in God,*

the first and great commandment. **39** And the second is like unto it, Thou shalt love thy neighbour as thyself. **40** On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, **42** Saying, What

¶ Lev. 19. 18; chap. 19. 19; Mark 12. 31; Luke 10. 27; Rom. 13. 9; Gal. 5. 14; James 2. 8.

and God in him. He loves God with all his heart, who loves nothing in comparison of him, and nothing but in reference to him: who has in his heart neither love nor hatred, hope nor fear, inclination nor aversion, desire nor delight, but as they relate to God, and are regulated by him. He loves God with all his soul, or rather, ἐν ὅλῃ τῇ ψυχῇ, with all his life, who is ready to give up life for his sake—to endure all sorts of torments, and to be deprived of all kinds of comforts, rather than dishonour God: who employs life, with all its comforts and conveniences, to glorify God in, by, and through all: to whom life and death are nothing but as they come from and lead to God. He loves God with all his strength (Mark xii. 30, Luke x. 27) who exerts all the powers of his body and soul in the service of God: who, for the glory of his Maker, spares neither labour nor cost—who sacrifices his time, body, health, ease, for the honour of God his Divine Master: who employs in his service all his goods, his talents, his power, credit, authority, and influence. He loves God with all his mind (intellect, διανοία,) who applies himself only to know God and his holy will: who receives with submission, gratitude, and pleasure, the sacred truths which God has revealed to man: who studies no art nor science but as far as it is necessary for the service of God, and uses it at all times to promote his glory: who forms no projects nor designs but in reference to God and the interests of mankind: who banishes from his understanding and memory every useless, foolish, and dangerous thought, together with every idea which has any tendency to defile his soul, or turn it for a moment from the Centre of eternal repose.

38. This is the first and great commandment—[The Lord, by calling the commandment to love God supremely the first and great commandment, evidently does not design to represent it as one out of many, though greater in degree than others; on the contrary, the love of God is the commandment, and the whole law, with all its injunctions and prohibitions, is only a development of this one commandment.—Olahausen.]

39. Thou shalt love thy neighbour—The love of our neighbour springs from the love of God as its source; is found in the love of God as its principle, pattern, and end; and the love of God is found in the love of our neighbour, as its effect, representation, and infallible mark. This love of our neighbour is a love of equity, charity, succour, and benevolence. Do unto all men as ye would they should do unto you, is a positive command of our blessed Saviour. By this rule, therefore, we should speak, think, and write, concerning every soul of man: put the best construction upon all the words and actions of our neighbour that they can possibly bear. By this rule we are taught to bear with, love, and forgive him; to rejoice in his felicity, mourn in his adversity, desire and delight in his prosperity, and promote it to the utmost of our power: instruct his ignorance, help him in his weakness, and risk even our life for his sake, and

think ye of Christ? whose son is he? They say unto him, The son of David. **43** He saith unto them, How then doth David in spirit call him Lord, saying, **44** The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? **45** If

¶ Chap. 7. 12; 1 Tim. 1. 5.—α Mark 13. 35; Luke 20. 41.—δ Psal. 110. 1; Acts 2. 34; 1 Cor. 15. 25; Heb. 1. 13; 10. 12. 13.

for the public good. In a word, we must do every thing in our power for our neighbours, through all the possible varieties of circumstances, which we would wish them to do for us were our situations reversed. [Every man ought to love himself, not his sinful self, but his natural self; and especially his spiritual self—the new nature in him. This ought to be his particular care to increase and strengthen. Indeed, there is no express command in Scripture for a man to love himself; because the light of nature directs, and the law of nature binds and moves every man to do so.—T. Burkitt.]

40. On these two . . . hang all the law and the prophets—They are like the first and last links of a chain, all the intermediate ones depend on them. True religion begins and ends in love to God and man. These are the two grand links that unite God to man, man to his fellows, and men again to God. "Love is the fulfilling of the law," says St. Paul, (Rom. xiii. 10;) for he who has the love of God in him delights to obey the divine precepts, and to do all manner of kindness to men for God's sake.

41. While the Pharisees were gathered together—[Mark adds, in the temple, that is, in one of those courts or halls belonging to the temple. The answer which Jesus gave to the lawyer made so deep an impression on all, that, according to Mark, henceforth no one dared to ask him any questions. But now the Saviour asks his adversaries, whose attacks had all been directed against his Messiahship, a question which was to convince them that they did not even know what was the nature [character] of the Messiah.—Nast.] Jesus asks a question, in his turn, utterly to confound them, and to show the people that the source of all the captious questions of his opponents was their ignorance of the prophecies relative to the Messiah.

42. What think ye of Christ—Or, What are your thoughts concerning the Christ—the Messiah. Whose son is he—From what family is he to spring? They say unto him, The son of David—[From the universally recognised title of the Messiah, as the son of David, which by his question Jesus elicits from them, he takes occasion to show them, who understood this title in a merely worldly-political sense, the difficulty arising from David's own reverence for his son; the solution lying in the incarnate godhead of Christ, of which they were ignorant.—Alford.]

43. How then doth David in spirit (or, by the Spirit—by the inspiration of the Spirit of God) call him Lord? saying—[This is a weighty declaration by our Lord of the inspiration of the prophetic Scriptures.—Alford.]

44. The Lord (יהוה, Yehve, or Jehovah,) said unto my Lord, (אדני, Adni, or Adonai, my prop, stay, master, support,) Sit thou on my right hand—Take the place of the greatest eminence and authority. Till I make thine enemies thy footstool—Till I subdue both Jews and Gentiles under thee, and cause them to acknowledge thee as their Sovereign and Lord. (Psalms cx. 1.)

David then call him Lord, how is he his son? **46** *And no man was able to answer him a word, *neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples, **2** Saying, *The scribes and the Pharisees sit in Moses' seat: **3** All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works:

o Luke 14, 6.—d Mark 12, 34; Luke 20, 40.—a Neh. 8, 4, 8; Mal. 2, 7; Mark 12, 38; Luke 20, 45.—b Rom. 2, 19, etc.—c Luke 11, 46; Acts 15, 10; Gal. 6, 13.

45. How is he his son—As the Jews did not attempt to deny the conclusion of our Lord's question, which was that the Messiah is not only the son of David according to the flesh, but the Lord of David according to his divine nature, it is evident they could not. Indeed, there was no other way of invalidating the argument, but by denying that the prophecy in question related to Christ: but it seems the prophecy was so fully and so generally understood to belong to the Messiah that they did not attempt to do this; for it is immediately added, *No man was able to answer him a word*—they were completely nonplussed and confounded.

46. Neither durst any . . . ask him any more questions—[He had so completely met and responded to all their cavils, that, if not convinced and persuaded, they were at least silenced; and thus the way was prepared for what immediately followed.]

NOTES ON CHAPTER XXIII.

1. Then spake Jesus, etc.—[Turning away from his thoroughly discomfited enemies, he now speaks to his disciples and the wondering multitude that thronged the temple, to instruct and warn them in respect to their official religious rulers and instructors. The discourse that follows was evidently delivered in the temple, immediately after the controversies recorded in the preceding chapter, and probably in the hearing of those whom it so terribly denounced. It has been well said, that "it bears many resemblances to the Sermon on the Mount, and may be regarded as the solemn close, as that was the opening, of the Lord's public teachings. It was his last public address.]

2. The scribes and the Pharisees sit in Moses' seat—Ἐκδιδασκ.—They sat there formerly by divine appointment: they sit there now by divine permission. What our Lord says here refers to their expounding the Scriptures, for it was the custom of the Jewish doctors to sit while they expounded the law and prophets, (chapter v, 1, Luke iv, 20–22,) and to stand up when they read them. By the seat of Moses, we are to understand authority to teach the law. Moses was the great teacher of the Jewish people; and the scribes, etc., are here represented as his successors. [The office held by the scribes and Pharisees Jesus fully recognises; but the sacredness of the office, instead of furnishing any apology for their corrupt morals, increased only their guilt, and he, therefore, exposes with the utmost severity the wickedness of their lives.—*Baumgarten*, tr. by Nast.]

3. All therefore whatsoever—That is, all those things which they read out of the law and prophets, and all things which they teach con-

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for they say, and do not. **4** *For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. **5** But *all their works they do for to be seen of men: *they make broad their phylacteries, and enlarge the borders of their garments, **6** *And love the uppermost rooms at feasts, and the chief seats in the synagogues, **7** And greetings in the markets, and to be called of men, Rabbi, Rabbi. **8** *But be not

d Chap. 6, 1, 2, 5, 14.—e Num. 15, 38; Deut. 6, 8; 22, 12; Prov. 3, 3.—f Mark 12, 38, 39; Luke 11, 43; 20, 46; 3 John 9.—g James 8, 1; see 2 Cor. 1, 24; 1 Pet. 5, 3.

sistently with them. This must be our Lord's meaning: he could not have desired them to do every thing, without restriction, which the Jewish doctors taught, [nor to accept as true all that they might declare to be the meaning and purport of the divine law,] for he himself warns his disciples against their false teaching, and testifies that they had made the word of God of none effect by their traditions. (See chapter xv, 6, etc.)

4. They bind heavy burdens—They are now so corrupt that they have added to the ceremonies of the law others of their own invention, which are not only burdensome and oppressive, but have neither reason, expediency, nor revelation to countenance them. In a word, like all their successors in spirit to the present day, [priests, monks, and religious orders,] they were severe to others, but very indulgent to themselves. [The warning was, imitate them not, for they do not themselves what they enjoin on others. The *φορτία* (burdens) were not so much human traditions and observances, as the severity of the law, which they enforced on others but did not observe. (See Rom. ii, 21–23.)—*Alford*.]

5. All their works they do for to be seen of men—In pointing out the corruptions of these men, our Lord gives us the distinguishing characteristics of all false teachers, whether Jewish or Christian. **Phylacteries**—Φυλακτήρια, from φυλάσσω, to keep or preserve. These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms to be worn as reminders of the precepts written on them, to command the reverence of the people, and as charms to drive away evil spirits. Even the phylactery became an important appendage to a Pharisee's character, inasmuch that some of them wore them very broad, either that they might have the more written on them, or that, the characters being larger, they might be the more visible, and that they might hereby acquire greater esteem among the common people, as being more than ordinarily religious. For the same reason, they wore the fringes of their garments of an unusual length. (Num. xv, 38, 39.) As these hypocrites were destitute of all the life and power of religion within, they endeavoured to supply its place by phylacteries and fringes without.

7. To be called of men, Rabbi, Rabbi—רַבִּי, רַבִּי, that is, Teacher! Teacher! There are three words used among the Jews as titles of dignity, which they apply to their doctors—rabh, rabbi, and rabban, [or rabboni, (John xx, 16)] Each of these terms has its particular meaning. They

ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. **9** And call no *man* your father upon the earth: ^a for one is your Father, which is in heaven. **10** Neither be ye called masters: for one is your Master, *even* Christ. **11** But ^b he that is greatest among you shall be your servant. **12** ^c And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

^a Mal. 1. 6.—^b Chap. 20. 26, 27.—^c Job 22. 29; Prov. 15. 33; 29. 23; Luke 14. 11; 18. 14; James 4. 6; 1 Pet. 5. 5.

may be considered as three degrees of comparison. These rabbins were looked up to as infallible oracles in religious matters, and usurped not only the place of the law, but of God himself.

8. But be not ye called Rabbi—None of the prophets had ever received this title, nor any of the Jewish doctors before the time of Hillel and Shammai, which was about the time of our Lord; and, as disputes on several subjects had run high between these two schools, the people were, of course, divided; some acknowledging Hillel as *rabbi*—infallible teacher—and others giving this title to Shammai. The Pharisees, who always sought the honour that comes from men, assumed the title, and got their followers to address them by it. **One is your Master**—Instead of *καθηγητής*, *guide*, or *leader*, (the common reading here, and which occurs in verse 10,) the famous Vatican MS., upward of fifty others, and most of the ancient versions, [with which also agrees the best later criticism,] read *διδάσκαλος*, *master*. The most eminent critics approve of this reading; and, independently of the very respectable authority by which it is supported, it is evident that this reading is more consistent with the context than the other, *Be not ye called MASTERS, for one is your MASTER*. **Even Christ**—Griesbach has left this out of the text, because it is wanting in many of the most excellent MSS., Versions, and Fathers. Mill and Bengel approve of the omission, [and so do all the later authorities.] **Ye are brethren**—No one among you is higher than another, or can possibly have from me any jurisdiction over the rest. Ye are, in this respect, perfectly equal.

9. Call no man your father—Our Lord probably alludes to the *ab*, or father of the Sanhedrin, who was the next after the *nasi*, or president. (See on chapter xx, 21.) By this he gives his disciples to understand that he would have no *second*, after himself, established in his Church, of which he alone was the head; and that perfect equality must subsist among them. [In his notes on this verse, Alford calls attention (censuring it) to the account of the funeral of Rev. John Wesley, in Coke and Moore's Life, p. 441.]

10. Neither be ye called masters—*Καθηγηται*, *leaders*. God is, in all these respects, jealous of his honour. To him alone it belongs to guide and lead his Church, as well as to govern and defend it. Jesus is the sole teacher of righteousness. It is he alone (who is the Word, Light, and eternal Truth) that can illuminate every created mind; and who, as Saviour and Redeemer, speaks to every heart by his Spirit.

11. Your servant—*Διάκονος*, *deacon*. (See on chapter xx, 26.)

12. Whosoever shall exalt himself, etc.—The way to arrive at the highest degree of dignity, in the sight of God, is by being willing to become

13 But ^d woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. **14** Woe unto you, scribes and Pharisees, hypocrites! ^e for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. **15** Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and

^d Luke 11. 52.—^e Mark 12. 40; Luke 20. 47; 2 Timothy 3. 6; Titus 1. 11.

the servant of all. Nothing is more hateful in his sight than pride. He who was in the likeness of God [was God, John i, 1,] took upon him the form of a servant, and was made in the likeness of man, and humbled himself unto death. Spiritual lordship and domination, ecclesiastical luxury, pomp, and pride, must be an abhorrence in the sight of God. Another lesson which our blessed Lord teaches here is, that no man is implicitly to receive the sayings, doctrines, and decisions of any man, or number of men, in the things which concern the interests of his immortal soul. Christ, his Spirit, and his word, are the only infallible teachers. Every man who wishes to save his soul must search the Scriptures by prayer and faith. Reader, take counsel with the pious; hear the discourses of the wise and holy: but let the book of God ultimately fix thy creed.

[The first woe pronounced by our Lord against the Pharisees stands as a double warning to the Church of all later time. It most solemnly discountenances all assumptions of superiority or pride of position among Christian teachers and the administrators of ecclesiastical affairs, even to the acceptance of titles of honour; and in respect to individual Christians, laymen, and inferior officials, it warns them not to slavishly or implicitly submit their convictions or consciences to any man or set of men. The Protestant doctrine of *private judgment*, in all matters of faith and duty, is here clearly stated and enforced, with only God's word as a final and irreversible authority.]

14, 15. Woe unto you, scribes—I think the fourteenth and thirteenth verses should be transposed. This transposition is authorized by some of the best MSS., Versions, and Fathers. [The fourteenth is entirely wanting in the Codex Sinaiticus, and is omitted by Alford and most of the best modern critics; but it is sustained by Lange. It is found in substance in Mark xii, 40, and Luke xx, 47.]

14. Ye devour widows' houses—[See the notes on 2 Tim. iii, 6.]

15. Ye shut up the kingdom—As a key, by opening a lock, gives entrance into a house, so knowledge of the sacred testimonies, manifested in expounding them to the people, may be said to open the way into the kingdom of heaven. But where men who are termed teachers are destitute of this knowledge themselves, they may be said to shut this kingdom; because they occupy the place of those who should teach, and thus prevent the people from acquiring heavenly knowledge. "*The kingdom of heaven*," here, means the Gospel of Christ; the Pharisees would not receive it themselves, and, as far as they could, they hindered the common people.

15. Compass sea and land—A proverbial ex-

land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. **16** Woe unto you, *ye blind guides*, which say, *Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!* **17** Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? **18** And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. **19** Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? **20** Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. **21** And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. **22** And he that shall

n Ch. 15, 14; ver. 24.—*o* Ch. 5, 23, 24.—*p* Exod. 30, 29.—*q* *Gr. debtor, or, bound.*—*r* Exod. 29, 37.—*s* 1 Kings 8, 13; 2 Chron. 6, 2; Psa. 26, 8; 132, 14.—*t* Psa. 11, 4; ch. 5, 24; Acts

pression, similar to our *You leave no stone unturned*; intimating that they did all in their power to gain converts, not to God, but to their sect. These, we may suppose, were principally sought for among the Gentiles, for the bulk of the Jewish nation was already on the side of the Pharisees. **Proselyte**—Προσῆλυτον, a *stranger*, or *foreigner*; one who is come from his own people and country to sojourn with another. (See the different kinds of proselytes explained on Exod. xii, 43.) **The child of hell**—A Hebraism for an excessively wicked person, such as might claim hell for his mother, and the devil for his father—[a thoroughly corrupt person. He who changes his religion except from conscientious convictions, uniformly becomes more wicked than before.] Dr. Lightfoot and others observe that the proselytes were considered by the Jewish nation as the scabs of the Church, and hindered the coming of the Messiah; and Justin Martyr observes that “the proselytes did not only disbelieve Christ’s doctrine, but were abundantly more blasphemous against him than the Jews themselves, endeavouring to torment and cut off the Christians wherever they could; they being in this the instruments of the scribes and Pharisees.”

16. Whosoever shall swear by the gold—The covetous man, says one, still gives preference to the object of his lust; gold has still the first place in his heart. A man is to be suspected when he recommends those good works most from which he receives most advantage. **He is a debtor**—*Is bound* thereby, that is, to fulfil his oath.

20. Whoso . . . shall swear by the altar—As an oath always supposes a person who witnesses it, and will punish perjury; therefore, whether they swore by the temple or the gold, (verse 16,) or by the altar or the gift laid on it, (verse 18,) the oath necessarily supposes the God of the temple, of the altar, and of the gifts, who witnessed the whole, and would, even in their exempt cases, punish the perjury.

21. Whoso shall swear by the temple . . . him that dwelleth therein—[Christ returns back to the Lord of the temple, who makes the temple what it is, and makes heaven, the great temple, what it is. The oath has its significance generally in this—that it is a confirmation by God, a declaration uttered as before God.—*Lange.*]

23. Ye pay tithe of mint, etc.—They were re-

swear by heaven, sweareth by ‘the throne of God, and by him that sitteth thereon. **23** Woe unto you, scribes and Pharisees, hypocrites! *for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.* **24** Ye blind guides, which strain at a gnat, and swallow a camel. **25** Woe unto you, scribes and Pharisees, hypocrites! *for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.* **26** Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. **27** Woe unto you, scribes and Pharisees, hypocrites! *for ye are like unto whitened sepulchres, which indeed appear beautiful out-*

7, 49.—*u* Luke 11, 42.—*v* *Gr. anethon, dill.*—*w* 1 Sam. 15, 23; Hos. 6, 6; Micah 6, 8; chap. 9, 13; 12, 7.—*x* *Or, strain out.*—*y* Mark 7, 4; Luke 11, 39.—*z* Luke 11, 44; Acts 23, 3.

markedly scrupulous in the performance of all the rites and ceremonies of religion, but totally neglected the soul, spirit, and practice of godliness. **Judgment**—Acting according to justice and equity toward all mankind. **Mercy**—To the distressed and miserable. **Faith**—Fidelity in God as the fountain of all righteousness, mercy, and truth. [Scriptural language does not distinguish between the two ideas [of πίστις, *faith*], as ours does. Faith and fidelity are one in the principle of trust. But here ethical or subjective faith is meant.—*Lange.*] The scribes and Pharisees neither began nor ended their works in God, nor had they any respect unto his name in doing them. They did them to be seen of men, and they had their reward—human applause. **These ought ye to have done, etc.**—Our Lord did not object to [but rather enjoins] their paying tithe, even of common potherbs—this did not affect the spirit of religion; but while they did this and such like to the utter neglect of justice, mercy, and faith, they showed that they had no religion, and knew nothing of its nature.

24. Blind guides, which strain at [out] a gnat, and swallow a camel—[The particle *at* (instead of *out*) is wholly unauthorized by the original. In Erasmus’s New Testament, printed A.D. 1547, the passage reads as in the Authorized Version, except with *out* instead of *at*.] It is likely to have been at first an error of the press, *at* for *out*, which, on examination, I find escaped in the edition of 1611, and has been regularly continued since. Similar to this is the following Arabic proverb, “*He eats an elephant and is choked by a gnat.*”

25. Ye make clean the outside—The Pharisees were exceedingly exact in observing all the washings and purifications prescribed by the law, but paid no attention to that inward purity which was typified by them. A man may appear clean without who is unclean within; but outward purity will not avail in the sight of God where inward holiness is wanting. **Extortion and excess**—Ἀρπαγῆς καὶ ὑπερβολῆς, *rapine and intemperance*; but instead of ὑπερβολῆς, *intemperance*, many of the very best MSS. have ὑδίκηαι, *injustice*, which Griesbach has admitted into the text instead of ὑπερβολῆς. [But the latest authorities sustain the accepted reading.]

27. For ye are like—Παρομοιάετε, *ye exactly resemble*—the parallel is complete. **Whitened sepulchres**—*Whitewashed tombs*. As the law con-

ward, but are within full of dead *men's* bones, and of all uncleanness. **28** Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. **29** Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, **30** And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. **31** Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. **32** Fill ye up then the measure of your fa-

a Luke 11, 47.—*b* Acts 7, 51, 52; 1 Thess. 2, 15.—*c* Gen. 13, 16; 1 Thess. 2, 16.—*d* Chap. 8, 7; 12, 34.—*e* Chap. 21, 84, 35; Luke 11, 49.

sidered those unclean who had touched anything belonging to the dead, the Jews took care to have their tombs whitewashed each year, that, being easily discovered, they might be consequently avoided. [Care was also had that they should have a pleasant outward appearance.]

28. Even so ye also . . . appear righteous unto men—[Impurity has a deadly effect; spiritual death exerts a deadly influence, (1 John iii, 14, 15.) *Hypocrisy*, the wicked disguise, and *iniquity*—*ἀνομία*—is not simply immorality, but consummate, theocratical lawlessness.—*Lange*.]

29. Ye build the tombs of the prophets—Through respect to their memory they often repaired, and sometimes beautified, the tombs of the prophets. [Not only are prophets usually little esteemed among their own people, and while they live, but they often lie long in unhonoured graves. Later generations at length grow enthusiastic about them, and replace their humble tombs by elaborate monuments. The same men who were so zealous in this memorial service were now preparing to kill the greatest of all the prophets.]

30. We would not have been partakers—They imagined themselves much better than their ancestors; but our Lord, who knew what they would do, uncovers their hearts, and shows them that they are about to be more abundantly vile than all who had ever preceded them.

31. Ye be witnesses—Ye acknowledge that ye are the children of these murderers, and ye are about to give full proof that ye are not degenerated. There are many who think that, had they lived in the time of our Lord, they would not have acted toward him as the Jews did. But we can scarcely believe that they who reject his Gospel, trample under foot his precepts, do despite to the Spirit of his grace, love sin, and hate his followers, would have acted otherwise to him than the murdering Jews, had they lived in the same times.

32. Fill ye up then—Or, *Ye will fill up*, or, *Fill ye up*, *πληρώσατε*. The imperative is put here for the future; [the saying is *permissive* rather than *mandatory*;] this is quite consistent with the Hebrew idiom, and frequent in the Scriptures. [The guilt resting on these present Pharisees, from being the last of a progressive series of generations of such hypocrites and persecutors, form the matter of the last woe. . . . Being one with their fathers, treading in their steps but vainly disavowing their deeds, they were, by the very act of building the sepulchres of the prophets, joined with their prophet-persecuting acts, convicting themselves of continuity with their fathers' wickedness.—*Alford*.]

thers. **33** Ye serpents, ye ^dgeneration of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: **35** That upon you may come all the righteous blood shed upon the earth, 'from the blood of righteous Abel unto 'the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. **36** Verily I say unto you, All these things shall come upon this

f Acts 5, 40; 7, 58, 59; 22, 19.—*g* Chap. 10, 17; 2 Cor. 11, 24, 26.—*h* Rev. 18, 24.—*i* Gen. 4, 8; 1 John 3, 12.—*k* 2 Chron. 24, 20, 21.

33. Ye serpents, ye generation of vipers—They confessed that they were the children of those who murdered the prophets; and they are now going to murder Christ and his followers, to show that they have not *degenerated*—an accursed seed of an accursed breed.

34. Behold, I send (I am just going to commission them) *prophets*, etc., and *some . . . ye shall kill*, (with legal process,) and *some ye will crucify*, pretend to try and find guilty, and deliver them into the hands of the Romans, who shall, through you, *thus* put them to death. (See on Luke xi, 49.) By prophets, wise men, and scribes, our Lord intends the evangelists, apostles, deacons, etc., who should be employed in proclaiming his Gospel: men who should equal the ancient prophets, their wise men and scribes, in all the gifts and graces of the Holy Spirit.

35. Upon the earth—'Εν τῇ γῇ, upon this land—*Judea*. The national punishment of all the innocent blood which had been shed in the land shall speedily come upon you, *from the blood of Abel the just*, the first prophet and preacher of righteousness, (Heb. xi, 4, 2 Pet. ii, 5,) to the blood of *Zachariah, the son of Barachiah*. [Zachariah, the son of the high-priest Jehoiada, was stoned in the court of the temple by command of the king. (2 Chron. xxiv, 20–22.) As that was evidently the person whose murder is referred to by our Lord, and not Zachariah the well-known prophet, who was the son of Barachiah, a mistake has evidently crept into the text at this point. Alford remarks, respecting this difficulty: *ὡς ὁ Βαχαχίου* does not occur in Luke, (xi, 51,) and perhaps was not uttered by the Lord himself, but may have been inserted by mistake, as Zacharias the prophet was the son of Barachias." Other methods of getting over the difficulty have been suggested, but this seems to be the most reasonable, and is, indeed, entirely sufficient. The form of words, "*from Abel to Zacharias*," is not to be understood historically and chronologically, but rather as presenting these two as eminent specimens of their class.] **Between the temple and the altar**—That is, between the sanctuary and the altar of burnt-offerings, [at which point Zachariah, the son of Jehoiada, was slain.]

36. Shall come upon this generation—'Εν τῇ γενεῇ ταύτῃ, upon this race of men, viz., the Jews. [The Lord declares that all this innocent blood of the servants of God that had been shed shall now manifest its results in this generation. By *γενεὰ ἡμῶν*, this generation, we are to understand the men living at that time. These are viewed as ripe, evil fruit; as persons in whom the sin of the

generation. **37** ¹O Jerusalem, Jerusalem, *thou* that killest the prophets, ²and stonest them which are sent unto thee, how often would ³I have gathered thy children together, even as a hen gathereth her chickens ⁴under *her* wings,

l Luke 13. 34. —m 3 Chron. 24. 21. —n Deut. 32. 11, 12

whole body of their ancestors was concentrated, and as thus calling down the great judgments of God.—*Olshausen.*]

37. O Jerusalem, Jerusalem—1) It is evident that our blessed Lord seriously and earnestly wished the salvation of the Jews. 2) That he did everything that could be done, consistently with his own perfections and the liberty of his creatures, to effect this. 3) That his tears over the city (Luke xix, 41) sufficiently evince his sincerity. 4) That these persons nevertheless perished. And 5) That the reason was, they *would not be gathered* together under his protection: therefore wrath, that is punishment, *came upon them to the uttermost*. From this it is evident that there have been persons whom Christ wished to save, and bled to save, who notwithstanding perished, because they would not come unto him. (John v, 40.) [The metaphor of the hen and her chickens, here introduced, is both striking and beautiful. The domestic fowl, (*ὄρνις*,) *gallina*, is not named in the Old Testament, but is several times referred to in the Gospels, and in such a manner as to imply their very thorough domestication at that time among the people. The figure here used is not, as is generally supposed by biblical writers, that of the hen's protecting her chickens from birds or beasts of prey, for in cases of such attacks all the species of the very wide family of *gallinaceæ* do not gather their young under their wings, but by raising an outcry cause them, according to their instincts, to secrete themselves. The gathering of the chickens under the wings was for nurture and warmth, and so happily illustrates the gentle benignity of divine Providence over Israel. (See Deut. xxxiii, 26–29.)] [Verses 37 and 38 are identical with Luke xiii, 34, 35, there making part of a discourse delivered at a somewhat earlier period. There is no difficulty in supposing that the same thing, *in substance*, may have been uttered on both occasions; but not so as to the precise form of words. Nor is it difficult to suppose that, in relating a statement substantially the same, Luke may have borrowed the language of Matthew, as from internal evidence it is quite certain that Matthew's record has the priority. It is very manifest that the incorrigibility of the Jews, and the consequent destruction of Jerusalem and the subversion of the Jewish State, was to Christ the occasion of both surprise and deepest sorrow. To his human consciousness evidently the course of the outward events of his career were only gradually revealed, and there are not wanting intimations that for a time he had hoped to bring in his kingdom through the agency of the theocracy; and therefore his sorrow over the fall of Jerusalem had the added bitterness of disappointment. As a devoted son of Israel's race, he loved his people and country; and as was the case with Paul afterward, he had "great heaviness and continual sorrow [of] heart;" and his heart's desire for Israel was, that they might be saved. And now that he saw that that *could not* be by reason of their perverse *would not*, as an Israelite he wept over the city, while as the righteous Judge of all men he pronounced its doom.]

and ye would not! **38** Behold, your house is left unto you desolate. **39** For I say unto you, Ye shall not see me henceforth, till ye shall say, ¹Blessed *is* he that cometh in the name of the Lord.

o Psa. 17. 8; 91. 4. —p Psa. 118. 26; chap. 21. 9.

38. Behold, your house—¹O *oikos*, *the temple*. This is certainly what is meant. It was once the Lord's temple, *God's own house*; but now he says, *your temple or house*—to intimate that God had abandoned it. ["House"—*oikos*—is here used for the city of Jerusalem, and also in an enlarged sense for the whole country and nation.—*Watson.*] [The house of Israel, now *God forsaken*.]

39. Ye shall not see me—I will remove my Gospel from you and withdraw my protection. **Till ye shall say, Blessed**—Till after the fullness of the Gentiles is brought in, when the word of life shall again be sent unto you; then will ye rejoice and bless and praise him "that cometh in the name of the Lord," with full and final salvation for the lost sheep of the house of Israel. (See Rom. xi, 26, 27.) [These were our Lord's last words spoken as a public teacher; and his departure from the temple at that time was for the last time. He never entered it again. Though certainly without any studied purpose in that direction, our Lord's action in thus departing from the temple with words of solemn imprecation become strikingly dramatic. I leave *your* house—no longer mine—to yourselves: but it is *desolate*, since it is a temple without its proper divinity dwelling within it.]

Our Lord plainly foresaw, that in process of time a spiritual domination would arise in his Church; and, to prevent its evil influence, he leaves the strong warnings against it which are contained in the former part of this chapter. As the religion of Christ is completely spiritual, and the influence by which it is produced and maintained must come from heaven; therefore, there could be no *master* or *head* but himself; for as the Church (the assemblage of true believers) is his body, all its intelligence, light, and life, must proceed from him alone. Our forefathers noted this well, and this was one of the grand arguments by which they overturned the papal pretensions to supremacy in [England.] It is true, nothing can be plainer; and yet, in the face of these commands, the pope has claimed the honour, and millions of men have been so stupid as to concede it. [Luther somewhere observes, that "nearly every man (ecclesiastic) has a pope in his belly." Spiritual domination is as widespread as spiritual order, and should everywhere be avoided and restrained.]

It is amazing with what power and authority our blessed Lord reproves this bad people. This was the last discourse they ever heard from him; and it is surprising, considering their wickedness, that they waited even for a mock trial, and did not rise up at once and destroy him. [But they feared the people.] But the time was not yet come in which he was to lay down his life, for no man could take it from him contrary to his will. While Jesus appears in this last discourse with all the authority of a lawgiver and judge, he at the same time shows the tenderness and compassion of a friend and a father: he beholds their awful state—his eye affects his heart, and he weeps over them! And the present hardness and final perdition of these ungodly men were entirely of themselves. [The tears

CHAPTER XXIV.

AND Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. **2** And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying,

a Mark 13. 1: Luke 21. 5.—*b* 1 Kings 9. 7: Jeremiah 26. 18: Micah 3. 12: Luke 19. 44.—*c* Mark 13. 3.—*d* 1 Thessalonians 5. 1.—*e* Ephesians 5. 6: Colossians 2. 8, 18: 2 Thessalonians

of our Lord over the perverseness of Jerusalem are witnesses of the freedom of man's will to resist the grace of God.—*Alford*.]

NOTES ON CHAPTER XXIV.

1. And Jesus went out, and departed from the temple—Or, *And Jesus, going out of the temple, was going away*. This is the arrangement of the words in several eminent Manuscripts, Versions, and Fathers; and is much clearer than that in the common translation. Josephus says, the stones of the temple were white and strong; fifty feet long, twenty-four broad, and sixteen thick. (See Mark xiii. 1.) [It is not merely a local and temporary departure from the temple that is meant. He had overcome his enemies in the temple; but still they declined to give him their faith, and at length had declined it by their absolute silence. And as the Lord of the temple—the temple, in the person of those who had legal authority in it, had rejected him. That was the fall of the temple; and it was then decided that it was no more now than a den of robbers, in which all, the Messiah, and the Spirit, and the hope of the Gentiles, and the blessing of Israel was, as it were, murdered. He takes farewell of the temple; and from that time forward it became no better than a hall of desolation, a dreary and forsaken ruin.—*Lange*.]

2. See ye not all these things—The negative particle *ou* is omitted by several excellent manuscripts, [but is retained by the best modern critics.] **There shall not be left here one stone**—[A most remarkable prophecy, uttered in a time of profound peace, when nobody dreamed of the possibility of the destruction of such a magnificent work of art and sanctuary of religion as the temple at Jerusalem; a prophecy literally fulfilled, forty years after its utterance, by Jewish fanatics and Roman soldiers in express violation of the orders of Titus, who wished to save it. And Josephus, the greatest Jewish scholar of his age, had to furnish from his personal experience the best commentary on our Saviour's prophecy, and a powerful argument for his divine mission—*Schaff*.] [Though the overthrow of the temple was most complete, even to the undermining of parts of the foundation, yet the declaration, "There shall not be left one stone upon another" was not fulfilled in its absolute literalness, for portions of the foundations, though none of the superstructure, remain to the present.]

3. Tell us, when shall these things be—There appear to be three questions asked here by the disciples. 1) **When shall these things be**—Namely, the destruction of the city, temple and Jewish State? 2) **What shall be the sign of thy coming**—Namely, to execute these judgments upon them, and to establish thy own Church? and

4 Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? **4** And Jesus answered and said unto them, Take heed that no man deceive you. **5** For many shall come in my name, saying, I am Christ; and shall deceive many. **6** And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. **7** For nation shall rise against na-

2, 3: 1 John 4. 1.—f Jeremiah 14. 14: 23. 21, 26; verse 24: John 5. 43.—*g* Verse 11.—*h* 2 Chronicles 15. 6: Isaiah 19. 2: Haggai 2. 22: Zechariah 14. 13.

3) And . . . end of the world—When wilt thou come to judge the quick and the dead? But there are some [of the highest reputation both for learning and piety] who maintain that these are but three parts of the same question, and that our Lord's answers only refer to the destruction of the Jewish State, and nothing is spoken here concerning the LAST or JUDGMENT day. "End of the world"—*Toû aiōnos*; or, *of the age*: namely, the Jewish economy, which is a frequent accommodated meaning of the word *aiōn*. [It is remarkable that we never find the expression *συντέλεια τοῦ κόσμου*; the word *aiōn* indicates the time of the world, which passes away while the world itself remains.—*Olshausen*.] [*Αἰών*—*ævum*, *age*, though naturally a word of the widest import, is often limited in its sense by the nature of the subject to which it is applied, and then it becomes equivalent to such words as *epoch* and *era*—period or dispensation.]

4. Take heed that no man deceive you—[Jesus shows them that the approaching events will be of a very perilous nature, and that it will require all their strength of faith to guard themselves against falling into snares.—*Olshausen*.] The world is full of deceivers, and it is only by taking heed to the counsel of Christ that even his followers can escape being ruined by them. From this to verse 31, our Lord mentions the signs which should precede his coming. [The coming of Christ is referred to in three places in this chapter, (verses 3, 27, 44,) and in all of them the external event intended is evidently the destruction of Jerusalem.]

5. For many shall come in my name—False Christs. Josephus says, (*Wars*, b. ii, c. 13,) that there were many who, pretending to divine inspiration, deceived the people, leading out numbers of them to the desert, pretending that God would there show them the signs of liberty—meaning, redemption from the Roman power.

6. Wars and rumours of wars, etc.—[Such there were during this period; but the prophecy must be interpreted rather of those of which the *Hebrew Christians would be most likely to hear*, as a cause of terror. Such undoubtedly were the three threats of war against the Jews, by Caligula, Claudius, and Nero. (*Jos.*, *Ant.*, xix, 1, 2).—*Alford*.]

7. Nation shall rise against nation—ἔθνος ἐπὶ ἔθνος, race against race. This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together; as particularly at Cesarea, where the Jews and Syrians contended about the right of the city, which ended there in the total expulsion of the Jews, about 20,000 of whom were slain. The whole Jewish nation being exasperated at this, flew to arms, and burned and plundered the neighbouring cities and villages of the Syrians,

tion, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. **8** All these *are* the beginning of sorrows. **9** Then shall they deliver you up to be afflicted, and shall kill you:

† Chap. 10, 17; Mark 13, 9; Luke 21, 12; John 13, 20; 16, 2; Acts 1, 2, 3; 7, 59; 12, 1, etc.; 1 Pet. 4, 16; Rev. 2, 10, 13.

making an immense slaughter of the people. The Syrians, in return, destroyed immense numbers of the Jews. **Kingdom against kingdom**—This portended the open wars of different tetrarchies and provinces against each other. The Jews and Galileans made war against the Samaritans, for the murder of some Galileans going up to the feast of Jerusalem while Cumanus was procurator, and the whole nation of the Jews against the Romans and Agrippa, and other allies of the Roman empire. There was also a fierce civil war in Italy, while Otho and Vitellius were contending for the empire. **There shall be famines, and pestilences**—There was a famine foretold by Agabus, (Acts xi, 28), which is mentioned by Suetonius, Tacitus, and Eusebius; which came to pass in the days of Claudius Cesar, and was so severe at Jerusalem that Josephus says, (*Ant.*, b. xx, c. 2,) many died for lack of food. "Pestilences" are the usual attendants of famines; as the scarcity and badness of provisions generally produce epidemic disorders. [The Roman annals of these times abound with relations of these calamities.] **Earthquakes, in divers places**—If we take the word *σεισμοί* from *σεισ*, to shake, in the first sense, then it means particularly those popular commotions and insurrections which have already been noted; and this I think to be the true meaning of the word: but if we confine it to "earthquakes," there were several in those times to which our Lord refers; particularly one at *Crete* in the reign of Claudius, one at *Smyna, Miletus, Chios, Samos*. (See Grotius.) One at *Rome*, mentioned by Tacitus; and one at *Laodicea*, in the reign of Nero, in which the city was overthrown, as were likewise *Hierapolis* and *Colosse*. (See Tacitus, *Annal.*, lib. xii, and lib. xiv.) One at *Campania*, mentioned by Seneca; and one at *Rome*, in the reign of Galba, mentioned by Suetonius in the life of that emperor. Add to all these, a dreadful one in Judea, mentioned by Josephus, (*Wars*, b. iv, c. 4,) accompanied by a *dreadful tempest, violent winds, vehement showers*, and continual *lightnings and thunders*; which led many to believe that these things portended some uncommon calamity.*

8. All these are the beginning of sorrows—*Ἄδινον, travelling pains*. The whole land of Judea is represented under the notion of a woman in grievous travail: but our Lord intimates that all

and ye shall be hated of all nations for my name's sake. **10** And then shall many be offended, and shall betray one another, and shall hate one another. **11** And many false prophets shall rise, and shall deceive many.

† Chap. 11, 6; 13, 57; 2 Tim. 1, 13; 4, 10, 16.—1 Chap. 7, 15; Acts 20, 29; 2 Pet. 2, 1.—*m* 1 Tim. 4, 1; ver. 5, 24.

that had already been mentioned were only first pangs and throes, and nothing in comparison of that hard and death-bringing labour which should afterward take place. From the calamities of the nation in general, our Lord passes to those of the Christians; and, indeed, the sufferings of his followers were often occasioned by the judgments sent upon the land, as the poor Christians were charged with being the cause of these national calamities, and were cruelly persecuted on that account.

9. Then shall they deliver you up to be afflicted—Rather, *Then they will deliver you up to affliction*, *εις θλίψιν*. By a bold figure of speech affliction is here personified. They are to be delivered into affliction's own hand, to be harassed by all the modes of inventive torture. **Ye shall be hated of all nations**—Both Jew and Gentile will unite in persecuting and tormenting you. Perhaps *πάντων τῶν ἐθνῶν* means *all the Gentiles*, as in the parallel places in Mark xiii, 9-11; and in Luke xxi, 12-15, the Jewish persecution is mentioned distinctly. We need go no further than the Acts of the Apostles for the completion of these particulars. But if we look beyond the book of the Acts of the Apostles, to the bloody persecutions under Nero, we shall find these predictions still more amply fulfilled. In these, numberless Christians fell, besides those two champions of the faith, Peter and Paul. And it was, as says Tertullian, *nominis prelium*—a war against the very name of *Christ*; for he who was called Christian had committed crime enough in bearing the name to be put to death. So true were our Saviour's words, that they should be hated of all men for *his name's sake*.

10. Then shall many be offended, and shall betray one another—They were not only to be hated by the Gentiles, but they were to be betrayed by apostates. To illustrate this point, one sentence out of Tacitus (*Annal.*, l, 15) will be sufficient. Speaking of the persecution under Nero, he says, "*At first several were seized, who confessed, and then by their discovery a great multitude of others were convicted and executed.*"

11. False prophets—Such as Simon Magus and his followers; and the false apostles complained of by St. Paul, (2 Cor. xi, 13,) who were *deceitful workers, transforming themselves into the apostles of Christ*. Such also were Hymeneus and

* To these St. Luke adds, (chapter xxi, 11,) that "there shall be . . . fearful sights and great signs . . . from heaven." Josephus, in his preface to the Jewish war, enumerates these. 1) A star hung over the city like a sword, and a comet continued a whole year. 2) The people being assembled at the feast of unleavened bread, at the ninth hour of the night, a great light shone about the altar and the temple, and this continued for half an hour. 3) At the same feast a cow led to sacrifice brought forth a lamb in the midst of the temple! 4) The eastern gate of the temple, which was of solid brass, and very heavy, and could hardly be shut by twenty men, and was fastened by strong bars and bolts, was seen at the sixth hour of the night to open of its own accord! 5) Before sunset there were seen, over all the country, chariots and armies fighting in the clouds, and besieging cities. 6) At the feast of pentecost, when the priests were going into the inner temple by night, to attend their service, they heard first a motion and noise, and then a voice, as of a multitude, saying, *LET US DEPART HENCE!* 7) What Josephus reckons

one of the most terrible signs of all was, that one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets, day and night: "A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and the temple! a voice against the bridegrooms and the brides! and a voice against all the people!" Though the magistrates endeavoured by stripes and tortures to restrain him, yet he still cried, with a mournful voice, "Woe, woe, to Jerusalem! And this he continued to do for several years together, going about the walls and crying with a loud voice: "Woe, woe, to the city, and to the people, and to the temple!" and as he added, "Woe, woe to myself!" a stone from some sling or engine struck him dead on the spot! It is worthy of remark that Josephus appeals to the testimony of others, who saw and heard these fearful things. Tacitus, a Roman historian, gives very nearly the same account with that of Josephus. (*Hist.*, lib. v.)

12 And because iniquity shall abound, the love of many shall wax cold. **13** But he that shall endure unto the end, the same shall be saved. **14** And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. **15** When ye therefore shall see the abomination of desolation, spoken of by Dan-

iel the prophet, stand in the holy place, (* who-so readeth, let him understand,) **16** Then let them which be in Judea flee into the mountains: **17** Let him which is on the housetop not come down to take any thing out of his house: **18** Neither let him which is in the field return back to take his clothes. **19** And woe unto them that are with child, and to

* Chap. 10, 22; Mark 13, 13; Heb. 3, 6, 14; Rev. 2, 10. —o Chap. 4, 23; 9, 35. —p Rom. 10, 18; Col. 1, 6, 23.

q Mark 13, 14; Luke 21, 20. —r Dan. 9, 27; 12, 11. —s Dan. 2, 28. —t Luke 23, 29.

Philetus, (2 Tim. ii, 17, 18.) [The persons spoken of in this verse are Christians. Respecting these things, compare the deadly hatred borne to Paul and his work by the Judaizers. These, among others, are the *ψευδοπροφήται*, as also that plentiful crop of heretical teachers which spring up everywhere with the good seed of the Gospel when first sown.—*Alford*.] [Even the Church of the apostolic age was very far from being either so correct in doctrine, or abundant in charity, as to warrant it being looked to as an example for later times.]

12. The love of many shall wax cold—By reason of these trials and persecutions from *without*, and those apostasies and heresies from *within*, the love of many to Christ and his doctrine, and to one another, *shall grow cold*. Some openly deserting the faith, (verse 10;) others, corrupting it, (verse 11;) and others growing indifferent about it, (verse 12.)

13. But he that shall endure (the persecutions that shall come) **unto the end**, to the destruction of the Jewish polity, without growing cold or apostatizing, **shall be saved**—Shall be delivered in all imminent dangers, and have his soul at last brought to an eternal glory. It is very remarkable that not a single Christian perished in the destruction of Jerusalem, though there were many there when Cestius Gallus invested the city; and, had he persevered in the siege, he would soon have rendered himself master of it; but, when he unexpectedly and unaccountably raised the siege, the Christians took that opportunity to escape.

14. And this Gospel of the kingdom shall be preached in all the world—But, notwithstanding these persecutions, there should be a universal publication of the *glad tidings of the kingdom, for a testimony to all nations*. God would have the iniquity of the Jews published every where, before the heavy stroke of his judgments should fall upon them; that all mankind, as it were, might be brought as witnesses against their cruelty and obstinacy in crucifying and rejecting the Lord Jesus. **In all the world**—*Ἐν ὅλῃ τῇ οἰκουμένῃ*. Perhaps no more is meant here than the *Roman empire*; for it is beyond controversy that *πάσαν τὴν οἰκουμένην* (Luke ii, 1) means no more than the *whole Roman empire*; [in Luke ii, 1, it evidently means only the kingdom of Judea.] Tacitus informs us, (*Annal*, 1, 15) that as early as the reign of Nero, the Christians were grown so numerous at Rome as to excite the jealousy of the government; and in other parts they were in proportion. St. Paul himself speaks (Col. i, 6, 23) of the Gospel's being come into "all the world," "and preached to every creature . . . under heaven." And in his epistle to the Romans, (x, 18,) he very elegantly applies to the lights of the Church what the psalmist said of the lights of heaven: "Their sound went into all the earth, and their words unto the end of the world." What but the wisdom of God could foretell this? and what but the power of

God could accomplish it? **Then shall the end come**—[The *τέλος* here named was manifestly the destruction of Jerusalem.] When this general publication of the Gospel shall have taken place, then a period shall be put to the whole Jewish economy by the utter destruction of their city and temple.

15. The abomination of desolation, spoken of by Daniel—This "abomination of desolation" St. Luke (xxi, 20, 21) refers to the Roman army; and this abomination standing "in the holy place" is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says, (*Wars*, b. vi, chap. 6,) the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman army is, therefore, fitly called "the abomination," and the *abomination which maketh desolate*, as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem is called by St. Mark (xiii, 14) "standing where it ought not," that is, as in the text here, in "the holy place;" as not only the city, but a considerable compass of ground about it, was deemed holy, and consequently no profane person should stand on it.

16. Then let them which be in Judea flee into the mountains—This counsel was remembered and wisely followed by the Christians afterward. Eusebius and Epiphanius say, that at this juncture, after Cestius Gallus had raised the siege, and Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvellously escaped the general shipwreck of their country; not one of them perished. (See on verse 18.)

17. Let him which is on the housetop—In the eastern walled cities their flat-roofed houses usually formed continued terraces from one end of the city to the other; which terraces terminated at the gates. He, therefore, who is walking on the housetop, let him "not come down to take any thing out of his house;" but let him instantly pursue his course, and escape out at the city gate as fast as he can.

18. Neither let him which is in the field return back—Because when once the army of the Romans finally sits down before the city there shall be no more any possibility of escape, as they shall never remove till Jerusalem be destroyed.

19. And woe unto them (alas! for them) that are with child, etc.—For such persons are not in a condition to make their escape; neither can they bear the miseries of the siege. Josephus says the houses were full of women and children that per-

them that give suck in those days! **20** But pray ye that your flight be not in the winter, neither on the sabbath day: **21** For "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. **22** And except those days should be shortened, there should no flesh be saved: "but for the elect's sake those days shall be shortened. **23** "Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. **24** For "there shall arise

false Christs, and false prophets, and shall show great signs and wonders; insomuch that, "if *it were* possible, they shall deceive the very elect. **25** Behold, I have told you before. **26** Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. **27** "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. **28** "For wheresoever

—Dan. 9. 26; 12. 1; Joel 2. 2.—*r* Isa. 63. 8, 9; Zech. 14. 2, 8.
—to Mark 13. 21; Luke 17. 23; 21. 8.—*x* Deut. 13. 1; Vers. 3, 11;

2 Thess. 2. 9-11; Rev. 13. 13.—*y* John 6. 37; 10. 28, 29; Rom. 8. 28-30; 2 Tim. 2. 19.—*a* Luke 17. 34.—*t* Job 39. 30; Luke 17. 37.

ished by the famine; and that the mothers snatched the food even out of their own children's mouths. (See *Wars*, b. v. c. 10.)

20. But pray ye that your flight be not in the winter—For the hardness of the season, the badness of the roads, the shortness of the days, and the length of the nights, will all be great impediments to your flight. **Neither on the sabbath day**—That you may not raise the indignation of the Jews by traveling on that day, and so suffer that death out of the city which you had endeavoured to escape from within. Besides, on the sabbath days the Jews not only kept within doors, but the gates of all the cities and towns in every place were kept shut and barred; so that if their flight should be on a sabbath, they could not expect admission into any place of security in the land. Our Lord had ordered his followers to make their escape from Jerusalem when they should see it encompassed with armies; but how could this be done? God took care to provide amply for this. In the twelfth year of Nero, Cestius Gallus, the president of Syria, came against Jerusalem with a powerful army. He might, says Josephus, (*Wars*, b. ii. c. 19,) have assaulted and taken the city, and thereby put an end to the war; but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Josephus remarks, that after Cestius Gallus had raised the siege, "many of the principal Jewish people, πολλοὶ τῶν ἡγουμένων Ἰουδαίων, forsook the city, as men do a sinking ship." Thus the city was not actually besieged in form till after Vespasian was confirmed in the empire, and Titus was appointed to command the forces in Judea. It was in those incidental delays that the Christians, and indeed several others, provided for their own safety by flight. (See JOSEPHUS, *Wars*, b. v. chap. xii.)

21. For then shall be great tribulation—History does not furnish a parallel to the calamities and miseries of the Jews during this terrible war: rapine, murder, famine, and pestilence *within*: fire and sword, and all the horrors of war, *without*. Our Lord wept at the foresight of these calamities; and it is almost impossible for any humane person to read the relation of them in Josephus without weeping also. St. Luke, (chapter xxi, 22,) calls these "the days of vengeance, that all things which are written may be fulfilled."

22. Except those days should be shortened—Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places, (*Wars*, b. vi. c. 9;) and if the Romans had gone on destroying in this manner, the whole nation of the Jews would, in a short time, have been entirely extirpated; but, *for the sake of the elect, the Jews,*

that they might not be utterly destroyed, and for the sake of the *Christians* particularly, the days were "shortened."

23. Then if any man shall say unto you, Lo, here is Christ—Our Lord had cautioned his disciples against false Christs and prophets before, (verse 11;) but he seems here to intimate that there would be *especial* need to attend to this caution about the time of the siege. And in fact many such impostors did arise about that time, promising deliverance from God; and the lower the Jews were reduced, the more disposed they were to listen to such deceivers. [False Messiahs, and such as falsely represent themselves to be prophets, will again come forward and urge their claims with greater energy than ever, nay, in the most seductive ways possible.—*Meyer*.] And it is certain some of these were so dexterous in imitating miraculous works that they deceived many; and such were their works, that if the *elect, the chosen persons*, the *Christians*, had not had the fullest evidence of the truth of Christ's mission and miracles, they must have been *deceived* too.

25. Behold, I have told you before—That is, I have forewarned you.

26. If they shall say unto you, Behold, he is in the desert—Is it not worthy of remark that our Lord not only foretold the appearance of these impostors, but also the *manner* and *circumstances* of their conduct? Some he mentions as appearing in the "desert." Josephus says, (*Ant.*, b. xx. c. 7, and *Wars*, book ii. c. 13:) That many impostors and cheats persuaded the people to follow them to the "desert," promising to show them *signs* and *wonders* done by the providence of God, is well attested. As some conducted their deluded followers to the "desert," so did others to the *secret chambers*. Josephus mentions a false prophet, (*Wars*, b. vi. c. 8,) who declared to the people in the city that God commanded them to go up into the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children, went up accordingly; but, instead of deliverance, the place was set on fire by the Romans, and 6,000 perished miserably in the flames, or in attempting to escape them.

27. For as the lightning [the light of day] cometh out of the east, and shineth even unto the west—It is worthy of remark that our Lord, in the most particular manner, points out the very march of the Roman army: they entered into Judea on the *east*, and carried on their conquest *westward*, as if not only the extensiveness of the ruin, but the very route which the army would take, were intended in the comparison of the *lightning issuing from the east, and shining to the west*. [The *napovola* occurred at the destruction of Jerusalem.]

the carcass is, there will the eagles be gathered together.

29 ^bImmediately after the tribulation of those days ^cshall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **30** ^dAnd then shall appear the sign of the Son of man in heaven: ^eand then shall all the tribes of the earth mourn, ^fand they shall see the Son of man coming in the clouds of heaven with power and great

^b Dan. 7. 11, 12.—^c Isa. 13. 10; Ezek. 32. 7; Joel 2. 10, 31; 3. 15; Amos 8. 9; Mark 13. 24; Luke 21. 25; Acts 2. 30; Rev. 6. 12.—^d Dan. 7. 13.—^e Zech. 12. 12.—^f Chap. 16. 27; Mark 13. 26; Rev. 1. 7.

28. For whosoever the carcass is—Πρώμα, the dead carcass. The Jewish nation, which was morally and judicially dead. **There will the eagles**—The Roman armies, called so partly from their strength and fierceness, and partly from the figure of these birds, which was always wrought on their ensigns, or even in brass placed on the tops of their ensign staves. It is remarkable that the Roman fury pursued these wretched men whosoever they were found. They were a dead carcass doomed to be devoured, and the Roman eagles were the commissioned devourers. See the pitiful account in Josephus.

29. Immediately after the tribulation, etc.—Commentators generally understand this, and what follows, of the end of the world and Christ's coming to judgment; but the word "immediately" shows that our Lord is not speaking of any distant event, but of something immediately consequent on calamities already predicted: and that must be the destruction of Jerusalem. "The Jewish heaven shall perish, and the sun and moon of its glory and happiness shall be darkened—brought to nothing. The sun is the religion of the Church; the moon is the government of the State; and the stars are the judges and doctors of both. (Compare Isa. xiii, 10; Ezek. xxxii, 7, 8, etc.)"—*Lightfoot*.

In the prophetic language, great commotions upon earth are often represented under the notion of commotions and changes in the heavens. The fall of Babylon is represented by the stars and constellations of heaven withdrawing their light, and the sun and moon being darkened. (See Isa. xiii, 9, 10.) The destruction of Egypt, by the heaven being covered, the sun enveloped with a cloud, and the moon withholding her light. (Ezek. xxxii, 7, 8.) The destruction of the Jews by Antiochus Epiphanes, is represented by casting down some of the host of heaven and the stars to the ground. (See Dan. viii, 10.) And this very destruction of Jerusalem is represented by the Prophet Joel, (chapter ii, 30, 31,) by showing wonders in heaven and in earth—*darkening the sun, and turning the moon into blood*. This general mode of describing these judgments leaves no room to doubt the propriety of its application in the present case.

30. Then shall appear the sign of the Son of man—The plain meaning of this is, that the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion. By τῆς γῆς, of the land, in the text, is evidently meant here, as in several other places, the land of Judea and its

glory. **31** ^aAnd he shall send his angels ^bwith a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. **32** Now learn ^ca parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: **33** So likewise ye, when ye shall see all these things, know ^dthat ^eit is near, *even* at the doors. **34** Verily I say unto you, ^f"This generation shall not pass, till all these things be fulfilled,

^a Chap. 13. 41; 1 Cor. 15. 52; 1 Thess. 4. 16.—^b Or, with a trumpet, and a great voice.—^c Luke 21. 29.—^d James 5. 9.—^e Or, he.—^f m Chap. 16. 28; 23. 36; Mark 13. 30; Luke 21. 32.

tribes, either its then inhabitants, or the Jewish people wherever found.

31. He shall send his angels—Τοὺς ἀγγέλους, his messengers, the apostles, and their successors in the Christian ministry. **With a great sound of a trumpet**—Or, a loud-sounding trumpet—the earnest, affectionate call of the Gospel of peace, life, and salvation. **Shall gather together his elect**—The [believing] Gentiles, who were now chosen, or elected, in place of the rebellious, obstinate Jews. It is worth serious observation, that the Christian religion spread and prevailed mightily after this period; and nothing contributed more to the success of the Gospel than the destruction of Jerusalem happening in the very time and manner, and with the very circumstances, so particularly foretold by our Lord. To St. Matthew's account, St. Luke adds, (chapter xxi, 24,) *They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles be fulfilled*. [With what fearful literalness all this was fulfilled in the horrible slaughters of the Jews after the capture, with all the refinements of cruelty, and by their being carried away as slaves, is abundantly shown in the history of these times. And the present condition of the Jewish race, "trodden down by the Gentile," is a perpetual proof of the prophetic nature of these words.] Jerusalem also was, according to the prediction of our Lord, to be "trodden down of the Gentiles." Accordingly it has never since been in the possession of the Jews. It was first in subjection to the Romans, afterward to the Saracens, then to the Franks, after to the Mamelukes, and now to the Turks. Thus has the prophecy of Christ been most literally and terribly fulfilled on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion.

32. Learn a parable of the fig tree—That is, These signs which I have given you will be as infallible a proof of the approaching ruin of the Jewish State as the budding of the trees is a proof of the coming summer. [The peculiarity of the fig-tree is this, that the blossom comes before the leaf—the fruit leads on the leaves. The leaves here are the cosmical revolutions already mentioned; but the summer harvest is the advent of Christ itself.—*Lange*]

34. This generation shall not pass—Ἡ γενεὰ αὐτῆς, this race; that is, the Jews. Some translate ἡ γενεὰ αὐτῆς, this generation, meaning the persons who were then living, that they should not die before these signs, etc., took place; and this was true as to the calamities that fell upon the Jews, and the

35 * Heaven and earth shall pass away, but my words shall not pass away.

36 * But of that day and hour knoweth no man, no, not the angels of heaven, * but my Father only. **37** But as the days of Noe were, so shall also the coming of the Son of man be. **38** * For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, **39** And knew not until the flood came and took them all away; so shall also the coming of the Son of man be. **40** * Then shall two be in the field; the one shall be taken, and the other left. **41** Two women shall be grinding at the mill; the one shall be taken, and the other left.

* Psa. 102, 26; Isa. 51, 6; Jer. 31, 35, 36; chap. 5, 18; Mark 13, 31; Luke 21, 33; Heb. 1, 11.—o Mark 13, 33; Acts 1, 7; 1 Thess. 5, 2; 2 Pet. 3, 10.—p Zech. 14, 7.—q Gen. 6, 3-5; 7, 6; Luke 17, 26; 1 Pet. 3, 20.—r Luke 17, 34, etc.

destruction of their government and temple. John probably lived to see these things come to pass; (comp. Matt. xvi, 28, with John xxi, 22;) and there were some rabbins alive at the time when Christ spoke these words who lived till the city was destroyed [which took place seventy years after the birth of Christ.] I think it more proper, however, not to restrain its meaning to the few years which preceded the destruction of Jerusalem; but to understand it of the care taken by divine providence to preserve them as a distinct people, and yet to keep them out of their own land and from their temple service. (See on Mark xiii, 30.) But still it is literally true in reference to the destruction of Jerusalem.

36. But of that day and hour.—ὥρας, here, is translated *season* by many eminent critics, and is used in this sense by both sacred and profane authors. As the day was not known in which Jerusalem should be invested by the Romans, therefore our Lord advised his disciples to pray that it might not be on a *sabbath*; and as the *season* was not known, therefore they were to pray that it might not be in the *winter*; verse 20. (See on Mark xiii, 32.) [All attempts to soften or explain away this weighty truth must be resisted. It will not do to say, with some commentators, *nescit ea nobis*, which is a mere evasion, nor with Lange and Schaff, that it was the result of "a holy unwillingness to know." Nor is the assumption of Nast, that "to say that Christ as a man knoweth it not, but as God knoweth it is self-contradictory," to be allowed, for any just conception of Christ's twofold nature—very God and very man—must imply a distinction in kind and degree between his divine and human knowledge. It is better to say with Alford: "In the course of humiliation undertaken by the Son, in which he increased in wisdom, learned obedience, and uttered desires in prayer, *this matter* was hidden from him."]

37, 38. As the days of Noah . . . they were eating and drinking.—That is, they spent their time in rapine, luxury, and riot. The design of these verses seems to be, that the desolation should be both general and unexpected.

39. And knew not.—They considered not; did not lay Noah's warning to heart, till it was too late to profit by it: so shall it be—and so it was—in this coming of the Son of man.

40, 41. Then shall two men . . . two women . . . one shall be taken, and the other left.—

42 * Watch therefore; for ye know not what hour your Lord doth come. **43** * But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. **44** * Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. **45** * Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? **46** * Blessed is that servant, whom his lord when he cometh shall find so doing. **47** Verily I say unto you, That he shall make him ruler over all his goods. **48** But and if that evil servant shall say in his heart, My lord

a Chap. 25, 13; Mark 13, 33, etc.; Luke 21, 36.—f Luke 12, 39; 1 Thess. 5, 2; 2 Pet. 3, 10; Rev. 3, 3; 16, 15.—u Chap. 25, 13; 1 Thess. 5, 6.—r Luke 12, 42; Acts 20, 28; 1 Cor. 4, 3; Heb. 3, 6.—w Rev. 16, 15.—α Chap. 25, 21, 23; Luke 22, 29.

The meaning seems to be, that so general should these calamities be, that no *two persons*, whosoever found, or about whatsoever employed, should be both able to effect their escape; and that *captivity* and the *sword* should have a complete triumph over this unhappy people. **Two women shall be grinding.**—Women alone are still employed in grinding the corn in the East; and when despatch is required, or the uppermost millstone is heavy, a *second woman* is added.

42. Watch therefore.—[The prophetic character of this discourse is now exchanged for the parabolical-didactic and hortatory, and the lessons imparted are such as apply at all times and places. And this character of our Lord's address is continued to its close at the end of the next chapter.] Be always on your guard, that you may not be taken unawares, and that you may be properly prepared to meet God in the way either of judgment or mercy, whensoever he may come. This advice the followers of Christ took, and therefore they escaped; the miserable Jews rejected it, and were destroyed. Let us learn wisdom by the things which they suffered.

43. If the good man of the house had known.—[Οἰκοδεσπότης, the householder.]—"As a master of a family, who expected a thief at any time of the night, would take care to be awake, and ready to protect his house; so do ye, who know that the Son of man will come. Though the day and hour be uncertain, continue *always* in a state of *watchfulness*, that he may not come upon you unawares."—Wakefield.

45. Who then is a faithful and wise servant.—All should live in the same expectation of the coming of Christ which a servant has with respect to the return of his master who, in departing for a season, left the management of his affairs to him; and of which management he is to give an exact account on his master's return.

46. Blessed is that servant.—His blessedness consists in his master's approbation.

47. He shall make him ruler over all his goods.—[This verse is especially addressed to the apostles and ministers of Christ.—Alford.] He shall receive from God a power to dispense all the blessings of the new covenant; and his word shall ever be accompanied with the demonstration of the Holy Ghost to the hearts of all that hear it. Much of a preacher's *usefulness* may be lost by his un-

delayeth his coming; **49** And shall begin to smite his fellow servants, and to eat and drink with the drunken; **50** The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, **51** And shall cut him asunder, and ap-

point him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their

v Or, cut him off.

s Chap. 8. 12; 25. 30.

faithfulness. [That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another; but rather like the diffusion of love, in which the more each has the more there is for all.—*Alford.*]

48. But and if that evil servant—Here are three characteristics of a bad minister: 1) He has little or no faith in the *speedy coming* of Christ, either to punish for wickedness, or to pardon and sanctify those who believe. 2) He governs with an absolute dominion, oppressing his colleagues and doing violence to the followers of Christ. 3) He leads an irregular life—does not love the company of the children of God, but eats and drinks with the drunkards, preferring the tables of the great and the rich, whose god is their belly, and thus feeds himself without fear.

50. The Lord of that servant—Here are three punishments which answer to the three characteristics of the bad minister: 1) A sudden death, and the weight of God's judgments falling upon him: this answers to his infidelity and forgetfulness. *He shall come in a day in which he looked not for him.* 2) A separation from the communion of saints, and from all the gifts which he has abused: this answers to the abuse of his authority in the Church of Christ. 3) He shall have tears and eternal pains, in company with all such hypocrites as himself: and this answers to his voluptuous life, pampering the flesh at the expense of his soul.

51. Out him asunder—This refers to an ancient mode of punishment used in several eastern countries. [The expression here is perhaps not without a symbolical reference to the dreadful *rending of the conscience and practice* which shall be the reflective torment of the condemned.—*Alford.*] [The expression *the hypocrites*, is made use of here because the *bad servant* is a *hypocrite* in the utmost depths of his moral nature, inasmuch as he acts under the impression *my master delays*, though he hopes that when his lord arrives he will be able to assume the appearance of one who is still faithfully discharging his duty.—*Meyer.*]

[A careful study of the foregoing chapter seems to make it very plain that it is throughout a direct prediction of the destruction of Jerusalem, and the subversion of the Jewish Church and nation, and *nothing more*, though many able and devout biblical scholars and commentators have seemed to find in it a great deal more.]

The reader has no doubt observed in the preceding chapter a series of the most striking and solemn predictions fulfilled in a very literal, awful, and dreadful manner. Christ has foretold the ruin of the Jewish people, and the destruction of their polity; and in such a circumstantial manner as none else could do but He under whose eye are all events, and in whose hands are the government and direction of all things. Indeed, he rather *declared what he would do*, than *predicted what should come to pass*. And the fulfilment has been as circumstantial as the *prediction*. Does it not appear

that the *predicted point* was so literally referred to by the *occurring fact*, by which it was to have its accomplishment, as to leave no room to doubt the truth of the prediction, or the certainty of the event by which it was fulfilled? Thus the *wisdom* of God, as also his justice and providence, have had a plenary manifestation.

But this wisdom appears, further, in preserving such a record of the prediction, and such evidence of its accomplishment, as cannot possibly be doubted. The *New Testament*, given by the inspiration of God, and handed down uncorrupted from father to son by both friends and enemies, perfect in its credibility and truth, inexpressible in its evidences, and astonishingly circumstantial in details of future occurrences which the wisdom of God alone could foreknow—that *New Testament* is the *record* of these predictions. The history of the Romans, written by so many hands; the history of the Jews, written by one of themselves; triumphal arches, coins, medals, and public monuments of different kinds, are the evidence by which the fulfilment of the *record* is demonstrated. Add to this the preservation of the Jewish people; a people scattered through all nations, yet subsisting as a distinct body, without temple, sacrifices, or political government; and who, while they attempt to suppress the truth, yet reluctantly stand forth as an unimpeachable collateral evidence that the solemn record, already alluded to, is strictly and literally true! Who that has ever consulted the Roman historians of the reigns of Vespasian and Titus, the history of Josephus, and the 24th chapter of St. Matthew's Gospel, and who knows any thing of the present state of the Jews over the face of the earth, or even of those who sojourn in England, can doubt for a moment the truth of this Gospel, or the infinite and all-comprehensive knowledge of Him who is its author! Here, then, is one portion of divine revelation that is incontrovertibly and absolutely proved to be the truth of God. Reader! if He who, while he predicted the ruin of this disobedient and refractory people, wept over their city and its inhabitants, has so minutely fulfilled the threatenings of his justice on the unbelieving and disobedient, will he not as circumstantially fulfil the promises of his grace to all them that believe? The existence of his revelation, the continuance of a Christian Church upon earth, the certainty that there is one individual saved from his sins by the grace of the Gospel, and walking worthy of his vocation, are continued proofs and evidences that he is still the same; that he will fulfil every jot and tittle of that word on which he has caused thee to trust; and save to the uttermost all that come unto the Father by him. The word of the Lord endureth for ever: and they who trust in him shall never be confounded.

NOTES ON CHAPTER XXV.

1. Then—[*Tôte*, a particle of transition, *again.*] **Shall the kingdom of heaven**—The state of Jews and professing Christians—or the state of the visible Church at the time of the destruction of

lamps, and went forth to meet *the bridegroom. **2** ^bAnd five of them were wise, and five *were* foolish. **3** They that *were* foolish took their lamps, and took no oil with them: **4** But the wise took oil in their vessels with their lamps. **5** While the bridegroom tarried, *they all slumbered and slept. **6** And at midnight *there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. **7** Then all those

a Eph. 5. 39, 30; Rev. 19. 7; 21. 2, 9.—b Chap. 13. 47; 22. 10.
—c 1 Thess. 5. 6.

Jerusalem, and in the day of judgment: for the parable appears to relate to both those periods. [The return to "the kingdom of heaven" as the subject to be illustrated shows that our Lord's purpose was now to declare and enforce certain great religious truths respecting his kingdom, and of men's conduct and responsibilities in respect to his dealings with them. That it is the CHRISTIAN CHURCH, and not the Jewish nation, of which the parable speaks, is indicated by the introductory formula: *Then shall the kingdom of heaven be likened unto ten virgins*; for the phrase, "the kingdom of heaven," always refers either to the gospel dispensation or to that which is connected with it as a part of its administration. As the parable is founded upon the customs observed at Jewish marriages, to state these will usefully serve to explain the literal sense of the parable. After the marriage ceremony was performed and attested, it was customary for the bridegroom, in the evening, to conduct his spouse from her friends to his own home, in a procession rendered as brilliant and imposing as the circumstances of the bridegroom would allow. His young female friends and relations were invited, and with lamps waited in a company near the house, till the bridegroom returned with the bride and her attendant friends: when, after the customary congratulations, those who were in waiting joined in the train, and with acclamations, and other expressions of joy, proceeded to the bridegroom's house, to the nuptial entertainment, which, among persons of rank, was of the most splendid and costly kind. The doors were then closed to prevent the intrusion of strangers.—*Watson.*] **Ten virgins**.—[Probably the number of the virgins, and their equal division into opposite kinds are not matters of any special significance. Nor is it wise to trace out the parallelism between the parable and its subject too minutely. The applications made in the parable itself are sufficient.]

2. Five of them were wise.—Or, *provident*, *φρόνιμοι*; they took care to make a proper provision beforehand, and left nothing to be done in the last moment. **Five were foolish**.—*Μαται*, *careless*, the opposite of *provident*, or *prudent*, is the proper meaning of the word. These did not see that it was necessary to final admission to have oil in their vessels, (the salvation of God in their souls,) as well as a burning lamp of religious profession. (Verses 3, 4.)

4. Took oil in their vessels.—[These were not torches, or wicks fastened to staves, but properly lamps; and the oil vessels, which are most important to the parable, were separate from the lamps.—*Alford.*]

5. The bridegroom tarried.—The coming of the Bridegroom to an individual may imply his death: his coming to the world—the final judgment. The delay—the time from man's birth till

virgins arose, and *trimmed their lamps. **8** And the foolish said unto the wise, Give us of your oil; for our lamps are *gone out. **9** But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. **10** And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and *the door

d Chap. 24. 31; 1 Thess. 4. 16.—e Luke 12. 35.—f Or, *going out*.—g Luke 12. 35.

his death, in the first case; in the second, the time from the beginning to the end of the world. **Slumbered and slept**.—Or, *ἐνύκασαν καὶ ἐκάθευδον*, *they became drowsy and fell asleep*. [No censure is implied in saying that they all *slumbered* and *slept*. They had only to be at their places, *ready* at the cry of the herald, and with their lamps lighted, to conduct him to his home.]

6. At midnight there was a cry.—The Jewish weddings were generally celebrated in the night; yet they usually began at the rising of the evening star; but in this case there was a more than ordinary delay. **Behold, the bridegroom cometh**.—[Midnight is the time when every thing is shrouded in darkness and buried in slumber, the most unsuitable time to make up what has been neglected. The cry we may suppose to have been made by a part of the retinue [or a herald] running before.—*Nest.*]

7. Trimmed their lamps.—*Ἐκόσμησαν*, *adorned* them. [And in this act of trimming the foolish virgins discovered, to their dismay, that their "lamps" were going out, and that they had not wherewith to replenish and relight them.]

8. Our lamps are gone out.—*Σβέννυνται*, *are going out*.—are about to expire. So then it is evident that they were once lighted. These persons had once hearts illuminated and warmed by faith and love; but they had backslidden from the salvation of God, and now they are excluded from heaven, because, through their carelessness, they have let the light that was in them become darkness, and have not applied in time for a fresh supply of the salvation of God.

9. Lest there be not enough for us and you.—These had all been companions in the Christian course, and there was a time when they might have been helpful to each other; but that time is now past forever—none has a particle of grace to spare, not even to help the soul of the dearest relative! The grace which every man receives is just enough to save his own soul; he has no merits to bequeath to the Church; no work of supererogation which can be placed to the account of another. **Go ye rather to them that sell, and buy**.—*Rather go to them that sell, and buy for yourselves, lest there be not enough for us and you*. Beza, Mill, Bengel, and Griesbach, approve of the omission of the particle *δὲ*.

10. While they went to buy, the bridegroom came.—[What the wise had ventured to hope for themselves is granted. While the others are absent vainly seeking to repair the negligence of the past, *the bridegroom came*.—*Trench.*] **And they that were ready**.—*They who were prepared*; who had not only a burning lamp of an evangelical profession, but had oil in their vessels, the faith that works by love in their hearts, and their lives adorned with all the fruits of the Spirit. **The door**

was shut. **11** Afterward came also the other virgins, saying, ^b Lord, Lord, open to us. **12** But he answered and said, Verily I say unto you, ⁱ I know you not. **13** ^a Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¹ For the kingdom of heaven is ^m as a man travelling into a far country, who called his own servants, and delivered unto them his goods. **15** And unto one he gave five talents,

^a Chap. 7. 31-33.—^b Psa. 5. 5; Hab. 1. 13; John 9. 31.—
ⁱ Chap. 24. 42, 44; Mark 13. 33, 35; Luke 21. 36; 1 Cor. 16. 13;

was shut—Sinners on a deathbed too often meet those deceitful merchants who promise them salvation for a price which is of no value in the sight of God. *Come unto me*, says Jesus, *and buy*: there is no salvation but through his blood—no hope for the sinner but that which is founded upon his sacrifice and death. "The door was shut"—dreadful and fatal words! No hope remains: Nothing but death can shut this door; but death may surprise us in our sins, and then despair is our only portion.

11. Afterward came also the other virgins, saying, Lord, Lord—Earnest prayer, when used in time, may do much good: but it appears, from this parable, that there may come a time when prayer even to Jesus may be too late, namely, when "the door is shut"—when death has separated the body and the soul.

12. I know you not—As if he had said, Ye are not of my company—ye were neither with the bride nor the bridegroom.

13. Watch therefore—If to "watch" be to employ ourselves chiefly about the business of our salvation, alas! how few of those who are called Christians are there who do watch! How many who slumber! How many who are asleep! How many seized with a lethargy! How many quite dead! **Wherein the Son of man cometh**—These words are omitted by [nearly all modern authorities. Alford speaks of them as a "gloss."] [Most commentators begin by assuming that this is a prophetic parable setting forth Christ's coming to judge the world and to separate the good from the bad, and yet they usually apply it as a didactic and hortatory lesson, which much better answers to its manifest design. The closing exhortation is just such as may be applied to every one, and the *unknown day or hour* may most readily be used as that in which the opportunities to secure the salvation of the soul cease. As in other cases, the details of the parable should not be forced into service beyond the clearly manifest *design* of the great Teacher, which evidently is to illustrate and enforce the necessity of a present preparation to meet God in judgment; which in all ordinary cases is the same as to be ready to die at any moment.]

14. Called his own servants—[This parable, like the preceding one, is peculiar to Matthew; for, as Alford justly remarks, the similar one contained in Luke xix, 11-27 is altogether distinct, and [it was] uttered on a different occasion. Like that of the "ten virgins," this is also designed for general instruction and warning respecting religious opportunities and responsibilities, as those are possessed; and these are to be met by all who are rightfully subjects of Christ's kingdom, that is, all men.] God never makes the children of men proprietors of his goods. They are formed by his power and upheld by his bounty; and they hold their lives and

to another two, and to another one; ^a to every man according to his several ability; and straightway took his journey. **16** Then he that had received the five talents went and traded with the same, and made *them* other five talents. **17** And likewise he that *had received* two, he also gained other two. **18** But he that had received one went and digged in the earth, and hid his lord's money. **19** After a long time the lord of those servants cometh,

¹ Thess. 5. 6; 1 Pet. 5. 8; Rev. 16. 15.—ⁱ Luke 19. 12.—
^m Chap. 21. 33.—ⁿ Rom. 12. 6; 1 Cor. 12. 7, 11, 29; Eph. 4. 11.

their goods, as in many of our ancient tenures—*quandiu domino placuerit—at the will of their Lord*. [In this parable we have the *active* side of the Christian life, and its danger, set before us, as in the last the contemplative side. There the foolish virgins failed, *from thinking their part too easy*; here the wicked servant fails *from thinking his too hard*. The parable is still concerned with Christians, (*τοὺς ἰδίους δούλους*), and *not the world at large*. (?) We must remember the relation of master and slave, (servant,) in order to understand his delivering to them his property, and punishing them for not fructifying with it.—Alford.]

15. Unto one he gave five talents . . . to every man according to his several ability—The duties men are called to perform are suited to their situations and the talents they receive. The good that any man has he has received from God, as also the ability to improve that good. God's graces and temporal mercies are suited to the power which a man has of improving them. The talent which each man has suits his own state best; and it is only pride and insanity which lead him to desire and envy the graces and talents of another. *Five talents would be too much* for some men: *one talent would be too little*. He who receives *much*, must make *proportionate* improvement; and, from him who has received *little*, the improvement only of that *little* will be required. As five talents, in one case, are sufficient to answer the purpose for which they were given; so also are two and one. The man who improves the grace he has received, however small, will as surely get to the kingdom of God as he who has received most from his master and improved all.

In this parable of our Lord, three things may be considered:

I. The *master* who distributes the talents. [Answering to God, who, in his sovereign providence, distributes his gifts variously among men, but to all in sufficient measure.]

II. The *servants* who improved their talents [and received rewards. Their service was simply a matter of duty; their rewards pure bounty.]

III. The *servant* who buried his talent, and his *punishment*. [As a servant he was in duty bound to improve the talent given him, his *failure* to do this was his crime and condemnation.] [The third servant here is not to be confounded with the *wicked servant* in chapter xxiv, 48. This one is *not actively an ill-doer*, but a *hider* of the money intrusted to him—one who brings no profit.—Alford.]

16-18. [The different sums allotted to each are not to be applied as to their relative amounts, but simply as indicative of differences as these are seen in the allotment of providence. One talent is, with God, as good as five, if equally well employed.]

19. After a long time—[This *long time* is as

and reckoneth with them. **20** And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. **21** His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. **22** He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. **23** His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. **24** Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: **25** And I was afraid, and went and hid thy

talent in the earth: lo, *there* thou hast *that is* thine. **26** His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: **27** Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. **28** Take therefore the talent from him, and give it unto him which hath ten talents. **29** For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. **30** And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: **32** And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from

o Ch. 24. 47; ver. 34. 46: Luke 12. 44; 22. 29. 30.—p 2 Tim. 2. 12; Heb. 12. 2; 1 Pet. 1. 8.—q Ver. 31.—r Ch. 13. 12; Mark 4. 26; Luke 8. 13; 19. 26; John 16. 2.—s Chap. 8. 12; 24. 51.—t Zech.

11. 5; ch. 16. 27; 19. 28; Mark 8. 38; Acts 1. 11; 1 Thess. 4. 16; 2 Thess. 1. 7; Jude 14; Rev. 1. 7.—u Rom. 14. 10; 2 Cor. 5. 10; Rev. 20. 12.—v Ezek. 20. 38; 24. 17, 20; chap. 13. 49.

to each one his day of life, and its probation; the coming of the Lord to reckon with his servant is, virtually, on the day of his death.]

20–28. Service faithfully rendered, though only a duty on the part of the servant, is nevertheless made the basis or occasion for abundant approvals and rewards by the Master. [Notice the identity of the praise and portion of him who had been faithful in less, with those of the *first*. The words are not good and *successful* servant, but good and *faithful* servant, and faithfulness does not depend on amount.—*Alford*.]

24, 25. [I knew thee that thou art a hard (*σκληρὸς*) man. Hard to satisfy, exacting.] [This wicked servant reasoned thus: If I gain something it will not be mine, but I shall have to give it up to my master; but if I lose any thing I shall be held responsible for the loss; it is therefore best for me to have nothing to do with his money.—*Stier*.] [To say that God requires more of man than he can do, without imparting the needful grace, is the grand lie by which the sinner ever tries to excuse and deceive himself.—*Nant*.] [God does not ask us to render back the identical *talents* that he bestows, but their multiplied fruitage.]

26. [Wicked and slothful servant—In these two epithets the fault of the third servant is accurately described. He was not faithful to his master's interests, and he was averse to the burdens of duty.] [Thou knewest, etc.—Doubtless De Wette is right in saying that this was spoken concessively and ironically. The servant has condemned himself as a liar. If he really regarded his Lord as a hard man, and yet would risk nothing in trade, he might have adopted a safe method of gain for his master, and placed the money into the hands of the changers. Thus, at least, the interest would have been secure.—*Lange*.]

27. [With usury—*Τόκο*, interest, the proper and lawful payment for the use of money loaned. The bad sense of the word *usury*, extortionate interest, is not intended.]

28. Take . . . the talent from him—[Let us not forget that this taking away of the unused talent . . .

is, in this present time, going forward, and herein is mercy that it is not done all at once, but little by little, . . . at each successive step in the withdrawal there is still some warning to hold fast what is left.—*Trench*.] [This transference of the talent is not a matter of justice between man and man, but is done in illustration of this law, and in virtue of that sovereign power by which God does what he will with his own. (See Rom. xi, 29).—*Alford*.]

30. And cast ye the unprofitable servant—[In these words there is again an allusion to the marriage supper of the Lamb, from which the useless servant being excluded, gnashes his teeth with remorse without.—*Alford*.] Weeping and gnashing of teeth—See on chapter viii, 12, a note necessary for the illustration of this and the foregoing parable.

31. When the Son of man shall come—This must be understood of Christ's coming at the last day, to judge mankind: though all the preceding part of the chapter may be applied also to the destruction of Jerusalem. Holy angels—The word *ἄγγελοι* is omitted by many excellent Manuscripts, Versions, and Fathers. Mill and Bengel approve of the omission, and Griesbach has left it out of the text. It is supposed by some that our Lord will have other angels (messengers) with him in that day, besides the *holy* ones. The evil angels may be in attendance to take, as their prey, those who shall be found on his left hand. The throne of his glory—That glorious throne on which his glorified human nature is seated, at the right hand of the Father.

32. All nations—Literally, *all the nations*—all the Gentile world; the Jews are necessarily included, but they were spoken of in a particular manner in the preceding chapter. He shall separate them—Set each kind apart by themselves. As a shepherd divideth, etc.—It does not appear that sheep and goats were ever penned or housed together, though they might feed in the same pasture; yet even this was not done but in separate flocks.

the goats: **33** And he shall set the sheep on his right hand, but the goats on the left. **34** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: **35** For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: **36** Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. **37** Then shall the righteous answer him, saying, Lord,

to Rom. 8, 17; 1 Pet. 1, 4, 9; 3, 9; Rev. 21, 7. —a Chap. 20, 23; Mark 10, 40; 1 Cor. 2, 9; Heb. 11, 16. —v Isa. 53, 7; Ezek. 18, 7; James 1, 27. —e Heb. 13, 2; 3 John 5.

33. He shall set the sheep, etc.—The right hand signifies approbation and eminence: the left hand, rejection and disapprobation. Of the good and faithful servants he approves, and therefore exalts them to his glory; of the slothful and wicked he disapproves, and casts them into hell.

SHEEP, which have ever been considered as the emblems of mildness, simplicity, patience, and usefulness, represent here the genuine disciples of Christ.

GOATS, which are naturally quarrelsome, lascivious, and excessively ill-scented, were considered as the symbols of riotous, profane, and impure men. They here represent all who have lived and died in their sins.

34. Ye blessed of my Father—This is the King's address to his followers; and contains the reason why [by which ways of duty] they were found in the practice of all righteousness, and were now brought to this state of glory—they were blessed—came as children, and received the benediction of the Father, and became, and continued to be, members of the heavenly family. **Inherit**—The inheritance is only for the children of the family—"if sons, then heirs," (Gal. iv, 7,) but not otherwise. The sons only shall enjoy the father's estate. **Prepared for you**—That is, the kingdom of glory is designed for such as you—you who have received the blessing of the Father, and are "holy, harmless, undefiled, and separate from sinners." **From the foundation of the world**—It was God's purpose and determination to admit none into his heaven but those who were made partakers of his holiness. (Heb. xii, 14.)

35. I was a hungered, and ye gave me meat—Every thing which is done to a follower of Christ, whether it be good or evil, "the King" considers as done to himself. (See verse 40; Acts ix, 4, 5; Heb. vi, 10.) Of all the fruits of the Spirit, none are mentioned here but those that spring from love or mercy; because these give men the nearest conformity to God. Jesus had said, "Blessed are the merciful, for they shall obtain mercy;" and he here shows how this promise shall be fulfilled. **A stranger, and ye took me in**—*Συνῆγάγετέ με, ye entertained me.* Literally, *συνάγετε* signifies to gather together. The word may also allude to a provision made for a poor family, which were scattered abroad, perhaps begging their bread, and who, by the ministry of benevolent people, are collected, relieved, and put in a way of getting their bread.

36. I was sick, and ye visited me—Relieving the strangers, and visiting the sick, were in high estimation among the Jews. One of their sayings on this head is worthy of notice: "He who neglects

when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? **38** When saw we thee a stranger, and took thee in? or naked, and clothed thee? **39** Or when saw we thee sick, or in prison, and came unto thee? **40** And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. **41** Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

a James 2, 15, 16. —b 2 Tim. 1, 16. —c Prov. 14, 31; 19, 17; chap. 10, 42; Mark 9, 41; Heb. 6, 10. —d Psa. 6, 3; chap. 7, 23; Luke 13, 27. —e Chap. 13, 40, 42. —f 2 Pet. 2, 4; Jude 6.

to visit the sick is like him who has shed blood." That is, as he neglected, when it was in his power, to preserve life, he is as guilty in the sight of the Lord as he is who has committed murder.

37. Lord, when saw we thee a hungered, etc.—Hungry. Whatever is done for Christ's sake is done through Christ's grace; and he who does the work attributes to Jesus both the will and the power by which the work was done, and seeks and expects the kingdom of heaven, not as a reward, [as wages earned,] but as a gift of pure, unmerited bounty. Yet, while workers together with his grace, God attributes to them that which they do through his influence. God has a right to make what recognition he pleases of the works wrought through himself: but man is never safe except when he attributes all to his Maker.

40. Inasmuch as ye have done it unto one of the least of these my brethren—The meanest follower of Christ is acknowledged by him as his brother! Those whom many would scorn to set with the dogs of their flock, are brothers and sisters of the blessed Jesus, and shall soon be set among the princes of his people.

41. Depart from me, ye cursed—These words are the address of the King to the sinners; and contain the reason why they are to be separated from blessedness: *Ye are cursed*, because ye have sinned, and would not come unto me that ye might have life. No work of piety has proceeded from your hand, because the carnal mind, which is enmity against me, reigned in your heart; and ye would not have me to reign over you. *Depart!* this includes what some have termed the punishment of loss or privation. Ye cannot, ye shall not, be united to me. *Into everlasting fire*—This is the punishment of sense. Ye shall not only be separated from me, but ye shall be tormented—awfully, everlastingly, tormented—in that place of separation. **Prepared for the devil and his angels**—The devil and his angels sinned before the creation of the world, and the place of torment was then prepared for them; it never was designed for human souls: but as the wicked are partakers with the devil and his angels in their iniquities, in their rebellion against God, so it is right that they should be sharers with them in their punishment. We see here, plainly, why sinners are destroyed: not because there was no salvation for them, but because they neglected to receive good and do good. As they received not the Christ who was offered to them, so they could not do the work of righteousness which was required of them. They are cursed because they refused to be blessed; and they are damned because they refused to be saved.

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: **43** I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not. **44** Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? **45** Then shall he answer them, saying, Verily I say unto you, *inasmuch*

as ye did *it* not to one of the least of these, ye did *it* not to me. **46** And *these* shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, **2** Ye know that after two days is *the feast of the passover*, and the Son of man

Ⓜ Prov. 14. 31; 17. 5; Zech. 2. 8; Acts 9. 5. — A Dan. 12. 2; John

5. 29; Rom. 2. 7, etc. — Ⓜ Mark 14. 1; Luke 22. 1; John 13. 1.

42. I was a hungered, and ye gave me no meat.—A variety of occasions offered themselves to you, but ye neglected them all, so that my *blessings*, in your hands, not being *improved*, according to my orders, became a *curse* to you.

43. I was a stranger.—If men were sure that Jesus Christ was actually somewhere in the land, in great personal distress, hungry, thirsty, naked, and confined, they would doubtless run unto and relieve him. Now Christ assures us that a man who is hungry, thirsty, naked, etc., is his *representative*, and that whatever we do to such a one he will consider as done to himself.

44. Lord, when saw we thee a hungered, etc.—It is want of faith which in general produces hard-heartedness to the poor. The man who only sees with eyes of flesh is never likely to discover Christ in the person of a man destitute of the necessities of life. Some pretend not to know the distressed, because they have no desire to relieve them; but we find that this ignorance will not avail them at the bar of God.

46. And these shall go away into everlasting punishment.—No appeal, no remedy, to all eternity! No end to the punishment of those whose final impenitence manifests in them an eternal will and desire to sin. By dying in a *settled opposition* to God, they cast themselves into a *necessity* of continuing in an *eternal aversion* from him.

But some are of opinion that this punishment shall have an *end*: this is as likely as that the glory of the righteous shall have an *end*: for the same word is used to express the *duration* of the punishment, *κόλασιν αἰώνιον*, as is used to express the duration of the state of glory: *ζῶνι αἰώνιον*. I have seen the best things that have been written in favour of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word *αἰών* is certainly to be taken here in its proper grammatical sense, *continued being*, NEVER ENDING. Some have gone a *middle way*, and think that the wicked shall be *annihilated*. This, I think, is contrary to the text; for that which *ceases to be*, *ceases to suffer*. [In verse 34 Christ describes the joys of heaven as prepared for men by God, even from the beginning. But the pains of hell are not described as *prepared for men*, but for the *devil* and his angels. God designs eternal happiness for men; they incur eternal misery by their own acts.—*Wordsworth*.]

[At the end of this chapter, under date of July, 1855, Dean Alford makes this significant note: "N. B.—I think it proper to state in this third edition, that now having entered on a deeper study of the prophetic portions of the New Testament, I do not feel by any means that full confidence which I

once did, in the exegesis, *quoad* prophetic interpretation, here given of the three portions of this chapter xxv. But I have no other system to substitute; and some of the points here dwelt upon seem to me as weighty as ever. I very much question whether a thorough study of Scripture prophecy will not make me more and more distrustful of all human systematizing, and less willing to hazard strong assertions on any portion of the subject." Without raising any question respecting the doctrine of a future general simultaneous judgment of all men, with scenic and spectacular accompaniments, as it is supposed to be taught in later portions of Scripture, it may be safely averred that it is at least very questionable whether there is, in either of the three parables of chapter xxv, any reference to such an event.]

NOTES ON CHAPTER XXVI.

1. When Jesus had finished all these sayings.—[The public office of our Lord as a *teacher* having been now fulfilled, his *priestly office* begins to be entered upon. He had not completed all his discourses, for he delivered after this those contained in John xiv–xvii, *but not in public*; only to the inner circle of the disciples.—*Alford*.]

2. The passover.—A feast instituted in Egypt to commemorate the Lord's *passing over* the houses of the Israelites, when he slew the firstborn of the Egyptians. This feast began on the fourteenth day of the first month, Nisan, and it lasted only *one* day; but it was immediately followed by the days of *unleavened bread*, which were *seven*, so that the whole lasted eight days, and all the eight days are sometimes called the feast of the passover, and sometimes the *feast or days of unleavened bread*. (See Luke xxii, 1–7.) [The words "after two days," give no certainty as to the time when the words were said; we do not know whether the current day was included or otherwise. But this much of importance we learn from them, that the delivery of our Lord to be crucified, and the taking place of the passover, *strictly* coincided.—*Alford*.] [These words seem to have been spoken by Jesus on the fourth day of the week, (Wednesday,) in the afternoon, and on Thursday, in the evening, that is, the evening of the fifth day, (which would be the beginning of Friday,) the passover began.—*Watson*.] **The Son of man is betrayed**, (rather, *delivered up*), to be crucified.—[Παράδοται (—*Ex-doroi*, Acts ii, 23) indicates only secondarily the betrayal by Judas, but primarily the act of God the Father by whom eminently our Lord was "delivered (*παρέδθη*) for our offenses." Jesus had now come to fully understand the fact that it pertained to his Messianic work to suffer death, and that for this very thing he was now to be "delivered up" by the Father. The perfidy of Judas,

is betrayed to be crucified. **3** Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, **4** And consulted that they might take Jesus by subtilty, and kill him. **5** But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper, **7** There came unto him a woman having an alabaster box of very precious ointment, and poured it on his

head, as he sat at meat. **8** But when his disciples saw it, they had indignation, saying, To what purpose is this waste? **9** For this ointment might have been sold for much, and given to the poor. **10** When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. **11** For ye have the poor always with you; but me ye have not always. **12** For in that she hath poured this ointment on my body, she did it for my burial. **13** Verily I say unto you, Whosoever this gospel

♫ Psa. 2. 2; John 11. 47; Acts 4. 25 etc.—c Mark 14. 3; John 11. 1. 2; 12. 3.—d Chap. 21. 17.—e John 12. 4.

♫ Deut. 15. 11; John 12. 8.—g See chap. 18. 20; 23. 20; John 12. 33; 14. 19; 16. 6, 28; 17. 11.

the hatred of the Jews, and the cowardly injustice of Pilate, were allowed their course a little while; but God's own power was above them all.]

8. Then assembled together the chief priests—That is, during the two days that preceded the passover. **The high priest, who was called Caiaphas**—Caiaphas succeeded Simon, son of Camith, about A. D. 16, or, as Calmet thinks, 25. He married the daughter of Annas, who was joined with him in the priesthood. About two years after our Lord's crucifixion, Caiaphas and Pilate were both deposed by VITELLIVS, then governor of Syria, and afterward emperor. Caiaphas, unable to bear this disgrace and the stings of his conscience for the murder of Christ, killed himself about A. D. 35. (See JOSEPHUS, *Ant.*, b. xviii, c. 2-4.) [This meeting is not to be regarded as one of the public sittings of the Sanhedrin, but as a private conference of its members.—Meyer.] [The terrible denunciations against them, and their utter inability to withstand him, coupled with the evident favour of the people, alarmed the rulers, and drove them to consult together how they might destroy him by some secret stratagem, δόλω.]

4. And consulted that they might take Jesus by subtilty—The providence of God frustrated their artful machinations; and that event which they wished to conduct with the greatest privacy and silence was transacted with all possible celebrity, amid the thousands who resorted to Jerusalem, at this season, for the keeping of the passover.

5. Not on the feast day, lest there be an uproar—[This was presently invalidated through the later appearance of the traitor, when he came from the supper in the night, and announced to them the favourable opportunity of seizing Christ in the garden. Their counsel was fulfilled only so far as the taking of our Lord by craft.—Lange.] It was usual for the Jews to punish criminals at the public festivals; but in this case they were afraid of an insurrection, as our Lord had become very popular.

6. In Bethany . . . Simon the leper—This was probably no more than a surname. Yet it might have been some person that Christ had healed of this disease. (See chapter xi, 5.) [It is probable that he had made Jesus a feast in gratitude. . . . It is not an arbitrary supposition that he was in some way related to the family of Lazarus.—Lange.]

7. There came unto him a woman—There is [scarcely any room for a doubt that this woman was Mary, the sister of Martha and Lazarus, Mary of Bethany.] [This history of the anointing of our Lord is here inserted out of its place. It oc-

curred six days before the passover, (John xii, 1.) It perhaps can hardly be said that in its position here, it accounts in any degree for the subsequent application of Judas to the Sanhedrin, (verse 14-16,) since his name is not even mentioned in it; but I can hardly doubt that it originally was placed where it here stands by those who were aware of its connexion with that application.—Alford.]

8. His disciples—One of them, namely, Judas. This mode of speaking was common among the Hebrews. By a figure called, among rhetoricians, *enallage*, the plural is put for the singular; it is, however, possible that Judas, who made the objection, was followed in the sentiment by some of the other disciples. [Matthew is wont to generalize; but his words here mean only, that the disciples collectively were led astray by the hypocritical words of Judas.—Lange.]

9. And given to the poor—[John gives the explanation that Judas had the bag (as manager of the common exchequer) and was a thief in the management of it. The money he takes for granted should go into his bag. Under the present circumstances, with his mind darkened by desperation as to the cause of Christ, which he had begun now to renounce, he might, perhaps, have "deserted with the bag."]

10. Why trouble ye the woman—Or, *Why do ye put the woman to pain?* A generous mind is ever pained when it is denied the opportunity of doing good, or when its proffered kindness is refused. [Καλόν, when used with ἔργον, (a good work,) is, according to ordinary usage, to be taken in an ethical sense—an excellent deed, one that is morally beautiful, and not a piece of waste, as ye are niggardly enough to suppose. The disciples had allowed their estimate of the action to be determined by the principle of mere utility, and not of that of moral propriety, especially of love to Christ.—Meyer.]

11. Ye have the poor always with you—And, consequently, have the opportunity of doing them good at any time; but me ye have not always; my bodily presence is about to be removed from you forever. The woman is preparing me for my burial.

12. She did it for my burial—Or, *She hath done it to embalm me—ἐνταφιάσαι με.* Our Lord took this opportunity to tell them, once more, that he was shortly to die. [The act, though unconsciously to the actor, was a prophetic one. In harmony with all the other transactions of the time this act had an immediate relation to Christ's death.]

13. Whosoever this Gospel shall be preached—Another remarkable proof of the pre-

shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ^a Then one of the twelve, called ^b Judas Iscariot, went unto the chief priests, 15 And said unto them, ^c What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

^a Mark 14. 10; Luke 22. 3; John 12. 2, 30.—^b Chap. 10. 4.—^c Zech. 11. 12; chap. 27. 2.

science of Christ. Such a matter as this, humanly speaking, depended on mere *fortuitous* circumstances; yet so has God disposed matters, that the thing has continued, hitherto, as firm and regular as the ordinances of heaven. For a memorial of her—As embalming preserves the body from corruption, and she has done this good work to preserve this body, so will I order every thing concerning this transaction to be carefully recorded to preserve her memory to the latest ages. The actions which the world blames, through the spirit of envy, covetousness, or malice, God takes delight to *distinguish and record*.

14. Then . . . Judas—After this supper at Bethany, Judas returned to Jerusalem, and made his contract with the chief priests. [Probably before the end of the consultation at the high priest's hall, verse 3.]

15. *Thirty pieces of silver*—*Τριάκοντα ἀργύρια*, thirty silverlings. A stater or shekel, was worth about 3s. English money, according to Dean Prideaux; a goodly price for the Saviour of the world! *Thirty staters*, about 4l. 10s., (22 dollars), the common price for the meanest slave! (See Exod. xxi, 32.) [The smallness of this amount has led some to suspect that it was only a first payment—earnest money—and that more was to be given after the work had been done. But the record gives no support to any such supposition.]

16. *He sought opportunity*—*Εὐκαιρίαν*, a convenient or fit opportunity. [And this was found sooner, perhaps, than was expected, by our Lord's going out from the paschal supper to the garden of Gethsemane.*]

17. *Now the first day of the feast of unleavened bread*—As the feast of unleavened bread did not begin till the day after the passover, the *fifteenth* day of the month, (Lev. xxiii, 5, 6, Num. xxviii, 16, 17,) this could not have been, properly, the *first* day of that feast; but as the Jews began to eat unleavened bread on the *fourteenth*, (Exod. xii, 18,) this day was often termed the *first* of un-

* As these verses bring before us the first overt act of Judas's treachery, I will give here what appears to me the true estimate of his character and motives. In the main, my view agrees with that given by Neander. I believe that Judas at first became attached to our Lord with much the same view as the other apostles. He appears to have been a man with a practical talent for this world's business, which gave occasion for his being appointed Treasurer, or Bursar, of the company. But the self-seeking, sensuous element, which his character had in common with that of the other apostles, was deeper rooted in him; and the spirit and love of Christ gained no such influence over him as over the others, who were more disposed to the reception of divine things. In proportion as he found our Lord's progress disappoint his greedy anticipations, did his attachment to him give place to coldness and aversion. The exhibition of miracles alone could not keep him faithful, when once the deeper appreciation of the Lord's divine person failed. We find a remarkable example of this in John vi, 60-68, 70, 71, where the denunciation of the one unfaithful among the twelve seems to point to the (then)

17 ¹ Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 ² Now when the even

¹ Exod. 12. 6, 18; Mark 14. 12; Luke 22. 7.—² Mark 14. 17-21; Luke 22. 14; John 18. 21.

leavened bread. The evangelists use it in this sense, and call even the paschal day by this name. (See Mark xiv, 12; Luke xxii, 7.) *Where wilt thou that we prepare*—[As the passover was a family service, and our Lord and his disciples constituted a family, it was their duty and privilege to observe this solemnity together. The preparation for the eating of the passover required a suitable room, the paschal lamb slain according to the divine order, and the blood poured out at the altar, and the whole prepared for the eating in due order. It was this about which the disciples asked, and to do which Jesus sent them out.] The Talmudists say, that the inhabitants of Jerusalem did not let out their houses to those who came to the annual feasts; but afforded all accommodations of this kind gratis. A man might therefore go and request the use of any room, on such an occasion, which was as yet unoccupied. The earthen jug and the skin of the sacrifice were left with the host. (See *Lightfoot*, vol. ii, p. 21.)

18. *Go . . . to such a man*—*Τὸν δεῖνα*. It is probable that this means some person with whom Christ was well acquainted, and who was known to the disciples. Grotius observes that the Greeks use this form when they mean some particular person who is so well known that there is no need to specify him by name. The circumstances are more particularly marked in Luke xxii, 8, etc. *My time is at hand*—That is, the time of my crucifixion. It might be rendered here, *the time of my crucifixion is at hand*. [According to the view of all the evangelists, the passover and the passion of Christ were inseparably connected.—*De Wette*.]

19. *And the disciples did*—The disciples that were sent on this errand were Peter and John. (See Luke xxii, 9.) *They made ready the passover*—That is, they provided the lamb, etc., which were appointed by the law for this solemnity. Mr. Wakefield justly observes, "that the Jews considered the passover as a *sacrificial* rite; Josephus called it *θύσιαν*, a sacrifice; and Trypho, in Justin Martyr,

state of his mind, as already beginning to be scandalized at Christ. Add to this, that latterly the increasing clearness of the Lord's announcements of his approaching passion and death, while they gradually opened the eyes of the other apostles to some terrible event to come, without shaking their attachment to him, was calculated to involve in more disappointment and disgust one so disposed to him as Judas was. The actually exciting causes of the deed of treachery at this particular time may have been many. The reproof administered at Bethany, (on the Saturday evening, probably)—disappointment at seeing the triumphal entry followed, not by the adhesion, but by the more bitter enmity, of the Jewish authorities—the denunciations of our Lord in chapters xxii, xxiii, rendering the breach irreparable—and perhaps his last announcement in verse 2, making it certain that his death would soon take place, and sharpening the eagerness of the traitor to profit by it—all these may have influenced him to apply to the chief priests as he did. With regard to his motive in general, I cannot think that he had any design but that of sordid gain, to be achieved by the darkest treachery.—*Aldred*.

was come he sat down with the twelve. **21** And as they did eat, he said, Verily I say unto you, that one of you shall betray me. **22** And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? **23** And he answered and said,

n Psalm 41. 9; Luke 22. 21; John 13. 18.—*o* Psalm 22; Isaiah 53; Daniel 9. 26; Mark 9. 12; Luke 24. 26, 28, 46;

speaks of *πρόβατον τοῦ πάσχα θύειν*, SACRIFICING the paschal lamb. But what comes nearer to the point is this: Maimonides, one of the most eminent of the Jewish rabbins, has a particular treatise on the paschal sacrifice; and throughout that piece speaks of the lamb as a *victim*, and of the solemnity itself as a *sacrifice*. And R. Bechai, in his commentary on Lev. ii, 11, says that the paschal sacrifice was of a *piacular* nature, in order to *expiate* the guilt contracted by the idolatrous practices of the Israelites in Egypt." It was highly necessary that this should be considered as an *expiatory sacrifice*, as it typified that Lamb of God who takes away the sin of the world.

20. Now when the even was come, he sat down with the twelve.—It is a common opinion that our Lord ate the passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the *end of the fourteenth day*, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews began their day at *sunsetting*, we at midnight. Thus, Christ ate the passover on the *same day* with the Jews, but not on the *same hour*. Christ kept this passover the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first passover in Egypt. (See Exod. xii, 6–12.) And in the same part of the same day in which the Jews had sacrificed their first paschal lamb, namely, *between the two evenings*, about the *ninth hour* or 3 o'clock, [of the same day,] Jesus Christ our passover was sacrificed for us. It was at this hour that he yielded up his last breath; and then it was that, the sacrifice being completed, Jesus said, *It is finished*. [*He reclined at table*:—According to the ancient custom of reclining at the table with the left hand resting on the couch. It is remarkable that the Jews themselves ventured to modify the legal prescription which required them to eat the passover *standing*, with staff in hand, (Exod. xii, 11.)—*Lange*.] [God had commanded the attitude of *standing* in the reception of the paschal meal; the Jewish Church having come to the land of promise, and being there at rest, re-

He that dippeth his hand with me in the dish, the same shall betray me. **24** The Son of man goeth *as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. **25** Then Judas, which

Acts 17. 2, 3; 26. 22, 23; 1 Corinthians 15. 2.—*p* John 17. 13.

clined at the festival, [but not till the later years of their history,] and our Lord conformed to that practice, a proof that positive commands of a *ceremonial kind*, even of divine origin, are not immutable if they are not in order to a permanent end.—*Wordsworth*.] [And this consideration will apply with its full force to both the form of receiving the Lord's supper, and of administering baptism.*]

21. One of you shall betray me—Or, will deliver me up. Judas had already betrayed him, (verse 15,) and he was now about to deliver him into the hands of the chief priests, according to the agreement he had made with them.

22. They were exceeding sorrowful—That is, the *eleven* who were innocent; and the hypocritical traitor, Judas, endeavoured to put on the appearance of sorrow.

23. He that dippeth his hand—As the Jews ate the passover a whole family together, it was not convenient for them all to dip their bread in the same dish; they therefore had several little dishes or plates, in which was the juice of the bitter herbs, mentioned Exod. xii, 8, on different parts of the table; and those who were nigh one of these, dipped their bread in it.

24. The Son of man goeth—That is, is about to die. [It was predicted that he should die, and designed that he should die; but this did not excuse or palliate the acts of the instruments (agents?) of his death. They followed their own free will, and gratified their own malignity, and were therefore guilty of the most aggravated crime of religious persecution and murder that ever was committed.—*Watson*.] It had been good for that man—Can this be said of any sinner, in the common sense in which it is understood, if there be any redemption from hell's torments? Can the doctrine of the *non-eternity* of hell's torments stand in the presence of this saying? Or can the doctrine of the *annihilation* of the wicked consist with this declaration? It would have been well for that man if had never been born! Then he must be in some state of *conscious existence*, as *non-existence*

*In the celebration of the passover the company at table might not be less than ten persons. (JOSEPHUS, *Bell. Jud.*, vi, 9, 3.) It generally included from ten to twenty, according to the family, or as enlarged by strangers, the lineage of a complete Church in the house. The rites of the feast were regulated by the succession of the cups, filled with red wine, commonly mixed with water: 1) *Announcement of the feast*. The head of the house uttered the thanksgiving or benediction over the wine and the feast, drinking the first cup. Then followed the remainder of the household, and the washing of hands after praise. 2) They then ate the bitter herbs, dipped in vinegar or salt water, in remembrance of the sorrows which their fathers underwent in Egypt. Meanwhile the paschal dishes were brought in, the well-seasoned broth, (called *charoseth*), the unleavened loaves, the festal offerings, and the lamb. All these things were then explained. They sang the first part of the Hallel, or song of praise, (Psalms cxlii, cxiv), and the second cup was drunk. 3) Then began the feast proper, (at which they reclined). The householder took two loaves, broke one in two, laid it upon the whole loaf, blessed it, wrapped it with bitter herbs, dipped it, ate of it, and handed it round with the words; "This is the bread of affliction which our fathers ate in Egypt." He then blessed the paschal lamb, and ate of it; the festal offerings were eaten with the bread, dipped in the broth; and finally the

lamb. The thanksgiving for the meal followed the blessing and drinking of the third cup. 4) The remainder of the Hallel was sung, (Psalms cxv-cxviii), and the fourth cup drank. Occasionally a fifth cup followed, while Psalms cxx-cxxvii, were pronounced, but no more.

The first cup was thus devoted to the announcement of the feast; and Luke tells us, that with this cup Christ announced to the disciples that this was the last feast which he would celebrate with them in this world; and that he would celebrate with them a new feast in his Father's kingdom. The second cup was devoted to the interpretation of the festal act; with it the Apostle Paul connects the exhortation, "As oft as ye eat of this bread," etc., "ye show forth the Lord's death." The third cup followed the breaking of the loaves, which celebrated the unleavened bread, and was the cup of thanksgiving; this the Lord consecrated as the cup of the New Covenant, as he had consecrated the breaking of bread as the remembrance of his broken body, the bread of life.

Thus, as in baptism he loosed from the Old Testament circumcision the sacred washing which accompanied it, and made it the New Testament sacrament of the covenant entered into, so also now he severed the breaking of bread and the cup of thanksgiving from the Old Testament passover, and made it a sacrament of the New Testament redemption.—*Lange*.

betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

g Mark 14. 23; Luke 22. 19.—r 1 Cor. 11. 23-25.

is said to be *better* than that *state* in which he is now found. [This passage is conclusive against Judas's repentance and forgiveness in this life, and equally cogent to prove the doctrine of the eternity of future punishment.—*Watson*.]

25. Judas . . . said, Master, is it I?—What excessive impudence! He knew, in his conscience, that he had already betrayed his Master, and was waiting now for the servants of the chief priests, that he might deliver him into their hands; and yet he says, (hoping that he had transacted his business so privately that it had not yet transpired,) *Master, is it I?* It is worthy of remark, that each of the other disciples said *κύριε, ὁ κύριός ἐστις;* LORD, is it I? But Judas *dares* not, or *will* not, use this august title, but simply says *ῥαββί, διδάσκαλε, ἐστὶς ὁ κύριός;* *Thou hast said—* *Εὐ εἶπας*, [an affirmative of assent. Without doubt Judas only at the last moment asked, "Is it I?" and the answer of Jesus, spoken probably with softened voice, retreated behind the exclamation, "*What thou doest do quickly.*"—*Lange*.]

26. Jesus took bread—This is the first insti-

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave

Many Greek copies have, *gave thanks*. See Mark 6. 41.

tution of what is termed the LORD'S SUPPER. To every part of this ceremony, as here mentioned, the utmost attention should be paid. To do this, in the most effectual manner, I think it necessary to set down the text of the three evangelists who have transmitted the whole account, collated with that part of St. Paul's First Epistle to the Corinthians which speaks of the same subject, and which, he assures us, he received by divine revelation. It may seem strange that, although John (chap. xiii. 1-38) mentions all the circumstances preceding the holy supper, and, from chap. xiv. 1-36, the circumstances which succeeded the breaking of the bread, and in chapters xv, xvi, and xvii, the discourse which followed the administration of the cup; yet he takes no notice of the divine institution at all. This is generally accounted for on his knowledge of what the other three evangelists had written; and on his conviction that their relation was true, and needed no additional confirmation, as the matter was amply established by the conjoint testimony of three such respectable witnesses.

MATT. xxvi.	MARK xiv.	LUKE xxii.	1 COR. xi.
26. And as they were eating, Jesus took bread, and blessed it, (<i>εὐλόγησας</i> , and blessed God,) and brake it, and gave it to the disciples, and said, Take, eat; this is my body.	22. And as they did eat, Jesus took bread, and blessed, (<i>εὐλόγησας</i> , blessed God,) and brake it, and gave to them, and said, Take, eat; this is my body.	19. And he took bread, and gave thanks, (<i>εὐχαρισήσας</i> , i. e., to God,) and brake it, and gave unto them, saying: This is my body, which is given for you: This do in remembrance of me.	23. The Lord Jesus, the same night in which he was betrayed, took bread. 24. And when he had given thanks, (<i>καὶ εὐχαρισήσας</i> , i. e., to God,) he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me.

After giving the bread, the discourse related John xiv. 1-31, inclusive, is supposed by Bishop Newcome to have been delivered by our Lord for the comfort and support of his disciples under their present and approaching trials.

27. And he took the cup, and gave thanks, (<i>εὐχαρισήσας</i>), and gave it to them, saying: Drink ye all of it. 28. For this is my blood of the New Testament which is shed for many for the remission of sins. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.	23. And he took the cup, and when he had given thanks, (<i>εὐχαρισήσας</i>), he gave it to them; and they all drank of it. 24. And he said unto them, This is my blood of the New Testament, which is shed for many. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.	20. Likewise also the cup after supper, saying: This cup is the New Testament in my blood, which is shed for you.	25. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
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After this, our Lord resumes that discourse which is found in the 15th, 16th, and 17th chapters of John, beginning with the last verse of chap. xiv. Arise, let us go hence. Then succeed the following words, which conclude the whole ceremony.

30. And when they had sung a hymn, they went out into the mount of Olives.	26. And when they had sung a hymn, they went out into the mount of Olives.	39. And he came out, and went, as he was wont, to the mount of Olives. And his disciples also followed him.	JOHN xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron.
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it to the disciples, and said, Take, eat; 'this is

my body. 27 And he took the cup, and gave

§1 Cor.

10. 16.

From the preceding harmonized view of this important transaction, as described by the *three evangelists* and *one apostle*, we see the institution, nature, and design of what has been since called **THE LORD'S SUPPER**.

26. **As they were eating**—The *paschal lamb*. **Jesus took bread**—*Unleavened* bread, because there was no other kind to be had in all Judea at this time. [As unleavened bread was the only kind at hand during the passover, and no allusion is made at all in the institution to it with respect to its quality as being without leaven, it is not probable that our Lord intended any importance to be attached to this circumstance. BREAD, considered as Food, appears to constitute the mystic emblem. —*Watson*.] **And blessed it**—Both St. Matthew and St. Mark use the word *εὐλόγησας*, *blessed*, instead of *εὐχαριστήσας*, *gave thanks*, which is the word used by St. Luke and St. Paul. But instead of *εὐλόγησας*, *blessed*, *εὐχαριστήσας*, *gave thanks*, is the reading of many MSS. and authorities of the greatest respectability. The terms, in this case, are nearly of the same import, as both "blessing" and giving "thanks" were used on these occasions. But what was it that our Lord blessed? Not the bread, though many think the contrary, being deceived by the word *it*, which is improperly supplied in our Version. In all the four places referred to above, whether the word "blessed" or "gave thanks" is used, it refers not to the bread, but to God, the dispenser of every good. Our Lord here conforms himself to that constant Jewish custom, of acknowledging God as the author of every good and perfect gift by *giving thanks on taking the bread and taking the cup* at their ordinary meals. For every Jew was forbidden to eat, drink, or use any of God's creatures without rendering him thanks; and he who acted contrary to this command was considered as a person who was guilty of sacrilege. From this custom we have derived the decent and laudable one of saying grace (*gratias*, *thanks*) before and after meat. **And brake it**—We often read in the Scriptures of *breaking bread*, but never of *cutting it*. The Jewish people had nothing similar to our high-raised loaf; their bread was made broad and thin, and was consequently very brittle, and, to divide it, there was no need of a knife. [It was (probably) a round cake of unleavened bread which the Lord broke and divided; signifying thereby both the breaking of his body on the cross, (that is, his sacrificial death,) and the participation in the benefits of his death by all his.—*Alford*.] **And gave it to the disciples**—"That the *breaking of this bread* to be distributed," says Dr. Whitby, "is a necessary part of this rite is evident, first, by the continual mention of it by St. Paul and all the evangelists, when they speak of the institution of this sacrament, which shows it to be a necessary part of it. **This is my body**—Here it must be observed that Christ had nothing in his hands, at this time, but part of that unleavened bread which he and his disciples had been eating at supper, and therefore he could mean no more than this, namely, that the bread which he was now breaking *represented* his body, which, in the course of a few hours, was to be crucified for them. Well it may be asked, "Can any man of sense believe that, when Christ took up that bread

and broke it, it was his own body which he held in his own hands, and which himself broke to pieces, and which he and his disciples ate?" He who can believe such a congeries of absurdities cannot be said to be a *volunteer in faith*; for it is evident the man can neither have faith nor reason as to this subject.

Let it be observed, if any thing further is necessary on this point, that the paschal lamb is called the *passover*, because it *represented* the Lord's passing over the children of Israel while he slew the first-born of the Egyptians; and our Lord and his disciples call this lamb the *passover* several times in this chapter; by which it is demonstrably evident, that they could mean no more than that the lamb sacrificed on this occasion was a *memorial of*, and *represented*, the means used for the preservation of the Israelites from the blast of the destroyer. Besides, our Lord did not say, *Hoc est corpus meum*, (*this is my body*), as he did not speak in the Latin tongue; though as much stress has been laid upon that quotation from the Vulgate as if the original of the three evangelists had been written in the Latin language. In the Hebrew, Chaldee, and Chaldee-Syriac languages, as used in the Bible, there is no term which expresses to *mean*, *signify*, *denote*, though both the Greek and Latin abound with them: hence the Hebrews use a figure, and say, *it is*, for *it signified*. So Gen. xli, 26, 27: "The seven kine are (that is, represent) seven years. And following this Hebrew idiom, though the work is written in Greek, we find in Rev. i, 20: "The seven stars are (represent) the angels of the seven Churches: and the seven candlesticks are (represent) the seven Churches." The same form of speech is used in a variety of places in the New Testament, where this sense must necessarily be given to the word. After such unequivocal testimony from the sacred writings, can any person doubt that, "This bread is my body," has any other meaning than, "This bread represents my body?"

There is indeed scarcely a more common form of speech in any language than, *This is*, for, *This represents or signifies*. And as our Lord refers, in the whole of this transaction, to the ordinance of the passover, we may consider him as saying: "This bread is now my body, in that sense in which the paschal lamb has been my body hitherto; and this cup is my blood of the New Testament, in the same sense as the blood of bulls and goats has been my blood under the Old. (Exod. xxiv; Heb. ix.) That is, the paschal lamb and the sprinkling of blood represented my sacrifice to the present time: this bread and this wine shall represent my body and blood through all future ages; therefore, *Do this in remembrance of me*."

St. Luke and St. Paul add a circumstance here which is not noticed either by St. Matthew or St. Mark. After *this is my body*, the former adds, *which is given for you*; the latter, *which is broken for you*; the sense of which is: "As God has, in his bountiful providence, given you bread for the sustenance of your lives, so in his infinite grace he has given you my body to save your souls unto life eternal. As, therefore, your life depends on the bread which God's bounty has provided for your bodies, so your eternal life depends on the sacrifice of my body on the cross for your souls." Besides,

thanks, and gave it to them, saying, "Drink ye all of it. **28** For this is my blood of the new testament, which is shed for many for the

Mark 14. 23.—See Exod. 24. 8; Lev. 17. 11.—to Jer. 31. 31.

there is here an allusion to the offering of sacrifices—an innocent creature was brought to the altar of God, and its blood (the life of the beast) was poured out *for*, or in behalf of, the person who brought it. Thus, Christ says, alluding to the sacrifice of the paschal lamb, *This is my body*, τὸ ὑπὲρ ὑμῶν διδόμενον, which is GIVEN in your stead, or in your behalf; a free GIFT, from God's endless mercy, for the salvation of your souls. *This is my body*, τὸ ὑπὲρ ὑμῶν κλόμενον, (1 Cor. xi, 24,) which is broken—sacrificed in your stead; as without the breaking (piercing) of the body and spilling of the blood, there was no remission.

27. And he took the cup—Μετὰ τὸ δεῖνῆσαι, after having supped, (Luke xxii, 20.) With respect to the bread, he had before simply said, "Take, eat, this is my body;" but concerning the cup he says, "Drink ye all of this;" for as this pointed out the very essence of the institution, namely, the blood of atonement, it was necessary that each should have a particular application of it: therefore he says, "Drink ye all of this." By this we are taught that the cup is essential to the sacrament of the Lord's supper. If either could without mortal prejudice be omitted, it might be the bread; but the cup, as pointing out the blood poured out, that is, the life, by which alone the great sacrificial act is performed, and remission of sins procured, is absolutely indispensable.

28. For this is my blood of the new testament—This is the reading both here and in St. Mark; but St. Luke and St. Paul say, "This cup is the new Testament in my blood." The original, ἡ καινὴ διαθήκη, which we translate, the new testament, simply means the new COVENANT. Covenant signifies an agreement, contract, or compact, between two parties, by which both are mutually bound to do certain things on certain conditions and penalties. It answers to the Hebrew בְּרִית, berith, which often signifies not only the covenant, or agreement, but also the sacrifice which was slain on the occasion, by the blood of which the covenant was ratified; and the contracting parties professed to subject themselves to such a death as that of the victim in case of violating their engagements. Our blessed Saviour is evidently called the διαθήκη, בְּרִית, berith, or covenant sacrifice, Isa. xlii, 6; xlix, 8; Zech. ix, 11. And to these Scriptures he appears to allude, as in them the Lord promises to give him for a covenant (sacrifice) to the Gentiles, and to send forth, by the blood of this covenant, (victim,) the prisoners out of the pit. In this place our Lord terms his blood "the blood of the new testament," or covenant; by which he means that grand plan of agreement or reconciliation which God [having first of all established it in heaven, and afterward revealed it to and ratified it with the "fathers"] was now establishing between himself and mankind, by the passion and death of his Son, through whom alone men could draw nigh to God; and this new covenant is mentioned in contradistinction from the old covenant, ἡ παλαιὰ διαθήκη. (2 Cor. iii, 14.) But now, as the Lamb of God which taketh away the sin of the world was about to be offered up, a NEW and LIVING way was thereby constituted, so that no one

remission of sins. **29** But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with

Chap. 20. 28; Rom. 5. 45; Heb. 9. 22.—Mark 14. 25; Luke 22. 18.—s. Acta 10. 41.

henceforth could come unto the Father but by HIM. This is ἡ καινὴ διαθήκη, the new covenant. Our Lord, by this very remarkable mode of expression, teaches us, that as his body was to be broken or crucified, ὑπὲρ ὑμῶν, in our stead, so here the [symbolized] blood was to be poured out to make an atonement, as the words remission of sins sufficiently prove; for without shedding of blood is no remission, (Hebrews ix, 52,) nor any remission by shedding of blood, but in a sacrificial way. The whole of this passage will receive additional light when collated with Isa. liii, 11, 12: "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities . . . because he hath poured out his soul unto death . . . and he bare the sin of many." The pouring out of the soul unto death, in the prophet, answers to, this is the blood of the new covenant which is poured out for you, in the evangelists; and the word rabbim, multitudes, in Isaiah, corresponds to the many, πολλῶν, of Matthew and Mark. For the remission of sins—Εἰς ἄφεσιν ἁμαρτιῶν, for (or, in reference to) the taking away of sins. [The preposition εἰς as here used implies "for the purpose of," "in order to," "with a view to." (See the lexicons.)] For although the blood is shed, and the atonement made, no man's sins are taken away until, as a true penitent he returns to God, and, feeling his utter incapacity to save himself, believes in Christ Jesus, who is the justifier of the ungodly. The phrase, ἄφεσιν τῶν ἁμαρτιῶν, remission of sins, (frequently used by the Septuagint,) being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the pardon of sins as it is generally understood, but the removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms justification and sanctification. Both St. Luke and St. Paul add, that, after giving the bread, our Lord said, *This do in remembrance of me*. And after giving the cup, St. Paul alone adds, *This do ye, as oft as ye drink it, in remembrance of me*. The account as given by St. Paul should be carefully followed, being fuller, and received, according to his own declaration, by especial revelation from God.

29. I will not drink henceforth of this fruit of the vine—These words seem to intimate no more than this: We shall not have another opportunity of eating this bread and drinking this wine together; as in a few hours my crucifixion shall take place. [Christ marks this moment as his perfected renunciation of all things. His enjoyment of all things in this world had come to its end. . . . Hence he consecrates this sad moment as an anticipatory festival of a common enjoyment in the world of glory.—Lange.] Until that day when I drink it new with you—That is, I shall no more drink of the produce of the vine with you; but shall drink new wine—wine of a widely different nature from this—a wine which the kingdom of God alone can afford. [The Lord's supper points not only to the past but to the future also. In it we have not only to show the Lord's death until he come, but we have also to think of the

you in my Father's kingdom. **30** * And when they had sung a hymn, they went out into the mount of Olives. **31** Then saith Jesus unto them, * All ye shall be offended because of me this night: for it is written, * I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. **32** But after I am risen again, I will go before you into Galilee. **33** Peter answered and said unto him, Though all men shall be offended because of thee, yet

will I never be offended. **34** Jesus said unto him, * Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. **35** Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 * Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. **37** And he took with him Peter and

α Mark 14. 26. —δ Or, psalm. —ο Mark 14. 27; John 16. 32.
—d (chap. 11. 6. —e Zech. 13. 7. —f Chap. 28. 7, 10, 16; Mark

14. 28; 16. 7. —ο Mark 14. 30; Luke 22. 34; John 13. 38.—
A Mark 14. 32-35; Luke 22. 39; John 18. 1.

time when he shall come to celebrate his holy supper with his own, new, in his kingdom in glory. Every celebration of the Lord's supper is a foretaste and prophetic anticipation of the great marriage supper.—THEIRSCH, cited by STRICK.

30. And when they had sung a hymn—ὑμνοῦσαντες means, probably, no more than a kind of recitative reading or chanting. As to the "hymn" itself, we know from the universal consent of Jewish antiquity that it was composed of Psalms cxiii, cxiv, cxv, cxvi, cxvii, and cxviii, termed by the Jews הַלֵּל, *halel*, from הָלַל *halal*, *halelu-yah*, the first word in Psalm cxiii. These six Psalms were always sung at every paschal solemnity.

31. All ye shall be offended—Or rather, *Ye will all be stumbled*—πάντες ὑμεῖς σκανδαλισθήσεσθε—ye will all forsake me, and lose in a great measure your confidence in me. **This night—**The time of trial is just at hand. **I will smite the Shepherd—**[This is a very important citation, and it has been much misunderstood. From Zech. xi, xii, xiii, it is apparent that the Shepherd spoken of, (chap. xi, 7-14,) who is *rejected*, and *sold*, who is said to have been *pierced*, (xii, 10,) is also spoken of in chap. xiii, 7.—*Alford.*] It will happen to you as to a flock of sheep whose shepherd has been slain; the leader and guardian being removed, the whole flock shall be scattered, and be on the point of becoming a prey to ravenous beasts.

32. But after I am risen again—Don't lose your confidence; for though I shall appear for a time to be wholly left to wicked men, and be brought under the power of death, yet I will rise again, and triumph over all your enemies and mine. **I will go before you—**Still alluding to the case of the shepherd and his sheep. Though the Shepherd has been smitten and the sheep scattered, the Shepherd shall revive again, collect the scattered flock, and go before them, and lead them to peace, security, and happiness. [The announcement of a particular meeting in Galilee does not exclude the previous appearance of Jesus to his disciples in Jerusalem. . . . In Galilee he collected together again all the scattered disciples.—*Gerlach.*]

33. Peter . . . said unto him, Though all men shall be offended . . . yet will I never—Peter, though vainly confident, was certainly sincere; he had never been put to a sore trial, and did not know his own strength. Had this resolution of his been formed in the strength of God, he would have been enabled to maintain it against earth and hell.

34. Jesus said—Our Lord's answer to Peter is very emphatic and impressive. **Verily—I speak a solemn, weighty truth—**thou wilt not only be *stun-*

bled, fall off, and forsake thy Master, but thou wilt even *deny* that thou *hast*, or ever *had*, any *knowledge* of or *connection* with me. [The contrast to Peter's boast, and the climax, is in these words the strongest; and the inference also comes out most clearly, that they were not now said for the first time. It is most likely that Peter understood this expression as only a *mark of time*, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part. It was this solemn and circumstantial repetition which afterward struck upon his mind when the sign itself—the cock-crowing—was fulfilled.—*Alford.*]

35. Though I should die with thee, yet will I not deny thee—He does not take the warning which his Lord gave him—he trusts in the warm, sincere attachment to Christ which he now feels, not considering that this must speedily fail unless supported by the power of God.

36. A place called Gethsemane—A garden at the foot of the mount of Olives. The garden of the oilpress, or olivepress. **Sit ye here—**Or, *stay* in this place, *while I go and pray yonder*: and employ ye the time as I shall employ it—in watching unto prayer. [There were eight of them; the three selected ones (see next verse) and Judas being excluded.—*Lange.*]

37. And he took with him Peter and the two sons of Zebedee—That is, James and John; the same persons who had beheld his transfiguration on the mount—that they might contemplate this agony in the light of that glory which they had there seen, and so be kept from being stumbled by a view of his present humiliation. **Began to be sorrowful—**λυπεῖσθαι, from λύω, *to dissolve*—exquisite sorrow, such as *dissolves* the natural vigour, and threatens to *separate* soul and body. **And very heavy—**Overwhelmed with anguish—ἀδμονεῖν. This word is used by the Greeks to denote the *most extreme anguish* which the soul can feel—*excruciating anxiety and torture of spirit*. [It is not without instructive meaning to us that the body of the disciples were kept at a distance, and even the favoured three who accompanied our Lord were oppressed with sleep; . . . and as a veil is thrown over all but the prominent passages of this wondrous scene, human imagination has no light to dispel the darkness. The terms employed to express our Lord's mental sufferings, which have been so justly called his agony, are especially worthy of attention. He began to be *sorrowful*, and *very heavy*, λυπεῖσθαι καὶ ἀδμονεῖν, *to be pierced with sorrow and filled with anguish*. St. Mark uses another term, *amazed*, ἐκθαμβεῖσθαι, *to be so overwhelmed with anguish as to absorb the faculties*, or, to use the expressive phrase of the Old Testament, *to drink up the spirit*. In the next verse our Lord uses the term περιλυτός, where the

the two sons of Zebedee, and began to be sorrowful and very heavy. **38** Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. **39** And he went a little farther, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. **40** And he cometh unto

† Chap. 4. 31.—‡ John 12. 27.—§ Mark 14. 36: Luke 22. 42: Heb. 5. 7.—|| John 12. 27.—¶ Chap. 20. 22.

intensive force of the preposition is well expressed by our translators by *exceeding sorrowful*; and yet it is added, in awful accumulation of the emphasis, *ἐως θανάτου*, *even unto death*, expressive of an overwhelming anguish, threatening the instant and violent extinction of life itself.—*Watson.*]

38. Then saith he—*Then saith . . . Jesus* :—I have added the word *Jesus*, ὁ Ἰησοῦς, on the authority of a multitude of eminent MSS., [Not well supported.] **My soul is exceeding sorrowful**, (or, *is surrounded with exceeding sorrow*), **even unto death**—This latter word explains the two former: My soul is so dissolved in sorrow—my spirit is filled with such agony and anguish—that, if speedy succour be not given to my body, death must be the certain consequence. *Now*, the grand expiatory sacrifice begins to be offered: in this garden Jesus enters fully into the sacerdotal office; and now, on the altar of his immaculate divinity, begins to offer his own body—his own life—a lamb without spot, for the sin of the world. How exquisite must this anguish have been when it forced the very blood through the coats of the veins, and enlarged the pores in such a manner as to cause them to empty it out in large successive drops! To say that all this was occasioned by the fear he had of the ignominious death which he was about to die confutes itself—for this would not only rob him of his divinity, but it deprives him of all excellency, and even of manhood itself. The prospect of death could not cause him to suffer thus, when he knew that in less than three days he was to be restored to life, and be brought into an eternity of blessedness. His agony and distress can receive no consistent explication but on this ground—*He suffered, the just for the unjust, that he might bring us to God.* O glorious truth! O infinitely meritorious suffering! And O! above all, the *eternal love* that caused him to undergo such sufferings for the sake of *SINNERS*! [Mightily as he had been strengthened to suffer, he was sinking under a deadly anguish, and prayed that "if it were possible"—if it were consistent with the divine purpose, if it could be done without impairing the efficacy of his atonement and vicarious undertaking—that bitter cup, that cup of trembling and horror, might pass away from him; yet with entire submission, leaving it to his Father to judge of the fitness of the request, and the measure of suffering which his justice was to exact from One who was now, in the room and place of a guilty world, bearing their transgressions; and who, by that substitution of himself in their place, had given up all right to decide this question for himself. On the *causes* of those sufferings many superficial and even misleading conjectures have been offered. . . . That he did not inflict them upon himself is certain; that he was not yet delivered into the hands of men to injure him is equally certain; and the con-

clusion must therefore inevitably be, that they were inflicted by his heavenly Father. Now of this agency of God in the passion of Christ, as well as the subsequent agency of men, both types and prophecies are full; and of the latter none need be referred to in proof but the fifty-third chapter of Isaiah, where it is not only said that "he was despised and rejected of men," but that "it pleased THE LORD to bruise him; HE hath put him to grief."—*Watson.*]

o John 5. 39; † 88: Phil. 2. 8.—p Mark 13. 33: 14. 38: Luke 22. 40, 46: Eph. 6. 18.

39. [Went a little farther]—The distance would be very small—not above forty or fifty yards.—*Alford.*] [Though accompanied by his disciples to the garden, and by the chosen three into the recess, yet his last great struggle must be had all alone.] **Fall on his face**—[See note on Luke xxii, 44.] This was the ordinary posture of the suppliant when the favour was great which was asked, and deep humiliation required. **This cup**—The word "cup" is frequently used in the sacred writings to point out *sorrow, anguish, terror, death*. It seems to be an allusion to a very ancient method of punishing criminals. A cup of poison was put into their hands and they were obliged to drink it. Socrates was killed thus, being obliged by the magistrates of Athens to drink a cup of the juice of hemlock.

40. He . . . saith unto Peter—Jesus addressed himself more particularly to this apostle, because of the profession he had made; as if he had said: "Ye all said you were ready to die with me; what, then, cannot you watch *one hour*?"

41. Watch and pray—First, that evil come not upon you unawares; second, that when it comes ye may be enabled to bear it. **That ye enter not into temptation**—If ye cannot endure a little fatigue when there is no suffering, how will ye do when the temptation, the great trial of your fidelity and courage, cometh? **The spirit . . . is willing, but the flesh is weak**—Your *inclinations* are good—ye are truly *sincere*; but your *good purposes* will be overpowered by your *timidity*. Ye wish to continue steadfast in your adherence to your Master; but your *fears* will lead you to desert him. [Stier, Alford, and Nast take "flesh" here in its original sense as a constituent part of human nature, which in itself is not sinful, but has an inherent weakness, which the *soul*, standing between the *spirit* and the *flesh*, must overcome by deriving strength from the *spirit* through *watching and prayer*.—*Schaff.*]

42. O my Father, if this cup may not pass away from me—*If it be not possible* to redeem fallen man *unless I drink this cup*, unless I suffer death for them, **thy will be done**—I am content to suffer whatever may be requisite to accomplish the great design. In this address the *humanity* of Christ most evidently appears; for it was his *humanity* alone that could *suffer*; and if it did not appear that he had *felt* these sufferings, it would have been

asleep again: for their eyes were heavy. **44** And he left them, and went away again, and prayed the third time, saying the same words. **45** Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. **46** Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one

q Mark 14. 43; Luke 22. 47; John 18. 3; Acts 1. 16.

a presumption that he had *not* suffered, and consequently made no *atonement*. And had he not appeared to have been perfectly *resigned* in these sufferings, his sacrifice could not have been a *freewill* but a *constrained* offering, and therefore of no use to the salvation of mankind. [Nor must we pass over the last and deepest mystery of the passion—the consideration that upon the holy and innocent Lamb of God rested the burden of *all* human sin—that to him death and the punishment of sin bore a dark and dreadful meaning, inconceivable by any of us whose inner will is tainted by the *love* of sin.—*Alford*.]

43. Their eyes were heavy—That is, they could not keep them open. Was there nothing *preternatural* in this? Was there no influence here from the powers of darkness?

44. Prayed the third time—So St. Paul—I besought the Lord *THRICE* that it might depart from me, (2 Cor. xii. 8.) This *thrice* repeating the same petition argues deep earnestness of soul. [There is a limit to all physical and to all psychological endurance, after which nature ceases its struggles, and either sleep or death supervenes. Evidently this bodily and mental collapse had now overtaken the disciples, and sleep came to them as it comes to the sailor in the rigging of his storm-tossed ship, or to the soldier among the noise and confusion of the battle. This is the view of the case given by *Alford*, who thus renders our Lord's words: "Since you are not able to watch with me, now you may sleep on, for my hour is come, and I am about to be taken from you."]

45. Sleep on now, and take your rest—Perhaps it might be better to read these words interrogatively, and paraphrase them thus: *Do ye sleep on still?* [Probably seeing that they were so exhausted he chose to not disturb them.] *My hour*—in which I am to be delivered up, *is at hand*; therefore now think of your own personal safety. **The Son of man is betrayed into the hands of sinners**—Παράδοτος, rendered here *betrayed*, may with equal propriety, here and in other places, be rendered *delivered up*, of which act God, *primarily*, and man only *secondarily*, would be the agent. (See Acts ii. 23.)] Ἀμαρτωλῶν, namely, the *Gentiles* or *heathen*. Here it probably means the Romans.

46. Rise, let us be going—That is, to meet them. I go willingly to meet that death which their malice designs me, and through it provide for the life of the world.

47. Judas, one of the twelve—More deeply to mark his base ingratitude and desperate wickedness—HE WAS ONE OF THE TWELVE—and he is a *TRAITOR*, and one of the *violent*, too, that ever disgraced human nature. **A great multitude with swords and staves**—[Judas knew the spot, as being the place where Jesus often met his disciples. (John xviii. 2.) During the completion of the

of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. **48** Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. **49** And forthwith he came to Jesus, and said, Hail, Master; and kissed him. **50** And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. **51** And

r 2 Sam. 20. 9.—s Psa. 41. 9; 55. 13.

meal, the final discourse of Jesus, and his agony in Gethsemane, Judas went out into the night and consummated the work of his villany. His impetuosity [and the value of the opportunity] induced the Sanhedrin to rescind their resolution of not taking Jesus at the feast. Judas had reckoned upon the delay, (in the action of the Sanhedrin, the summoning of the temple guard, and obtaining the warrant of the Roman governor,) and he calculated that time enough would be allowed for Jesus to have reached Gethsemane. But that the preparation which the high priests in league with Judas appointed was exaggerated and excessive, all the evangelists agree. A portion of the Roman cohort was there, and the temple guard. The torches also betray the excess of the preparation; although even the paschal full moon would not render these needless, when searching among the shady caverns of the gloomy valley of the Kedron.—*Lange*.]

48. Gave them a sign—[By which Christ might be certainly identified. Having had the object of their pursuit pointed out to them, it was the business of the officers to arrest him, which they did, however, only after a great display of trepidation, though no attempt at escape was made, and almost none of resistance. (See John xviii. 5-8.)] **Hail, Master**—The usual salutation among the Jews. **And kissed him**—And tenderly kissed him—this is the proper meaning of the original word *κατεφίλησεν*, he *kissed him again and again*—still pretending the most affectionate attachment to him, though our Lord had before unmasked him. [The signal as arranged, was to be simply a kiss; the signal actually given, was *kissing accompanied with embracing*, which was entirely in keeping with the excitement of Judas, and the desire he felt that there should be *no mistake* as to the person intended.—*Meyer*.]

50. Jesus said . . . Friend—Rather, *companion*, *εταίρε*, (not *FRIEND*.) *wherefore*, rather, *against whom* (ἐφ' ὃ, the reading of all the best MSS.) *art thou come?* [The language, as might be expected from the urgent nature of the situation, is somewhat abrupt in its character: *Friend, mind what you are here for! Attend to that*. With these words he spurns the kisses with which the traitor was overwhelming him.—*Meyer*.] [The heroic behaviour of the blessed Jesus in the whole period of his sufferings will be observed by every attentive eye, and felt by every pious heart: although the sacred historians, according to their usual but wonderful simplicity, make no encomiums upon it. With what composure does he go forth to meet the traitor! With what calmness receive that malignant kiss! With what dignity does he deliver himself into the hands of his enemies! Yet plainly showing his superiority over them, and even then leading, as it were, captivity captive.—*Wesley*.] **Laid hands on Jesus**—But not before they had

behold, 'one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. **52** Then said Jesus unto him, Put up again thy sword into his place: 'for all they that take the sword shall perish with the sword. **53** Thinkest thou that I cannot now pray to my Father, and he shall presently give me 'more than twelve legions of angels? **54** But how then shall the Scriptures be fulfilled, 'that thus it must be? **55** In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid

no hold on me. **56** But all this was done, that the 'Scriptures of the prophets might be fulfilled. Then 'all the disciples forsook him, and fled.

57 'And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled. **58** But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. **59** Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; **60** But found none: yea, though 'many false witnesses came, yet found they none. At the last came 'two false witnesses,

† John 18. 10.—u Gen. 9. 6; Rev. 13. 10.—v 2 Kings 6. 17; Dan. 7. 10.—w Isa. 53. 7, etc.; ver. 24; Luke 24. 23, 44, 46.—x Lam. 4. 20; ver. 24.

y See John 18. 15.—z Mark 14. 53; Luke 22. 54; John 18. 12, 13, 24.—a Psalms 27. 12; 33. 11; Mark 14. 55; Acts 6. 13.—b Deut. 19. 15.

felt that proof of his sovereign power by which they had all been struck down to the earth. [Whatever trepidation may have been felt by the Jews of the company was probably not shared by the Roman soldiery, who evidently acted only perfunctorily, and without feeling any special interest in the case.]

51. One of them which were with Jesus—this was Peter—**struck a servant of the high priest's**—the servant's name was Malchus, (John xviii, 10),—**and smote off his ear.** [An act of mistaken zeal and faith, done without authority or warrant.] In Luke xxii, 51, it is said, Jesus "touched his ear, and healed him."

52. Put up again thy sword into his place—Neither Christ nor his religion is to be defended by the secular arm. Even the *shadow* of public justice is not to be resisted by a private person, when coming from those in public authority. The cause of a Christian is the cause of God: sufferings belong to one and vengeance to the other. Let the cause, therefore, rest in *his* hands, who will do it ample justice. **Shall perish with the sword**—The general meaning of this verse is, they who contend in battle are likely, on both sides, to become the sacrifices of their mutual animosities. But it is probably a prophetic declaration of the Jewish and Roman States. The Jews put our Lord to death under the sanction of the Romans—both took the sword against Christ, and both perished by it. But how came Peter to have a sword? Judea was at this time so infested with robbers and cut-throats that it was not deemed safe for any person to go unarmed. He probably carried one for his mere personal safety.

53. More than twelve legions of angels—As if he had said, Instead of you *twelve*, one of whom is a traitor, my Father can give me more than *twelve legions of angels* to defend me. [Our Lord was fully aware of his own omnipotence, so that, had he purposed to escape from the hand of his enemies, he had the power to do it; and this fact illustrates the voluntariness of his self-surrender to death.]

54. But how then—had I such a defence—**shall the Scriptures be fulfilled**, which say, **that thus it must be**—That is, that I am to suffer and die for the sin of the world. Probably the Scriptures to which our Lord principally refers are Psalms xxii, lxi, and especially Isa. liii, and Dan. ix, 24–27. Christ shows that they had no power against him but what he *permitted*.

55, 56. Are ye come out as against a thief . . . But all this was done—[To this rebuke no answer could be given; in making it, our Lord sets forth very forcibly the necessity, in the divine counsels, for his death.] **Then all the disciples forsook him and fled**—[As our Lord's last words indicated his settled purpose to take the path of death, it also gave occasion for the flight of the disciples. But the flight was not absolute; but the scattering [and temporary abandonment] was complete.—*Lange.*]

57. They . . . led him away to Caiaphas—John says, (chap. xviii, 13,) that they led him *first to Annas*; but this appears to have been done merely to do him honour as the father-in-law of Caiaphas, and his colleague in the high priesthood. But as the Sanhedrin was assembled at the house of Caiaphas, it was there he must be brought to undergo his mock trial. (See on John xviii, 13, etc.)

58. Peter followed him afar off—[The conduct of the disciples in forsaking the Lord, though certainly not justifiable, was not without its extenuating circumstances. They had seen him surrender himself, and heard him forbid them to attempt any rescue; and what could they do? They were strangers in Jerusalem, and not in a condition to render him any relief, and they had good reason to fear for their own personal safety, and yet Peter and John did follow after the arresting crowd, till Peter's affright led to his denial—of which he speedily repented—and John followed to the terrible end. Others may have been more faithful; but many more have been less so.]

59. All the council, sought false witness—They first resolve to ruin him, and then seek the proper means of effecting it: they declare him criminal, and after that do all they can to fix some crime upon him, that they may appear to have some shadow of justice on their side when they put him to death. [They sought *false witness*, not that they would not take true, if they could get it, but that they knew it was not to be had.—*Alford.*] See in the case of Stephen, Acts vi, 11–13.

60. Though many false witnesses came—There is an unaccountable confusion in the MSS. in this verse. Without stating the variations, which may be seen in *Griesbach*, I shall give that which I believe to be the genuine sense of the evangelist. *Then the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but they found it not, though many false witnesses came up. At last two false witnesses came*

61 And said, This *follow* said, 'I am able to destroy the temple of God, and to build it in three days. **62** 'And the high priest arose, and said unto him, Answerest thou nothing? what is it *which* these witness against thee? **63** But 'Jesus held his peace. And the high priest answered and said unto him, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. **64** Jesus saith unto him, Thou hast said: nevertheless I say unto you, 'Hereafter shall ye see the Son of man 'sitting on the right

hand of power, and coming in the clouds of heaven. **65** 'Then the high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. **66** What think ye? They answered and said, 'He is guilty of death. **67** 'Then did they spit in his face, and buffeted him; and 'others smote him with 'the palms of their hands, **67** Saying, 'Prophecy unto us, thou Christ, Who is he that smote thee?

68 'Now Peter sat without in the palace:

o Chap. 27, 40: John. 2, 19.—d Mark 14, 60.—e Isa. 53, 7: chap. 27, 12, 14.—f Lev. 24, 1: 1 Sam. 14, 24, 34.—g Dan. 7, 13: chap. 16, 27: 24, 30: 25, 31: Luke 21, 27: John 1, 51: Rom. 14, 10: 1 Thess. 4, 16: Rev. 1, 7.

A Psa. 110, 1: Acts 7, 55.—d 2 Kings 19, 37: 19, 1.—f Lev. 24, 16: John 19, 7.—i Isa. 50, 4: 53, 3: chap. 27, 30.—m Luke 22, 63: John 19, 3.—n Or. *rota*.—o Mark 14, 65: Luke 22, 64.—p Mark 14, 66: Luke 22, 55: John 18, 16, 17, 25.

up, saying: *This man said, etc.* It is the property of falsity to be ever inconsistent, and to contradict itself; therefore they could not find two consistent testimonies, without which the Jewish law did not permit any person to be put to death.

61. I am able to destroy the temple of God—Jesus had said, (John ii, 19,) *Destroy this temple, and I will build it again in three days.* The attempt is made from these words to prove a design to destroy the temple at Jerusalem.

62. Answerest thou nothing—The accusation was so completely frivolous that it merited no notice: besides, Jesus knew that they were determined to put him to death, and that his hour was come; and that therefore remonstrance or defence would be of no use: he had often before borne sufficient testimony to the truth. [Jesus held his peace, not merely because the witness was false, but also because, even if true, it was really no evidence of hostility to the temple, since, along with the statement of its destruction, it had held out the promise of its restoration.—*Lange.*] [The high priest seems also to have seen the worthlessness of this testimony, and the futility of their efforts to prove any thing serious against our Lord, and therefore he took up another line of action.]

63. I adjure thee by the living God—To this solemn adjuration Christ immediately replies, because he is now called on in the name of God to bear another testimony to the truth. However necessary our Lord saw it to be silent, when the accusations were frivolous and the evidence contradictory, he felt no disposition to continue this silence when questioned concerning a *truth* for which he came into the world to shed his blood.

64. Thou hast said—[This implies more than a simple Yes. The words, *ei elras*, refer to the convictions and admissions of Caiaphas.—*Alford.*] I am the Christ, the promised *Messiah*, (see on ver. 25;) and you and this whole nation shall shortly have the fullest proof of it: for *hereafter*—in a few years—shall ye see the Son of man sitting on the right hand of power—fully invested with absolute dominion—and coming in the clouds of heaven to execute judgment upon this wicked race. (See chap. xxiv, 30.) [A clear reference to the approaching destruction of Jerusalem.]

65. The high priest rent his clothes—The practice of rending the clothes on occasions of supposed blasphemy was based on 2 Kings xviii, 37. [Originally it was simply a natural outburst of most intense pain, such as grief or indignation, or of both these emotions. Hence it would be voluntary, and not subject to a special ordinance. But at a

later period, when many of these outbursts were more theatrical than real, their exercise was regulated by special rules.—*Lange.*]

66. [What think ye]—At this point the high priest, notwithstanding the precipitancy with which the trial is being hurried through, and notwithstanding the candid confession just made by the accused, calls for a formal vote, the result of which is a verdict of *guilty*, and that of an offence deserving to be punished by death.—*Meyer.* **He is guilty of death**—'Ενοχος θανάτου εστιν, *He is liable to death.* [This was not a formal condemnation, (a *sentencing*), but only a previous vote or expression of opinion. *That* took place in the (next) morning.—*Alford.*] All the *forms* of justice are here violated. The judge becomes a *party* and *accuser*, and proceeds to the verdict without examining whether all the prophecies concerning the Messiah, and the innumerable miracles which he wrought, did not justify him. [See note at end of chapter.]

67. Then did they spit in his face—This was done as a mark of most profound contempt. The judges now delivered him into the hands of the *mob*. [After he had declared he was the Son of God, the Sanhedrin doubtless ordered him to be carried out while they were consulting what to do. And then it was that the soldiers who kept him began these insults upon him.—*Wesley.*] **And buffeted him**—'Εκολάφισαν, smote him with their *fists*. **Smote him with the palms of their hands**—'Επάμισαν. Insults of this kind are never forgiven by the world: Jesus not only takes no revenge, (though it be completely in his power,) but bears all with meekness, without even one word of reply.

68. Prophecy unto us, thou Christ—Their conduct toward him now was expressly prophesied of by a man whose divine mission they did not pretend to deny. (See Isa. l, 6.) It appears that before they buffeted him, *they bound up his eyes.* (See Mark xiv, 65.) [As a prophet he was to tell them what he could not see. The devilish fanaticism of the superiors had communicated itself to the lowest officials, and spread in the way of sympathy from the Jewish temple-guard even to the Roman soldiers. The officers became a band of murderers around him. (See Psa. xxii.)—*Lange.*]

69. Now Peter sat without—The expression, *ἔξω, without*, must be taken in relation to the interior of the house (hall) in which Jesus underwent examination. In verse 58, the term *ἔσω, within*, was used because Peter is represented as going from the street into the court.—*Meyer.*] [Respecting the means by which Peter gained access

and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. **70** But he denied before *them* all, saying, I know not what thou sayest. **71** And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. **72** And again he denied with an oath, I do not know the man. **73** And after a while came unto

him they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. **74** Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. **75** And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

q Luke 22. 59.—r Mark 14. 71.

s Ver. 34; Mark 14. 30; Luke 22. 61, 62; John 13. 38.

to the hall, or courtyard, of the high priest, see John xviii, 10.] **A damsel came unto him**—*A maidservant, παιδίσκη*, a female slave. [*Mia παιδίσκη*, (*one servant*) is here used in view of the *ἄλλῃ*, (*other, sc. servant*), in verse 71 below. Both of them may have seen Peter among the followers of Jesus in Jerusalem, and remembered his appearance.—*Meyer*.] [Probably both statements were made in malicious banter or light ridicule, as the charge evidently led to no further consequences.—*Lange*.]

70. But he denied before them all—So the evil principle *gains ground*. Before, he followed at a distance, now he *denies*; this is the *second* gradation in his fall.

71. Unto them that were there—[Those who were gathered about the porch—petty officers and servants of the household.]

72. And again he denied with an oath—This is a *third* gradation of his iniquity.

73. Thy speech—*Thy manner of speech, ἡ λαλία σου, that dialect of thine*; his accent being different from that of Jerusalem. [A provincial, Galilean dialect.] **Bewrayeth thee**—*Διχλόν σε ποιεῖ, maketh thee manifest*.

74. Then began he to curse and to swear—Rather, *Then he began positively to affirm*—*καταθεμαρτίζεν*, [a corrupted form, belonging probably to the class of vulgarisms.—*Alford*.] [but nevertheless the true reading.] But the common reading is, *καταθεμαρτίζεν*, which signifies *to wish curses on himself*. The business is bad enough, but the common reading makes it worse. In verse 72, Peter is said to *deny with an oath*; here, he *positively affirms and swears*, probably by the name of God, for this is the import of the word *ὀμνύνειν*. **The cock crew**—This bird becomes, in the hand of God, the instrument of awaking the fallen apostle, at last, to a sense of his fall, danger, and duty.

75. Peter remembered the word of Jesus—St. Luke says, (chap. xxii, 61,) "The Lord turned and looked upon Peter." So it appears that he was nigh to our Lord, either at the time when the cock crew, or shortly after. The delicacy of this reproof is remarkable—he must be reproved and alarmed, otherwise he will proceed yet further in his iniquity; Christ is in bonds, and cannot go and speak to him: if he call aloud, the disciple is discovered, and falls a victim to Jewish malice and Roman jealousy; he therefore does the whole by a look. **He went out, and wept bitterly**—[Peter went out into the gloom of night, but not as Judas into the darkness of despair—weeping bitterly. He awaited the dawn of another and a better morning. The angel of mercy accompanied him on that heavy road to spiritual self-condemnation, which issued in the death of the old man, more especially his former pride and self-confidence.—*Lange*.] [On Pe-

ter's three denials, see the remarks of Dean Alford at the end of this chapter.]

TRIAL OF OUR LORD.

[Note on verse 63.]

[*He is guilty of death*—He is *εἰς θάνατον*, obnoxious, liable to death; that is, he deserves to die. This is to be considered as the sentence of the council, to whom, as the president, the high priest put the case, artfully, however, endeavouring to influence their suffrages by assuming that Jesus had spoken blasphemy, and that there was now no need of witnesses. In all civil cases the power of life and death had been taken away from the Jewish courts by the Romans; but in matters of their religion they had still the power to inflict capital punishments; yet the sentence of the Sanhedrin was to be confirmed by the Roman governor before it could be executed. The proper punishment of a blasphemer by their law was stoning; but they were anxious to have our Lord crucified, which was a Roman punishment: they therefore not only sought from Pilate a confirmation of their sentence, but set themselves to induce Pilate to treat him also as an enemy to Cesar, and a seditious opposer of the Roman government, in order that the Roman soldiery might have the charge of his execution. Their motive, probably, was the fear lest the populace, who favoured him, should, on seeing him led out to be stoned accompanied only by a civil force, attempt to rescue him; which they dared not attempt when the Roman garrison was under arms to carry his crucifixion into effect. But in this the overruling providence of God was manifest; for he was to endure the most shameful and torturing death, and to fulfil the words of Scripture, "He that is hanged is accursed of God."

[Two questions may now be briefly considered: What was the alleged blasphemy for which our Lord was condemned? and, In what did the guilt of his judges consist? As to the first, nothing can be more plain than that he could not be condemned simply for professing to be the Messiah, against which there was no law; and it would have been most absurd for a people who were anxiously waiting from age to age for the appearance of Messiah, to have made it a capital offence for any one to profess himself Messiah. Nor was he condemned because, professing to be the Messiah, he failed to prove himself so, and was therefore a "deceiver;" for no proof was demanded, no trial of his claim established; but from his own simple confession of what he was—not even with reference to the deposition of the two witnesses respecting his threatening to destroy the temple—he was adjudged "guilty of death." If, then, it was not because he said, I AM THE CHRIST, that he was so concerned, it follows that it was because he added to this the

profession that he was the Son of God, and would be demonstrated as such by the dignity and glory of his coming in the clouds of heaven. And as we find that, on having previously professed himself to be the Son of God, the Jews took up stones to stone him as a blasphemer, it is clear that they understood that this profession implied an assumption of divinity; which our Lord himself never treated as a mistake by explaining the phrase in any lower sense than they understood it in, either on the occasion referred to or on his trial. This, then, was the alleged blasphemy for which our Lord was sentenced to death by the Sanhedrin; and this was acknowledged by the Jews themselves, who urged his death, and mocked him upon the cross, "because he said he was the Son of God." Thus our Lord witnessed to this great truth before his judges, not only that he was "the Son of man," and the Messiah, but also, as implying the lofty claim of divinity, that he was the Son of God.

[As to the second point, the guilt of his judges, it may indeed be said, that, believing him to be a mere man, and yet hearing him assume to himself a claim and a title of divinity, on their own principles and views they could do nothing less than convict him. But this plausible palliation has no foundation. The trial was for an alleged spiritual offence, and involved therefore theological principles, to be determined solely by their own Scriptures. Our Lord professed to be the Messiah; there could be no blasphemy simply in that; and if he added to that the claim of "Son of God," and declared also that he would come "in the clouds of heaven," their own Scriptures had entitled the Messiah "the Son of God," as in the second Psalm; and had declared that he should come in the clouds of heaven, as in the prophecy of Daniel, to which our Lord referred. Both these passages their most ancient commentators, authorities in their own Church, refer to the Messiah; and the whole question, therefore, between the Sanhedrin and Jesus, had his trial been conducted with any thing like honesty and fairness, was, whether he had given, or could give, sufficient proofs of his being the Mes-

siah; for if so, the rest, according to their Scriptures—the only law they could follow in this case—necessarily followed: he was the Son of God according to David; and he would come in the clouds of heaven according to Daniel.

[Instead, however, of proceeding in this manner, they closed their eyes upon all the proofs he had given of his being the Messiah—upon the evidence especially of that stupendous miracle which he had so lately wrought in the neighbourhood of Jerusalem—the raising of Lazarus; of which, indeed, it is probable that some of the council had been witnesses, and of which none could be ignorant; nor did they seek on the occasion of his trial any new or more satisfactory proof; but surrendering themselves at once to their prejudices and hatred, first assumed that he was an impostor, then suborned witnesses to substantiate a charge of blasphemy, and finally determined his own confession to be blasphemous; which it could not be, provided he was the Messiah—the grand point on which the whole turned, but which they determined not to investigate.

[Thus justice could not be more violently outraged by a court; and the fierce determination with which they sought his death is the strongest proof that the truth of his professions, and consequently his innocence, was a subject on which they not only did not desire information, but on which these blood-thirsty persecutors determined to admit none. The circumstances of the case also demonstrated this: their bargaining with one of his disciples to betray him; their apprehension of him secretly in the night, although he was, as he himself alleged, daily in the temple; and the indecent haste with which they proceeded on so important a trial, beginning and completing it in the night, contrary to the Jewish canons, which enjoined that "capital causes should be tried in the day, and finished in the day;" and finally, the tumultuous manner in which they resisted all the efforts of the Roman governor to save him, preferring the liberation of a notorious and pestilent robber to one who had gone about doing good, and against whom they could find no consistent accusation.—*Watson.*]

PETER'S THREE DENIALS.

[Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 56-62; John xviii. 17, 18, 25-27.]

[This narrative furnishes one of the clearest instances of the *entire independence of the four gospels of one another*. In it they all differ, and supposing the denials to have taken place *thrice*, and *only thrice*, cannot be literally harmonized. The following table may serve to show what the agreements are and what the differences:

	MATTHEW.	MARK.	LUKE.	JOHN.
[1st denial.	Peter, sitting in the hall without, is charged by a maid servant with having been with Jesus the Galilean. "I know not what thou sayest."	Peter, warming himself in the hall below, etc., as Matt.—goes out into the vestibule; cock crows. "I know not, neither understand what thou sayest."	Peter, sitting, <i>πρὸς τὸ φῶς</i> , is recognised by the maid, and being charged, replies, "Woman, I know him not."	Peter is recognised by the portress on being introduced by the other disciple. "Art not thou also one of this man's disciples?" He saith, "I am not."
[2nd denial.	He has gone out into the porch—another maid sees him. "This man also was with Jesus of Nazareth." He denies with an oath, "I do not know the man."	The same maid sees him again, and says, "This is one of them." He denies again.	Another (but a male servant) says: "Thou art also of them." Peter said, "Man, I am not."	Is standing and warming himself. They said to him, "Art not thou also of his disciples?" He denied, and said, "I am not."

	MATTHEW.	MARK.	LUKE.	JOHN.
[3rd denial.	After a little while, the standers-by say, "Surely thou also art one of them; for thy speech bewrayeth thee." Then began he to curse and to swear: "I know not the man."	"Surely thou art of them: for thou art a Galilean, and thy speech agreeth." He began to curse and to swear: "I know not this man."	After about an hour, another affirmed, saying, "Of a truth this [man] was with him, for he is a Galilean." Peter said, "Man, I know not what thou sayest."	One of the servants of the high priest, his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him?" Peter then denied again.
	Immediately the cock crew: and Peter remembered, etc.—He went out, and wept bitterly.	The second time the cock crew. And Peter called to mind, etc.—and ἐπιβάλων, he wept.	Immediately, while he yet spake, the cock crew. And the Lord turned and looked on Peter, and Peter remembered, etc. And . . . he went out and wept bitterly.	Immediately the cock crew.

[On this table I would make the following remarks:—that generally, (1) supposing the four accounts to be entirely independent of one another, we are not bound to require accordance, nor would there in all probability be any such accordance, in the recognitions of Peter by different persons. These may have been many on each occasion of denial, and independent narrators may have fixed on different ones among them. (2) No reader, who is not slavishly bound to the inspiration of the letter, will require that the actual words spoken by Peter should in each case be identically reported. And remember, that the substantive fact of a denial remains the same, whether οὐκ οἶδα τί λέγεις, οὐκ οἶδα αὐτόν, or οὐκ εἶμι are reported to have been Peter's answer. (3) I do not see that we are obliged to limit the narrative to three sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognised,—on three occasions he was a denier of his Lord: such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials, on each occasion. And these remarks being taken into account, I premise that all difficulty is removed from the synopsis above given: the only resulting inferences being, (a) that the narratives are genuine truthful accounts of facts underlying them all: and (b) that they are, and must be, absolutely and entirely independent of one another.

[For (1) the four accounts of the FIRST denial are remarkably coincident. In all four, Peter was in the outer hall, where the fire was made, (see on verse 69, and cf. note on John): a maid servant (Mt., Mk., L.)—the maid servant who kept the door (John) taxed him (in differing words in each, the comparison of which is very instructive, see above) with being a disciple of Jesus: in all four he denies, again in differing words. I should be disposed to think this first recognition to have been but one, and the variations to be owing to the independence of the reports. (2) In the narratives of the SECOND denial, our first preliminary remark is well exemplified. The same maid (Mark) probably, but not necessarily—perhaps, only the παιδίαν in the προαύλιον—another maid, (Matthew,) another (male) servant, (Luke,) the standers-by generally, (John,) charged him: again, in differing words. It seems he had retreated from the fire as if going to depart altogether, and so attracted the attention both of the group at the fire and of the

porteress. It would appear to me that, for some reason, John was not so accurately informed of the details of this as of the other denials. The "going out" (Mt., Mk.) is a superadded detail, of which the "standing and warming himself" (John) does not seem to be possessed. (3) On the THIRD occasion, the standers-by recognised him as a Galilean (simply, Mk. [txt.] Luke, by his dialect, Mt., an interesting additional particular,)—and a kinsman of Malchus crowns the charge by identifying him in a way which might have proved most perilous had not Peter immediately withdrawn. This third time again, his denials are differently reported:—but here, which is most interesting, we have in Mt. and Mk. "he began to curse and to swear," a very plain intimation that he spoke not one sentence only, but a succession of vehement denials.

[It will be seen, that the main fallacy which pervaded the note in my first edition was, that of requiring the recognitions and the recognisers, in each case, to have been identical in the four. Had they been thus identical, in a case of this kind, the four accounts must have sprung from a common source, or have been corrected to one another: whereas their present varieties and coincidences are most valuable as indications of truthful independence. What I wish to impress on the minds of my readers is, that in narratives which have sprung from such truthful independent accounts, they must be prepared sometimes (as, e. g., in the details of the day of the resurrection) for discrepancies which, at our distance, we cannot satisfactorily arrange: now and then we may, as in this instance, be able to do so with something like verisimilitude:—in some cases, not at all. But whether we can thus arrange them or not, being thoroughly persuaded of the holy truthfulness of the evangelists, and of the divine guidance under which they wrote, our faith is in no way shaken by such discrepancies. We value them, rather, as testimonies to independence: and are sure, that if for one moment we could be put in complete possession of all the details as they happened, each account would find its justification, and the reasons of all the variations would appear. And this I firmly believe will one day be the case. (See the narrative of Peter's denials ably treated in an article on my former note in the "Christian Observer" for Feb., 1853.) 69.] "An oriental house is usually built round a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house,

CHAPTER XXVII.

WHEN the morning was come, 'all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him,

a Psa. 2. 2; Mark 15. 1; Luke 22. 66; 23. 1; John 18. 28.—b Ch.

closed next the street by a heavy folding gate, with a small wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή* where the attendants made a fire; and the passage beneath the front of the house from the street to this court, is the *προαύλιον* or *πυλῶν*. The place where Jesus stood before the high priest may have been an open room or place of audience on the ground floor in the rear, or on one side of the court, such rooms, open in front, being customary."—*Alford*.]

NOTES ON CHAPTER XXVII.

1. When the morning was come—As soon as it was light. Chief priests and elders . . . took counsel against Jesus—They had begun this "counsel" the preceding evening. (Chap. xxvi, 59.) But as it was contrary to all forms of law to proceed against a person's life by night, they seem to have separated for a few hours, and then, at the break of day, come together again, pretending to conduct the business according to the forms of law. To put him to death—They had already determined his death, and pronounced the sentence of death on him. (Chap. xxvi, 66.) And now they assembled under the pretence of reconsidering the evidence, and deliberating on it, to give the greater appearance of justice to their conduct. [The (early morning) meeting of the Sanhedrin was intended at the same time to meet all the forms of law, and definitely to express the grounds of the charge against Jesus. But, in fact, it only served to cover those violations of the law into which their reckless fanaticism had hurried them. One of the main objects of the Sanhedrin now was, to present the charge in such a light as to oblige Pilate to pronounce sentence of death. They first demanded the absolute confirmation of their own sentence, without further inquiry into their proceedings. (John xviii, 30.) Failing to obtain this, they accused Jesus as King of the Jews, that is, as Messiah, in the ambiguous, semi-religious, semi-political sense of that title. When (according to John) Jesus repudiated the political character of his kingdom, they preferred against him the charge of making the religious claim that he was the Son of God. But as the effect of this accusation proved the very opposite from what they expected, they returned to the political charge, now threatening Pilate with laying before the emperor the fact that Jesus had made himself a king. No doubt the general outline of this procedure was planned and sketched in the meeting of the Sanhedrin. Of course they could not have foreseen that Pilate himself would offer them the means to overcome his opposition by setting Jesus and Barabbas before them, on the same level.—*Lange*.]

2. They . . . delivered him to Pontius Pilate—The Sanhedrin had the power of life and death in their own hands in every thing that con-

cerned religion; but as they had not evidence to put Christ to death because of *false doctrine*, they wished to give countenance to their conduct by bringing in the civil power, and, therefore, they delivered him up to Pilate as one who aspired to regal dignities, and whom he must put to death if he professed to be Cesar's friend. Pontius Pilate governed Judea ten years under the Emperor Tiberius; but, having exercised great cruelties against the Samaritans, they complained of him to the emperor, in consequence of which he was deposed, and sent in exile to Vienne, in Dauphiny, where he killed himself two years after. (See *M'Clintock and Strong's Cyclopædia*.)

20. 19; Acts 3. 13.—c Ch. 26. 14, 15.—d 2 Sam. 17. 23; Acts 1. 18.

3. Judas . . . when he saw that he was condemned, repented—[This incident does not throw much light on the motives of Judas. One thing we learn for certain, that our Lord being condemned, (which he inferred from his being handed over to the Roman governor,) worked in him remorse, and suicide was the consequence. Whether this condemnation was expected by him or not, does not here appear; nor have we any means of ascertaining, except from the former sayings of our Lord respecting him. I cannot believe that the intent of the apostate was other than the darkest treachery. To suppose that the condemnation took him by surprise, seems to me to be inconsistent with the spirit of his own confession. Παράδοις αἷμα ἰδῶν, (I have betrayed innocent blood,) expresses his act, his accomplished purpose. The bitter feeling in him now is expressed by ἡμαρτον, (I have sinned,) of which he is vividly and dreadfully conscious now that the result has been attained.—*Alford*.] [Reckoning in his own mean way, Judas expected an ordinary result; and the fact that all his anticipations proved so utterly false, and the issue proved so entirely extraordinary, filled his mind with awe.—*Lange*.]

4. Innocent blood—Αἷμα ἰδῶν, a Hebraism for an innocent man. Δίκαιον is now the accepted reading.] Judas's testimony to the innocence of Jesus is a significant fruit of his discipleship.—*Lange*.] What is that to us—How easily could they digest innocent blood! [Whoever makes the world his partner in committing a crime must not expect any help or comfort when the consciousness of his guilt commences to torment him.—*Nast*.] [And yet they had a conscience! "It is not lawful," say they, "to put them into the treasury." But very lawful to slay the innocent!—*Wesley*.]

5. In the temple—Ναός signifies, properly, the temple itself, into which none but the priests were permitted to enter; therefore ἐν τῷ ναῷ must signify, near the temple, by the temple door. [In his despair he had penetrated where priests alone were allowed to enter.—*Meyer*.] [We must conceive him as speaking to them without, and throwing the money to them in the ναός, (temple proper).—*Alford*.] Hanged himself—Or was strangled—

the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. **7** And they took counsel, and bought with them the potter's field, to bury strangers in. **8** Wherefore that field was called, "The field of blood, unto this day. **9** Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; **10** And gave them for the potter's field, as the Lord appointed me. **11** And Jesus stood before

the governor: ^a and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, 'Thou sayest. **12** And when he was accused of the chief priests and elders, ^b he answered nothing. **13** Then said Pilate unto him, 'Heardest thou not how many things they witness against thee? **14** And he answered him to never a word; inasmuch that the governor marvelled greatly. **15** ^c Now at that feast the governor was wont to release unto the people a prisoner, whom they would. **16** And they had then a notable prisoner, called Barabbas. **17** Therefore when they

^a Acts 1, 19. — ^f Zech. 11, 12, 13. — ^g Or, whom they bought of the children of Israel. — ^h Mark 15, 2; Luke 23, 3; John 18, 23.

ⁱ John 18, 37; 1 Tim. 6, 13. — ^k Chap. 26, 63; John 19, 9. — ^l Chap. 26, 63; John 19, 10. — ^m Mark 15, 6; Luke 23, 17; John 18, 39.

ἀπὸ γὰρ. Some eminent critics believe that he was only suffocated by excessive grief, and thus they think the account here given will agree with that in Acts i, 18. Mr. Wakefield supports this meaning of the word with great learning and ingenuity. I have my doubts—the old method of reconciling the two accounts appears to me quite plausible—he *went and strangled himself*, and the rope breaking, *he fell down*, and by the violence of the fall *his body was bursted*, and *his bowels gushed out*. I have thought proper, on a matter of such difficulty, to use the word *strangled*, as possessing a middle meaning between *choking* or *suffocation* by excessive grief, and *hanging* as an act of suicide.

6. The treasury—*Κορβαν*—the place whither the people brought their free-will offerings for the service of the temple, so called from the Hebrew *קרבן* *korban*, an offering. Because it is the price of blood—[This scruple rested on no written law; but they probably reasoned from analogy. If "the hire of a harlot," (Deut. xxiii, 18,) was not to be offered to God in pursuance of a vow, how much less so money by which a life had been purchased, and, they might have added, by which spotless innocence had been betrayed and murdered!—*R. Watson*.]

7. To bury strangers in—*Τοῖς ξένοις*, the strangers, probably meaning, as some learned men conjecture, the Jewish "strangers" who might have come to Jerusalem either to worship or on some other business, and died there during their stay. [The expression does not refer to Jews from other countries, who in a religious point of view were not "strangers;" nor to professing heathens, who were left to themselves; but to Gentile proselytes, (of the gate,) to whom a certain regard was due, while priestly exclusiveness would not allow them to repose in properly consecrated graves.—*Lange*.]

8. The field of blood—(See Acts i, 19.)

9. Jeremy the prophet—The words quoted here are not found in the book of Jeremiah, but in that of Zechariah. [The passage here quoted is a very free adaptation of [the words of] Zechariah—*Jeremiah* being simply a slip of the memory, (or a transcriber's error in the very earliest copy of the Gospel,) considering that in the original Hebrew the resemblance of this latter passage to Zechariah, as above, is sufficiently close to warrant the typical mode of interpretation, and it is arbitrary to maintain that *Jeremiah* is spurious. . . . According to the historical sense of Zechariah, as above, the prophet, acting in Jehovah's name, resigns his office of shepherd over Ephraim, to Ephraim's own ruin; and having requested his wages, consisting of thirty

shekels of silver, to be paid to him, he casts the money, as being God's property, into the treasury of the temple.—*Meyer*.] [These words (Jeremiah xxxii, 8–14) must be taken along with verse 8, where the Lord commanded the prophet to act in this manner. Those words are now paraphrased by the evangelist, in connexion with materials furnished by Zechariah and by Jewish history, so as to exhibit the *πλήρωσις* (fulfilment) of what the prophet intended to convey, namely, that the bargain should yet be made by which the price set upon the Messiah would be given for a potter's field to be a burying place for pious pilgrims.—*Lange*.]

11. Before the governor—[Or, procurator, which was the Roman title then held by Pilate.] **Art thou the King of the Jews**—The Jews had undoubtedly delivered him to Pilate as one who was rising up against the imperial authority, and assuming the regal office.

12. He answered nothing—An answer to such accusations was not necessary: they sufficiently confuted themselves.

14. Marvelled greatly—Silence under calumny manifests the utmost magnanimity. The chief priests did not admire this, because it confounded them; but Pilate, who had no interest to serve by it, was deeply affected. This very silence was predicted. (Isa. liii, 7.) [After he had, according to John xviii, 37, declared that he was the Messiah, and in what sense, he made no answer to the most diverse accusations and questions, and spake not till Pilate cast into his teeth the taunt, "Knowest thou not that I have power to crucify thee, and have power to release thee?" (John xix, 10.) The accusations were by his silence stamped as groundless; and this majesty of silence filled Pilate with wonder and amazement.—*Lange*.]

15. At that feast [the passover] the governor was wont to release—Whence this custom originated among the Jews is not known, probably it was introduced by the Romans themselves. [Whether we date the custom back to the Maccabean age, or to an earlier period still, or regard it as having been introduced for the first time by the Romans for the purpose of conciliating the Jews, we cannot fail to see in it a reference to that which is intended to be set forth by the passover, (*sparing mercy*), and applicable, probably, to the 14th of Nisan.—*Meyer*.]

16. A notable prisoner . . . Barabbas—This person had, a short time before, raised an insurrection in Jerusalem, in which it appears (from Mark xv, 7) some lives were lost.

were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? **18** For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. **20** But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. **21** The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. **22** Pilate saith unto

n Mark 15. 11; *l* Luke 23. 18; *j* John 18. 40; *a* Acts 3. 14. — *o* Deut. 21. 6. — *p* Deut. 19. 10; *j* Josh. 2. 19; *2* Sam. 1. 16; *1* Kings 2. 32;

18. For envy—*Διὰ φθόνον, through malice.* [Pilate, being fully satisfied of Jesus's innocence, and that the charges brought against him were groundless and malicious, and yet lacking the moral courage to do the right thing fearlessly, adopted the fatal expedient of placing him on a level with Barabbas, as one of the two from whom one should be selected by the people for pardon, trusting that the confessed atrocity of the crimes of Barabbas would insure the selection of Jesus as the subject of the governor's clemency. But he had not duly measured the depth of the malice of the Jewish rulers, and so he fell into his own net, and in desperation, with empty but dramatic protests, he released the murderer and condemned the declared innocent one to be crucified, an instance of both weakness and perfidy.]

19. I have suffered many things . . . in a dream—There is no doubt that God had appeared unto this woman, testifying the innocence of Christ, and showing the evils which should pursue Pilate if this innocent blood should be shed by his authority. [The occurrence of the dream, the powerful manner in which it affected her, the message which she sent to her husband during the day, after the proceedings against Jesus had become public, when [he was] seated on the tribunal, and the testimony given by a Gentile woman of rank, from the impression of a singular dream, in favour of the righteous character of Christ, must all be referred to a higher than natural cause or to mere accident. — *Watson.*] [Judas, Pilate's wife, and Pilate himself, all bear witness to Christ's innocence.]

20. Ask Barabbas—An insurrectionist and murderer.

21. They said, Barabbas—[As a popular tumult in favour of our Lord had been apprehended by the chief priests, . . . the multitude now clamouring for his crucifixion, . . . has given occasion to many reflections being made on the sudden changes to which popular opinions are liable. These observations are not quite applicable in this case. The people most favourable to our Lord were chiefly from the country, who were attending the feast, and especially from Galilee. The multitude now under the direction of the priests and elders were of Jerusalem, and probably those of the lowest rank, [hangers on,] over whom the leading members of the council would have great control. — *Watson.*]

22. What shall I do then with Jesus—Showing still his wish to release him.

them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. **23** And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. **25** Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. **27** Then the soldiers of

Acts 5. 28. — *g* Isa. 53. 5; *Mark* 15. 15; *Luke* 23. 16, 24, 25; *John* 19. 1. 16. — *r* *Mark* 15. 16; *John* 19. 2.

23. What evil hath he done—Pilate plainly saw that there was nothing laid to his charge for which, consistently with the Roman laws, he could condemn him. But they cried out the more—They could not answer Pilate's question, "What evil hath he done?" [But they could drown reason and justice in senseless clamour.] He had done no "evil," and they knew he had done none; but they were determined on his death.

24. Pilate . . . took water, and washed his hands—[Christ was not condemned *judicially*, even by his enemies; and in the very moment of his condemnation the judge himself bore witness to his innocence; but, pressed upon and menaced by the priests, Pilate most basely and cowardly yielded to the tumult of the mob. His dramatic protest, in washing his hands as a sign of his own innocence, when he had fully determined to condemn the guiltless, was a miserable compound of baseness and hypocrisy. The contempt and execration that have ever since been awarded to his memory are exceptionally just. Judas, Pilate, and Caiaphas, each died by suicide.] As Pilate knew Christ was innocent, he should have prevented his death: he had the armed force at his command, and should have dispersed this infamous mob. Had he been charged with countenancing a seditious person, he could have easily cleared himself had the matter been brought before the emperor. *He, therefore, was inexcusable.*

25. His blood be on us and on our children—The notes on chapter xxiv will show how [this imprecation fell on its utterers, they] being visited with a series of calamities unexampled in the history of the world. They were also visited with the very same *kind* of punishment; for the Romans crucified them in such numbers when Jerusalem was taken that there was found a deficiency of crosses for the condemned and of places for the crosses. Their children or descendants have had the same curse entailed upon them, and continue to this day a proof of the innocence of Christ, the truth of his religion, and of the justice of God. [A rather remarkable fulfilment of this imprecation is said to have occurred in one of our cities a short time ago. A Jew and a Chinaman got into a street brawl, when, after each seemed to have exhausted his whole store of invectives against the other, the heathen at length rallied to a final onset, calling out, "You are a very bad man, and all your people are very bad; they killed the America man's son," (*God*).]

26. Scourged Jesus—This is allowed to have

the governor took Jesus into the 'common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and 'put on him a scarlet robe.

29 "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And 'they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they

took the robe off from him, and put his own raiment on him, "and led him away to crucify him. 32 "And as they came out, 'they found a man of Cyrene, Simon by name: him they compelled to bare his cross.

33 "And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 "And they crucified him, and parted his garments, casting

^a Or, governor's house. — ^f Luke 23. 11. — ^g Psa. 69. 19; Isa. 53. 3. — ^h Isa. 50. 6; chap. 24. 67. — ⁱ Isa. 53. 7. — ^j Num. 15. 35; 1 Kings 21. 12; Acts 7. 58; Heb. 13. 12.

^k Mark 15. 21; Luke 23. 26. — ^l Mark 15. 23; Luke 23. 29; John 19. 17. — ^m Psa. 69. 21; see ver. 48. — ⁿ Mark 15. 24; Luke 23. 34; John 19. 24.

been a very severe punishment of itself among the Romans, the flesh being generally cut by the whips used for this purpose. It has been thought that Pilate might have spared this additional cruelty of whipping; but it appears that it was a common custom to scourge those criminals which were to be crucified, (JOSAPHUS, *De Bello*, lib. ii, c. 25,) and lenity in Christ's case is not to be allowed; he must take all the misery in full tale. [In this was fulfilled one of the prophecies of Jesus concerning himself. (See Mark x, 34.)] **Delivered him to be crucified**—[This form of punishment was at once the most painful and supremely infamous; and it could be inflicted only upon slaves and the peoples who had been conquered in war, none of whom had any personal rights before the Roman law. Thus was our Lord despised and rejected of men, (Isa. liii, 3.)] Tacitus, the Roman historian, mentions the death of Christ in very remarkable terms: "Nero put those who commonly went by the name of Christians to the most exquisite tortures. The author of this name was CHRIST, who was capitally punished in the reign of Tiberius by Pontius Pilate the procurator."

27. **The common hall**—Or, *pratorium*. Called so from the *prator*, a principal magistrate among the Romans, whose business it was to administer justice in the absence of the consul. This place might be termed in English the courthouse, or common hall.

28. **Stripped him**—Took off his mantle, or upper garment. **A scarlet robe**—Or, according to Mark and John, a purple robe, such as emperors and kings wore.

29. **A crown of thorns**—*Στέφανον ἐξ ἀκανθῶν*. It does not appear that this crown was intended to be an instrument of punishment or torture to his head, but rather to render him ridiculous; for which cause also they put a reed in his hand by way of sceptre, and bowed their knees, pretending to do him homage. The acanthus is a prickly plant, though nothing like thorns, in the common meaning of that word. [Some flexile shrub or plant must be understood, possibly some variety of the cactus or prickly pear.—*Alford*.] [This second subjection of our Lord to insult differed from the first, since now his tormentors were Romans, while before they were Jews. Then he was taunted as a pretended Messiah and prophet, now as a would-be king. Hence the different forms of the insults offered on each occasion.] [During the whole of this scene of contumely and barbarous sport, the evangelists record no word or action of our Lord. He sustained the whole in silence and unresisting submission. "As a sheep before her shearers is dumb, so opened he not his mouth."—*Watson*.]

30. **And they spit upon him**—(See chapter xxvi, 67, 68.)

32. **A man of Cyrene . . . him they compelled to bear his cross**—In John (chapter xix, 16, 17) we are told Christ himself bore the cross, and this, it is likely, he did for a part of the way; but, being exhausted with the scourging and other cruel usage which he had received, he was found incapable of bearing it alone; therefore they obliged Simon either to bear it entirely, or to assist Christ by bearing a part of it. It was a constant practice among the Romans to oblige criminals to bear their cross to the place of execution: [and therefore long before the death of Christ had rendered "cross-bearing" a term of Christian significance, the figure had become well established as a kind of proverb for any severe and painful duty. (See Matt. x, 28, xvi, 24, etc.)]

33. **A place called Golgotha**—From the Hebrew *golgoeth*, a skull, probably so called from the many skulls of those who had suffered crucifixion and other capital punishments scattered up and down in the place. (?) It is the same as *Calvary*, Calvaria, the place of bare skulls. Some think the place was thus called because it was in the form of a human skull. It is likely that it was the place of public execution, similar to the *Gemonia Scala* at Rome. [The Christian tradition has made the position of Golgotha, which was certainly no hill, but merely an elevated place, to be that of "Mount" Calvary, the site of the Church of the Holy Sepulchre. This Church lies within the walls of the present city, and in the northwest quarter.—*Lange*.]

34. **They gave him vinegar . . . mingled with gall**—Perhaps *χολή*, commonly translated gall, signifies no more than bitters of any kind. It was a common custom to administer a stupifying potion compounded of sour wine or vinegar, frankincense, and myrrh, to condemned persons, to alleviate their sufferings, or so disturb their intellect that they might not be sensible of them. Some person, out of kindness, appears to have administered this to our blessed Lord; but he, as in all other cases, determining to endure the fulness of pain, refused to take what was thus offered to him, choosing to tread the winepress alone. This custom of giving stupifying potions to condemned malefactors is alluded to in Prov. xxxi, 6: "Give strong drink (*whakar*, *intebriating drink*) to him who is ready to perish, and wine to him who is bitter of soul"—because he is just going to suffer the punishment of death.

35. **And they crucified him**—Crucifixion properly means the act of [capital punishment by] nailing or tying to a cross. The cross was made of two beams, either crossing at the top at right

lots: that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots. **36** 'And sitting down they watched him there; **37** And 'set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** **38** 'Then

were there two thieves crucified with him: one on the right hand, and another on the left.

39 And 'they that passed by reviled him, wagging their heads, **40** And saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. 'If thou be the Son of God, come down from the cross. **41** Like-

c Psalm 22. 18.—d Verse 54.—e Mark 15. 26; Luke 23. 38; John 19. 19.—f Isa. 53. 12; Mark 15. 27; Luke 23. 32, 33; John

19. 18.—g Psa. 22. 7; 109. 25; Mark 15. 29; Luke 23. 35.—A Chap. 26. 61; John 2. 19.—i Chap. 26. 62.

angles, like a T, or in the middle of their length, like an X. There was, besides, a piece on the centre of the transverse beam, to which the accusation or statement of the crime of the culprit was attached, and a piece of wood which projected from the middle, on which the person sat, as on a sort of saddle; and by which the whole body was supported. The cross on which our Lord suffered was of the former kind; being thus represented in all old monuments, coins, and crosses. The punishment of the cross was inflicted among the ancient Hindus from time immemorial for various species of theft; and was common among the Syrians, Egyptians, Persians, Africans, Greeks, and Romans. It is also still in use among the Chinese, who do not nail, but tie, the criminal to it. It was probably the Romans who introduced it among the Jews. Before they became subject to the Romans, they used *hanging* or *gibbeting*, but not the *cross*. This punishment was more dreadful than all others, both for the shame and pain of it: and so scandalous, that it was inflicted as the last mark of detestation upon the vilest of people. It was the punishment of robbers and murderers, provided they were slaves; but if they were *free*, it was thought too infamous a punishment for such, let their crimes be what they might. The body of the criminal was fastened to the upright beam by nailing or tying the feet to it, and on the transverse piece by nailing, and sometimes tying, the hands to it. This punishment will appear dreadful enough when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and the projecting piece which passed between the thighs) till he perished through agony and lack of food. Some, we are informed, have lived three whole days in this state. It is true that, in some cases, there was a kind of mercy shown to the sufferer, which will appear sufficiently horrid when it is known that it consisted in breaking the bones of their legs and thighs to pieces with a large hammer, in order to put them the sooner out of pain! Some were permitted to hang on the cross till eaten up by birds of prey, which often began to tear them before life was extinct. The anguish occasioned by crucifixion was so intense, that *crucia*, (a *cruce*,) among the Romans, was the common word by which they expressed suffering and torment in general. [And thence we have our English words, *cruciated* and *excruciating*.] And parted his garments, casting lots—These were the Roman soldiers who had crucified him: and it appears, from this circumstance, that in those ancient times the spoils of the criminal were claimed by the executioners, as they are to the present day. It appears that they divided a part, and cast lots for the rest: namely, for his seamless coat. (John xix, 23, 24.) That it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots—The whole of this quotation should be omitted, as

making no part originally of the genuine text of *this* evangelist. It is omitted by almost every MS. of worth and importance, by almost all the Versions, and the most reputable of the primitive Fathers, who have written or commented on the place. The words are plainly an interpolation from John xix, 24, in which place they will be properly noticed.

36. They watched him—To prevent his disciples or relatives from taking away the body or affording any relief to the sufferer.

37. His accusation—It was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered. This is still the case in China, when a person is crucified. Sometimes a person was employed to carry this before the criminal, while going to the place of punishment. It is with much propriety that Matthew calls this *airlav, accusation*; for it was false that ever Christ pretended to be king of the Jews in the sense the inscription held forth; he was *accused* of this, but there was no proof of the accusation; however, it was affixed to the cross. From John xix, 21, we find that the Jews wished this to be a little altered. But this Pilate refused to do. Both Luke (chap. xxiii, 38) and John (chap. xix, 20) say, that this accusation was written in Greek, Latin, and Hebrew.

38. Two thieves—*Aygal, robbers*, or cutthroats: men who had committed robbery and murder; for it does not appear that persons were crucified for robbery only. Thus was our Lord *numbered* (his name enrolled, placed, as it were, in the death warrant) *with transgressors*, according to the prophetic declaration, Isa. liii, 12. [This arrangement was a combination devised by Pilate: First, the crucified Jesus is decked with the title, King of the Jews; then two robbers, as a symbol of his Jewish kingdom, are crucified. This was the governor's revenge, that the Jews had overcome him and humbled him in his own estimation.—*Lange*.]

39. They that passed by—[The people, who, on the afternoon of the first day of the feast, were walking about outside the gates.] **Wagging their heads**—In token of contempt. [As indicating a malicious jeering at the helplessness of one who had made such lofty pretensions.—*Meyer*.]

40. Thou that destroyest—[The witty mockers do not dream that he will really, within three days, rebuild the temple which they destroyed. The parallelism, putting the words into poetic form, makes of the utterances a song of derision, which they improvise in their satanic enthusiasm, as is still often observed in the East upon similar occasions.—*Lange*.] **If thou be the Son of God**—Or, rather, *Υἱὸς τοῦ Θεοῦ*, a son of God, that is, a peculiar favourite of the Most High; not 'Ο Υἱὸς τοῦ Θεοῦ, *THE Son of God*. "It is not to be conceived," says a learned man, "that every passenger who was going to the city had a competent knowledge of Christ's supernatural conception by the Holy Spirit, or an adequate comprehension of his character as

wise also the chief priests mocking him, with the scribes and elders, said, **42** He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. **43** He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. **44** The thieves also, which were cru-

cified with him, cast the same in his teeth. **45** Now from the sixth hour there was darkness over all the land unto the ninth hour. **46** And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? **47** Some of them that stood there, when they heard that, said,

℣ Ps. 22. 8.—℣ Mark 15. 33; Luke 23. 39.—℣ Amos 8. 9;

Mark 15. 33; Luke 23. 44.—℣ Heb. 5. 7.—℣ Ps. 22. 1.

the Messiah, and (κατ' ἐξοχήν) THE SON OF GOD. There is not a single passage where Jesus is designed to be pointed out as the MESSIAH, THE SON OF GOD, where the article is omitted: nor, on the other hand, is this designation ever specified without the article, thus, "Ὁ Υἱὸς τοῦ Θεοῦ." (See chap. xvi. 16; xxvi. 63; xxviii. 19.)

41. Chief priests . . . scribes and elders.—It does not appear that the Pharisees joined in with the others in the condemnation of our Lord. Probably his discourses and parables, related in some of the preceding chapters, which were spoken directly to them, had so far convinced them that they would at least have no hand in putting him to death. All the infamy of this seems to fall upon the PRIESTS, scribes, and elders.

42. He saved others; himself he cannot save.—A high priest who designs to destroy the temple of God; a Saviour who saves not himself; and the Son of God crucified—these are the contradictions which give offence to Jews and libertines. But a high priest who dispels the types and shadows only that he may disclose the substance of religion, and become the minister of a heavenly sanctuary; a Saviour who dies only to be the victim of salvation; and the Son of God, who confines his power within the bounds of the cross to establish the righteousness of faith—this is what a Christian adores: this is the foundation of his hope, and the fountain of his present comfort and final blessedness. **We will believe him.**—[Unbelief uniformly and always asks for still further proofs, which, though given, are sure to be rejected. (See John x. 26, 37, 38; xii. 39.)]

43. If he will have him.—Or, if he delight in him—εἰ θέλει αὐτόν. [In the mouth of the members of the sanhedrin the jeering assumes a more impious character. They now avail themselves of the language of holy writ, quoting from Psalm xxii; the fifth verse is given somewhat loosely from the Septuagint, If he likes him, let him have him. Observe, also, the short, bounding sentences in which their malicious jeering (verse 42) finds vent.—Meyer.] Now as this is a quotation from Ps. xxii. 8, "He trusted on the Lord, that he would deliver him; let him deliver him, seeing he delighted in him,"—ὁτι θέλει αὐτόν will sufficiently vindicate the above translation; as the evangelist quotes the words from that version, with the simple change of εἰ, if, for ὁτι, because.

44. The thieves also . . . cast the same in his teeth.—That is, one of the robbers; for one, we find, was a penitent, (Luke xxiii. 39, 40.) See this form of expression accounted for, on chap. xxvi. 8. [St. Luke confines this reviling to "one of the malefactors." St. Matthew, not designing to relate the conversion of the penitent thief, speaks vaguely and generally; but St. Luke, relating further particulars, states the case with designed exactness.—Watson.]

45. There was darkness over all the land.—Πάσαν τὴν γῆν, the land of Judea. It is evident that the evangelists speak of things that happened in Judea, the place of their residence. There was a darkness in Jerusalem, and over all Judea; and probably over all the people among whom Christ had for more than three years preached the everlasting Gospel; and this darkness was supernatural, as it happened during the passover, which was celebrated only at the full moon, a time in which it was impossible for the sun to be eclipsed. [The darkness upon this occasion was of an unusual and supernatural character, being, as it were, the voice of God making itself heard through nature, the gloom over which made it appear as though the whole earth were bewailing the ignominious death which the Son of God was dying.—Meyer.] [As the unity of the world, as a whole, is seen in natural signs accompanying epoch-making events in history, so we need not marvel to find the greatest event of history—shown as such by its fruits in the spiritual renovation of mankind, even to those who cannot comprehend its internal import—attended by similar manifestations.—Neander.] [There was in this also, doubtless, something designedly and strikingly emblematical. The eternal Light of light, who had frequently compared himself to the sun, the natural light of the world, was now undergoing temporary obscuration under the deep cloud of his humiliation, only to shine forth again in his true splendour at his resurrection.—Watson.]

[Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died,
For man, the creature's sin.—Watts.]

This miraculous darkness should have caused the enemies of Christ to understand that he was the Light of the world, and that, because they did not walk in it, it was now taken away from them.

46. My God! my God! why hast thou forsaken me.—These words are quoted by our Lord from Ps. xxii. 1; they are of very great importance, and should be carefully considered. [Our Lord's words, *Eli, Eli, lama sabachthani*, as given in our English translation, are simply the Greek of Matthew, Ἐλωι Ἐλωι λέμου σαβαχθάνει, phonetically reproduced; as these also were reproduced from the Hebrew, אֱלֹהִי אֱלֹהִי לָמָּה שָׁבַחְתָּנִי.] Some suppose

"that the divinity had now departed from Christ, and that his human nature was left unsupported to bear the punishment due to men for their sins." But this is by no means to be admitted, as it would deprive his sacrifice of its infinite merit, and consequently leave the sin of the world without an atonement. Take deity away from any redeeming act of Christ, and redemption is ruined. The Deity, however, might restrain so much of his consolatory support as to leave the human nature fully sensible of all its sufferings, so that the consolations might

This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him.

ρ Psa. 69, 21; Mark 15, 36; Luke 23, 36; John 19, 29. — γ Mark 15, 37; Luke 23, 46.

not take off any part of the keen edge of his passion; and this was necessary to make his sufferings meritorious. And it is probable that this is all that is intended by our Lord's quotation from the twenty-second Psalm. Taken in this view, the words convey an unexceptionable sense, even in the common translation. [At no time was the divinity more eminently not only present in the person of our Lord, (it indeed inhered in his personality,) but also actively operative, than at that sad hour. But evidently the divine presence and support were for the time hidden from his human consciousness, so that he seemed to himself to be forsaken of God. (Isa. liii.)] [Jesus gives vent to his feelings in the opening words of the twenty-second Psalm. We have here, however, the purely human feeling that arises from a natural but momentary quailing before the agonies of death, and which was in every respect similar to that which had been experienced by the author of the Psalm. The combination of profound mental anguish, in consequence of entire abandonment by men, with the well-nigh intolerable pangs of dissolution, was all the more natural and inevitable in the case of One whose feelings were so deep, tender, and real, whose moral consciousness was so pure, and whose love was so intense. In ἐγκατέλιπες, (hast thou forsaken,) Jesus expresses, of course, what he felt, for his ordinary conviction that he was in fellowship with God had for the moment given way under the pressure of extreme bodily and mental suffering, and a mere passing feeling, as though he were no longer sustained by the power of the divine life, had taken its place; but this subjective feeling must not be confounded with actual objective desertion on the part of God, which, in the case of Jesus, would have been a metaphysical and moral impossibility.—Meyer.] [We have in this exclamation an intensified renewal of the agony of Gethsemane, the culmination of his victorious sufferings where they turned into victory. It was a divine-human experience of sin and death, in their inner connexion and universal significance, for the race, by one who was perfectly pure and holy, a mysterious and indescribable anguish of the body and the soul in immediate prospect of, and in the actual wrestling with, death as the wages of sin and the culmination of all misery of man, of which the Saviour was free, but which he voluntarily assumed from infinite love in behalf of our race. . . . While God apparently forsook him, the suffering head of humanity, in [his] tasting death as the appointed curse of sin and separation from His communion, Christ did not forsake God, and thus [he] restored for man the bond of union with God which man had broken. The exclamation, My God, my God, etc., implies, therefore, a struggle with death which was at the same time a defeat of the king of terror, and [which] transformed death into life by taking away its sting, and completing the atonement.—Schaff.]

47. This man calleth for Elias—Probably these were Hellenistic Jews, who did not fully understand the meaning of our Lord's words. Elijah

50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves

ρ Exodus 26, 31; 2 Chronicles 3, 14; Mark 15, 38; Luke 23, 45.

was daily expected to appear as the forerunner of the Messiah, whose arrival under the character of a mighty prince was generally supposed to be at hand throughout the East. (See Mal. iii, 23; Matt. ii, 2-4; xvii, 10-12.)

48. Took a sponge—This being the most convenient way to reach a liquid to his mouth; tied it on a reed, (hyssop,) that they might be able to reach his lips with it. [A touch of sympathy on the part of some one, who had been moved by the painful cry of Jesus, and who would fain relieve him by reaching him a cordial.—Meyer.] This appears also to have been done in mercy, to alleviate his sufferings. (See verse 34.)

49. [We may easily assume that joking and mockery were now past, and that the loud cry, Eli, Eli, awakened up the consciences of the onlooking Jews, and filled them with the thought, Perhaps the turning-point may now actually have come, and Elijah may appear to bring in the day of judgment and vengeance.—Lange.]

50. Yielded up the ghost—Ἀφῆκεν τὸ πνεῦμα, He dismissed the spirit. He himself willingly gave up that life which it was impossible for man to take away. It is not said that he hung on the cross till he died through pain and agony; nor is it said that his bones were broken, the sooner to put him out of pain, and to hasten his death; but that himself dismissed the soul, [his spiritual self,] that he might thus become, not a forced sacrifice, but a freewill offering for sin. Every man, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, as born immaculate, and having never sinned, had not forfeited his life, and therefore may be considered as naturally and properly immortal. "No man," says he, "taketh it, (my life,) from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again; therefore doth my Father love me, because I lay down my life that I might take it again." (John x, 17, 18.) Hence we rightly translate Matt. xxvii, 50, ἀφῆκεν τὸ πνεῦμα, he gave up the ghost; that is, he dismissed his spirit that he might die for the sin of the world. The evangelist St. John (xix, 30) makes use of an expression to the same import, which we translate in the same way: παρέδωκεν τὸ πνεῦμα, he delivered up his spirit. Thus HE LAID DOWN his life for the sheep. Abraham, Isaac, Jacob, etc., breathed their last; Ananias, Sapphira, and Herod, expired; but none except Jesus Christ [by his own voluntary act] gave up the ghost, dismissed, or delivered up, his own spirit, and was, consequently, free among the dead. [Over against this view of that which seems to us the correct one, may be placed the opposite view of Mr. Watson: "The early death of our Lord is not to be ascribed to his own volition, but to the extremity of his sufferings; the violence of which rather crushed his frame than allowed him, as the malefactors, to linger on in exhaustion."]

51. The veil of the temple was rent—That is, the veil which separated the holy place, where the priests ministered, from the holy of holies, into

were opened; and many bodies of the saints which slept arose, **53** And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. **54** Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

^a Ver. 36; ^{Mark} 15. 39; ^{Luke} 23. 47.—^d Luke 8. 2, 3.

which the high priest only entered, and that once a year, to make a general expiation for the sins of the people. This rending of the veil was emblematical, and pointed out that the separation between Jews and Gentiles was now abolished, and that the privilege of the high priest was now communicated to all mankind: ALL might henceforth have access to the throne of grace, through the one great atonement and mediation of the Lord Jesus. (See Heb. x, 19, 20, 21, 22.) [A right and deep view of the symbolism of the Old Testament is required to furnish the key to this fact. That was now accomplished which was the great antitype of all of those sacrifices offered in the holy place to gain, as on the great day of atonement, entrance into the holiest place, the typical presence of God. What these sacrifices (ceremonially) procured for the Jews, (the type of God's universal Church,) through their high priest, was now (really) procured for all men by the sacrifice of Him who was at once the victim and the high priest.—*Alford*.]

52. And the graves were opened—By the earthquake. [?] **And many bodies of . . . saints which slept**—That is, were dead, sleep being a common expression for death in the Scriptures—*arose*.

53. And came out of the graves after his resurrection—Not BEFORE, as some have thought, for Christ was himself the FIRSTFRUITS of them that slept. (1 Cor. xv, 20.) The graves were opened at his death, and the bodies came out at—directly after—his resurrection. **And appeared unto many**—Thus establishing the truth of our Lord's resurrection in particular, and of the resurrection of the body in general, by many witnesses.

It is difficult to account for the transaction mentioned in verses 52 and 53. Some have thought that these two verses have been introduced into the text of Matthew from the gospel of the Nazarenes; others think that the simple meaning is this:—by the earthquake several bodies that had been buried were thrown up and exposed to view, and continued above ground till after Christ's resurrection, and were seen by many persons in the city. Why the graves should be opened on Friday, and the bodies not be raised to life till the following Sunday, is difficult to be conceived. The place is extremely obscure. [These two verses constitute a veritable Gordian knot in biblical exegesis. Commentators appear to feel obliged to give some kind of a rendering to this difficult passage, but the exposition is yet to be made that shall prove generally satisfactory.]

54. The centurion—The Roman officer who superintended the execution, called *centurio* from *centum*, a hundred, because he had the command of one hundred men. **Truly this was the Son of God**—An innocent, holy, and divine person; and God thus shows his disapprobation of this bloody tragedy. It is not likely that this centurion had any knowledge of the expectation of the Jews relative to the Messiah, and did not use the words in

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: **56** Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. **57** When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus's disciple: **58** He

^u Mark 15. 40.—^v Mark 15. 42; ^{Luke} 23. 50; ^{John} 19. 38.

this sense. *A son of God*, as the Romans used the term, would signify no more than a very eminent or divine person; a hero. [*Meyer* agrees with this view; but *Alford* objects, and says, correctly, *θεοῦ υἱός*, is never used in the sense of *hero* or *demigod*; and a like view is given by Watson, Whedon, Lange, Nast, Olshausen: and, indeed, the great balance of authority among evangelical interpreters is on that side. It is, however, a matter of but little real interest.]

55. Many women—To their everlasting honour these women evidenced more courage and affectionate attachment to their Lord and Master than the disciples did, who had promised to die with him rather than forsake him. **Beholding afar off**—*At a distance*—ἐν ὁμαρτόθεν. Though this expression may be understood to refer rather to the distance from which they came, (namely, from Galilee,) than the distance they stood from the cross; yet, as all malefactors were crucified naked, perhaps this may account for the distance at which these modest women stood.

56. Mary Magdalene—She probably had her name from *Magdala*, a village or district in Lower Galilee. (See chapter xv, 39.) Some think she was called Magdalene from a word which signifies a *plaiter of hair*. (See Lightfoot.) [There is nothing whatever to connect her with the narrative of the penitent in the house of Simon the Pharisee, for it confounds what the New Testament clearly distinguishes, to think of her as having led a sinful life from the fact of having suffered from demoniacal possession.—*Geikie*.] **Mary the mother of James**—She was mother of him called *James the lesser*, or junior, and of *Joses*, who was son of Alpheus or Cleopas, (see chapter x, 3, Mark xv, 40, John xix, 25;) and she was sister to the holy virgin. Thus it appears that there were four remarkable *Marys* mentioned in the Gospels. 1) *MARY the Virgin*, wife of *JOSEPH*. 2) *MARY SALOME*, her sister, wife of *Cleopas*. (John xix, 25.) 3) *MARY MAGDALENE*, or *MARY of Magdala*. 4) *MARY*, the sister of *Martha* and *Lazarus*. (John xi, 1.)

57. When the even—This must have been a little after three o'clock, for our Lord having expired about three o'clock, (verse 46,) and the Jewish passover beginning [a little before six] it was necessary that Joseph, who would not fail to eat the passover at the usual time, should have obtained and buried the body of Christ as soon as [five] o'clock. But such may have been the general consternation occasioned by the prodigies that took place on this most awful occasion, that nothing was done in order, and perhaps the passover itself was not eaten at the usual hour, if at all, that day. **A rich man**—A counsellor, or member of the Sanhedrin, (Luke xxiii, 50;) and, from the accounts given of him by the evangelists, we learn that he was a man of the greatest respectability. He now acted a more honourable part than all the disciples of our Lord. He was of Arimathea, or Rama, in

went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. **59** And when Joseph had taken the body, he wrapped it in a clean linen cloth, **60** And ^{he} laid it in his own new tomb, which he had hewn out in the rock: and he rolled a

to Isa.

the tribe of Benjamin, (Matt. ii, 17.) but lived ordinarily in Jerusalem as being a member of the great council.

58. Begged the body—That he might bury it honourably; otherwise, by the Jewish customs, it would have either been burned, or buried in the common place appointed for executed criminals.

59. Wrapped it in a clean linen cloth—The Jews, as well as the Egyptians, added spices to keep the body from putrefaction, and the linen was wrapped about every part to keep the aromatics in contact with the flesh. From John xix, 39, 40, we learn that a mixture of myrrh and aloes of one hundred pounds' weight was applied to the body of Jesus when he was buried. And that a second embalming was intended [in which disemboweling and other mutilations would have been necessary] we learn from Luke xxiii, 56, and xxiv, 1; but the hurry to get the body interred before the sabbath did not permit his friends to complete the embalming in the first instance.

60. Laid it in his own new tomb—But for this case the body of Christ must have had the same burial place with those of the two robbers, as he was numbered with the transgressors, and suffered with them; for then he was a sacrifice, bearing the sin of the world in his own body on the tree; but now that the sacrifice is offered, the atonement made and accepted, he is no longer to be enrolled with the transgressors; and, according to a prophecy delivered more than seven hundred years before, he is to have the burying place of a rich man. (See Isaiah liii, 9.) Had our Lord been buried in the common burial ground of the malefactors, his resurrection could not have been so distinctly remarked, as the chief priests would never have thought of sealing the stone there, or setting a watch; but now that the body is got into the hands of a friend, they judge it necessary to make use of these precautions, in order, as they said, to prevent imposture; and from this very circumstance the resurrection of Christ had its fullest evidence, and was put beyond the power of successful contradiction. [Each of the Evangelists brings his own contribution of praise to Joseph of Arimathea. "A disciple, but secretly, for fear of the Jews," says John. Luke speaks of him as "a counsellor, a good man, and a just," and is careful to add, "the same had not consented to the counsel and deed of them, . . . who also waited for the kingdom of God." And with this last particular, Mark describes him as "an honourable counsellor." Matthew gives prominence to his wealth, to point out, as is his wont, a prophecy fulfilled. (Isa. liii, 9.)] **Rolled a great stone to the door**—Some are of opinion that this tomb was cut down into the rock, perpendicularly from the surface; and that the great stone spoken of here covered over the entrance to it. The stone, no doubt, was intended to secure the place as much as possible. [It appears from John xix, 39, that Nicodemus was associated with Joseph in these pious services, than which there is none more honourable in all the Gospel history.] [Matthew alone

great stone to the door of the sepulchre, and departed. **61** And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 Now the next day, that followed the day of the preparation, the chief priests and Phar-

52. 9.

relates that it was Joseph's *own* tomb; John, that it was in a garden, and in [near] the place where he was crucified; all, except Mark, notice the *newness* of the tomb. John does not mention that it belonged to Joseph. His reason for the body being laid there is, that it was near, and the Preparation rendered haste necessary. . . . All that we can determine respecting the sepulchre from the data here furnished is: 1) That it was not a *natural* cave, but an *artificial* excavation in the rock. 2) That it was not cut *downward*, after the manner of a grave with us, but *horizontally*, or *nearly so*, into the face of the rock. 3) That it was in the *spot* where the crucifixion took place.—*Alford*.]

61. Mary Magdalene, and the other Mary—The mother of James and Joseph, (verse 56.) The mother of our Lord had probably, by this time, been taken home to the house of John. (See John xix, 26, 27.) **Sitting over against the sepulchre**—These holy women, filled with that love to their Lord which death cannot destroy, cleaved to him in life, and in death were not divided. They came to the grave to see the end, and, overwhelmed with sorrow and anguish, sat down to mourn. [Along with the death of Jesus the courage of the New Testament confessors begins to manifest itself. To this confessing band belong the sorrowing women, who (according to Luke) follow the cross-laden Lord; the centurion beneath the cross; also two hitherto secret disciples, Joseph of Arimathea and Nicodemus. Under this head must we notice the fact that the two Marias continue sitting over against the Lord's tomb in that awing and affrighting spot.—*Lange*.]

62. The next day—This was the *seventh*, or *Saturday*, and might be what we should term the evening of the *sixth*, or *Friday*, because the Jews always ended their day when the sun set, and then began the next. [The "day of preparation" was Friday; the day here referred to, the sabbath.] **That followed the day of the preparation**—The victuals, etc., which were to be used on the sabbath by the Jews, were always prepared the preceding evening before the sun set. It is of this preparation that the evangelist speaks here, and it is the same which is mentioned by Mark, (chapter xv, 42;) by Luke, (chapter xxiii, 54;) and by John, (chapter xix, 31.) But there was another preparation which happened in the same day: namely, the preparation of the passover; this began after the commencement of the sun's decline, and continued till near sunset, [of the same day,] after which they ate the paschal lamb. (See John xix, 14.) [This rendering of the designation of time in the text is accepted by most critics, and so they are compelled to hold, with *Lange*, that "the Jews hold a council and hurry to Pilate upon the sabbath morning, and that, too, the great sabbath of the feast." *Dr. Whedon* supposes, that as the day began at sunset, the setting of the guard took place that evening, and very soon after the entombment. *Alford*, on the contrary, remarks: The chief priests did not go to Pilate on the sabbath, but in the evening of the termination

isees came together unto Pilate, **63** Saying, Sir, we remember that that deceiver said, while he was yet alive, * After three days I will rise again. **64** Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the

first. **65** Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. **66** So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

IN the end of the sabbath, as it began to dawn toward the first day of the week, came

α Chap. 16. 21; 17. 23; 20. 19; 26. 61; Mark 8. 31; 10. 34; Luke 9. 22; 18. 33; 24. 6, 7; John 2. 19.

γ Daniel 6. 17.—α Mark 16. 1; Luke 24. 1; John 20. 1.

of the sabbath. The form of designating the time is unusual, and very much ingenuity has been employed to fix its meaning, without complete success.]

63. Sir, we remember, etc.—While these wicked men are fulfilling their own vicious counsels, they are subserving the great cause of Christianity. Every thing depended on the resurrection of Christ. If it did not appear that he rose from the dead, then the whole system was false, and he was convicted as an impostor. It was necessary, therefore, that the chief priests, etc., should make use of every precaution to prevent an imposture, and thus the resurrection of Christ might have the fullest possible evidence to support it. (See on verse 60.) The word *κύριε* is here very properly translated *sir*, which, in many other places, is as improperly translated *Lord*. When a Roman is the speaker or the person addressed, *κύριε* should always be translated, *sir*; when strangers address our Lord, the word is a title of civil respect, and should, in general, be translated in the same way. **After three days I will rise again**—This they probably took from his saying, "Destroy this temple, and in three days I will raise it up." If so, they destroyed, by their own words, the false accusation they brought against him to put him to death; then they perverted the meaning, now they declare it. [Perhaps, also, they had learned that he had declared to his disciples that he would rise again on the third day.]

64. Lest his disciples come by night—*Nυκτός, by night*, is wanting in many MSS. and Versions, and is rejected by the best critics. [The last error—*Ἡ ἰσχάτη πλάνη*, that, namely, which would gain ground among the credulous masses, through those who might steal away the body of Jesus pretending that he had risen from the dead. *Τῆς πρώτης, the first*, which found acceptance with the multitude through giving out and encouraging others to give out that he was the Messiah *χρῖστος*, *sooner*, that is, more fatal to public order and security.—*Meyer.*]

65. Ye have a watch—The Jews had a corps of Roman troops, consisting of several companies, as a guard for the temple. (Acts iv, 1.) These companies mounted guard by turns, (see Luke xxii, 4.) Some of these companies, which were not then on duty, Pilate gave them leave to employ to watch the tomb.

66. Made the sepulchre sure, sealing the stone, and setting a watch—Or, rather, *made the tomb secure by the guard, and by sealing the stone*. The guard was to take care that the disciples should not steal him away; and the seal, which was probably the seal of the governor, was to prevent the guards from being corrupted so as to permit the theft. So every thing was done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish. [Some

generally trustworthy critics have consented to give up this passage as "unhistorical;" though why that should be done is certainly not obvious.]

1. The death of Christ was so ordered as to be witnessed by thousands; and if his resurrection take place, it must be demonstrated; and it cannot take place without being incontestable, such are the precautions used here to prevent all imposture.

2. The more the circumstances of the death of Christ are examined, the more astonishing the whole will appear. The death is uncommon—the person uncommon—and the object uncommon; and the whole is grand, majestic, and awful. Nature itself is thrown into unusual action, and by means and causes wholly supernatural. In every part the finger of God most evidently appears.

3. How glorious does Christ appear in his death! Were it not for his thirst, his exclamation on the cross, and the piercing of his side, we should have found it difficult to believe that such a person could ever have entered the empire of death; but the divinity and the manhood equally appear, and thus the certainty of the atonement is indubitably established.

4. But who can reflect on the state of the poor disciples, during the whole of the time in which our blessed Lord lay under the empire of death, without sharing their sorrows! When he expired on the cross their expectation was cut off; and when his body was laid in the grave their hopes were buried; and nothing but the resurrection of Christ from the dead could have given a resurrection to their hopes. It is true they had heard him say that he would rise again the third day; but in this it is evident their faith was very imperfect; and the uncertainty, perplexity, anxiety, and distress which they in consequence must have suffered, can neither be described nor imagined.

NOTES ON CHAPTER XXVIII.

1. **In the end of the sabbath**—*Ὅψις δὲ σαββάτων*: after the end of the week. This is the translation given by several eminent critics; and in this way the word *ὅψις* is used by the most eminent Greek writers. [The critical rendering of Matthew's account of the precise time of the resurrection is very difficult. The phrase *Ὅψις δὲ σαββάτων*, is made to mean near the end of sabbath, though according to the reckoning of the Jews, to which Matthew usually adheres very closely, the Sabbath had closed at sunset the preceding evening; but by the natural method of reckoning time, the day, including the night that followed, extended to the next morning. This cuts the knot, as to that clause, rather than unties it; and yet it must be accepted as the best rendering offered. The next clause, *τῇ ἐπιπορεύσει εἰς μίαν σαββάτων*, is rendered intelligible and significant by supplying *ἡμέρα* or *ὥρα*, after *μίαν*, and interpreting *σαββάτων* as equivalent to "week." Then the sense would be, after the

Mary Magdalene ^b and the other Mary to see the sepulchre. **2** And, behold, there ^c was a great earthquake: for ^d the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. **3** ^e His countenance was like lightning, and his raiment white as snow: **4** And for fear of him the keepers did shake, and became as dead men. **5** And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. **6** He is not here:

^b Chap. 27. 66.—^c Or, *had been*.—^d See Mark 16. 5; Luke 24. 4; John 20. 12.—^e Dau. 10. 6.

sabbath, at the dawning of the [new] week. This preserves both the sense, and the agreement of Matthew with the other evangelists; and all will allow, with *Alford*, that "it is best to interpret a doubtful expression in unison with the other testimonies, and to suppose that here both the *day*, and the *breaking of the day*, are taken in their *natural*, and not their Jewish, sense.] **Come . . . to see the sepulchre**—They *set out* at this time in order to visit the tomb of our Lord, and to embalm his body. (Luke xxiv. 1.) St. Matthew omits Salome, mentioned by Mark; and Joanna, the wife of Chuza, Herod's steward, mentioned by Luke. The *other Mary* was the wife of Cleopas, and mother of James and Joses, mentioned before. (Chapter xxvii. 56.) Were not *Mary* and *Salome* two distinct persons?

2. A great earthquake—*Σεσούρη*, a *shaking* or *commotion* of any kind: probably the word means no more than the confusion caused among the guards by the angel's appearance. All this had taken place before the women had reached the sepulchre. **The angel of the Lord descended from heaven**—Matthew is very particular in this, to show that the word angel is not to be taken in the sense of an ordinary messenger, who might have come from Joseph of Arimathea, or from any other; but in the sense of an *extraordinary* messenger, who descended from God, out of heaven, for this very purpose.

3. His countenance—*His appearance*, *ἡ εἰδέα αὐτοῦ*. It seems, (from Mark xvi. 5,) that this angel had assumed the appearance of a young man. **Like lightning**—Coruscations of glory continually flaming from his face. This might produce the confusion mentioned verse 2. **His raiment white as snow**—He was clothed in garments emblematical of the *glad tidings* which he came to announce. [Although these angelical appearances are *objective*, real and visible, the perception of these heavenly spirits by the on-looking mortals depends upon a state of soul resembling the angelic spirituality, and these dispositions of soul depend, again, upon the position occupied in relation to heaven and earth. The more the earth is concealed and buried to the beholders, so much the more clearly do they view the opening heavens.—*Lange*.]

4. The keepers . . . became as dead men—[Were greatly affrighted and fled away, (verse 11.)]

5. I know that ye seek Jesus—Speaking after the manner of men, these women deserved to be the first witnesses of the resurrection of Christ: during life they ministered to him, and in death they were not divided. They attended him to the cross, notwithstanding their attachment to him exposed them to the most imminent danger; now they come to discharge the last rites of love.

for he is risen, 'as he said. Come, see the place where the Lord lay. **7** And go quickly, and tell his disciples that he is risen from the dead; and, behold, ^e he goeth before you into Galilee; there shall ye see him: lo, I have told you. **8** And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, ^b Jesus met them, saying, All hail. And they came and held him by the feet, and wor-

^f Chap. 12. 40; 16. 21; 17. 23; 20. 19.—^g Chap. 26. 32; Mark 16. 7.—^h See Mark 16. 9; John 20. 14.

6. Come, see the place—The tomb in which our Lord was laid was no doubt like the rest of the Jewish burying places, a receptacle for the several dead of a whole family, divided into separate niches, where each had his place. "Come, see the place" was tantamount to, Come and see the niche in which he was laid—it is now empty; nor was there any other body in the place, for the tomb was a *new* one, in which no man had ever been laid, (John xix. 41;) so there could be no deception in the case.

7. Go quickly, and tell his disciples—Thus these faithful women proclaim the Gospel to those who were afterward to be the *teachers* of the whole human race! Such honour God puts upon those who *persevere* in his truth, and continue to acknowledge him before men! **That he is risen from the dead**—[That he would do this Jesus had before assured them, and now the angel announces the fact accomplished.] **Goeth before you into Galilee**—As himself promised. [The *προάγει* (he goeth before) is not to be understood as implying the *journeying* on the part of our Lord himself. It is cited from his own words, (chapter xxvi. 32,) and there, as here, merely implies that *he would be there when they arrived*.—*Alford*.]

8. They departed quickly from the sepulchre—At the desire of the angel they went into the tomb, to have the fullest certainty of the resurrection. **Fear and great joy**—"Fear," produced by the *appearance* of this glorious messenger of God; and "great joy," occasioned by the *glad tidings* of the resurrection of their Lord and Master. [The transition from the dread felt by the women (at the presence of the angel) to the blessedness of belief in the resurrection which they began to experience is expressed by this statement.—*Lange*.]

9. And as they went to tell his disciples—This clause is wanting in the Codex Vatican, and Codex Beza, and in twenty others, and in most of the *Versions*. The omission is approved by [nearly all respectable authorities.] It appears to be superfluous. **Jesus met them**—Christ bestows his graces and consolations by degrees, first by his angels, and then by himself. He does not reveal himself to incredulous and disobedient souls; he appears not even to those women till he has tried [and elicited] their faith and obedience by his ministering angels. **All hail**—*Xaipere, Be ye safe, rejoice*. [A cheerful salutation.] **And they . . . held him by the feet, and worshipped him**—This kind of reverence is in daily use among the *Hindus*: when a disciple meets his religious guide in the public streets, he prostrates himself before him, and, taking the dust from his teacher's feet, rubs it on his *forehead, breast*, etc. (See *WARD'S Customs*.)

shipped him. **10** Then said Jesus unto them, Be not afraid: go tell 'my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. **12** And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, **13** Saying, Say ye, His disciples came by night, and stole him away while we slept.

⁴ See John 20, 17; Romans 8, 29; Hebrews 2, 11. —† Chapter 26, 32; verse 7. — Daniel 7, 13, 14; chapter 11, 27; 16, 28; Luke 1, 32; 10, 23; John 3, 35; 8, 29; 13, 3; 17, 2; Acts 2, 86;

10. Be not afraid—They were seized with fear at the sight of the angel; and this was now renewed by this unexpected appearance of Christ. [This is not merely an expression of consternation, although the words *be not afraid*, (verse 10,) point to such a feeling of dread, but it describes rather the highest joy and their adoration.—*Lange*.] **Go tell my brethren**—This is the *first* time our Lord calls his disciples by this endearing name. They no doubt thought that he would reproach them with their past cowardice and infidelity; but, in speaking thus, he gives them a full assurance, in the most tender terms, that all that was passed was as buried for ever.

11. Some of the watch—Or, *guards*. Probably the rest still remained at the tomb, waiting for orders to depart, and had sent these to intimate to their employers the things that had taken place. [It is quite naturally presumable that the strange occurrences about the sepulchre dispersed the guards, or at least caused them to retire some distance away.]

12. With the elders—That is, the *senators* of the great Sanhedrin.

13. His disciples came by night—This was as *absurd* as it was *false*. [But was not intended to satisfy honest inquiry, but to be used as a rumour, by which to account for the absence of the body from the tomb.]

14. If this come to the governor's ears, (Pilate's,) we will persuade him—That it is for his own interest and honour to join in the deception; and we will render you secure—we will take care that you shall not suffer that punishment for this pretended breach of duty which otherwise you might expect. [That the Jewish rulers were not averse to the use of bribes, is seen in their dealings with Judas; and that the Roman soldiers were generally corruptible by money, (especially if secured from danger of being called to account,) is also very evident; and that Pilate could be managed by the council is seen in his conduct throughout.]

15. Until this day—That is to say, the time in which Matthew wrote his Gospel; which is by some supposed to have been eight, by others eighteen, and by others to have been thirty, years after our Lord's resurrection.

16. Then the eleven disciples went—From the *eleventh* to the *fifteenth* verse inclusive should be read in a parenthesis, as the *sixteenth* verse is the continuation of the subject mentioned in the *tenth*, when the women went and told them that they had seen the Lord, and that he had promised to meet them in Galilee. [The historical accuracy of the account of the bribing of the soldiers by the

14 And if this come to the governor's ears, we will persuade him, and secure you. **15** So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain ⁵ where Jesus had appointed them. **17** And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. **19** "Go ye therefore, and

Romans 14, 9; 1 Corinthians 15, 27; Ephesians 1, 10, 21; Philippians 2, 9, 10; Hebrews 1, 3; 2, 9; 1 Peter 3, 22; Revelation 17, 14.—⁵ Or, *disciple all nations*.

priests and elders, has been often questioned, but on insufficient grounds. The watch came, reporting what had taken place at the sepulchre, and that Jesus had actually risen. The priests and elders may have believed this or not, but they doubtless ascertained to their own satisfaction that the body was actually gone. As that fact could not be concealed, some plausible explanation must be given. What could answer that purpose so well as to admit this fact, and affirm that the disciples had done what they [the priests and elders] attempted to guard against when they set the watch—had stolen away the body. . . . The soldiers must therefore be bribed to admit [by silence or innuendoes] that the story set afloat by the priests was true. . . . Of course, this report would soon become current, and by most of the Jews be believed.—*Andrews*.]

17. But some doubted—The expression simply intimates that they did not *all* at that time believe. (See chapters xxvi, 8, xxvii, 44.)

18. All power is given unto me—Or, *All authority in heaven and upon earth is given unto me*. [This was originally conferred in the covenant of the Father, Psa. ii, 8; set forth prophetically, Dan. vii, 14; recognised as an accomplished arrangement, Acts ii, 36; viewed in relation to the active work of salvation, Eph. i, 22, *et al.*, and seen in its triumphant issue, Rev. xvii, 14, *et al.*] [With the resurrection and ascension Christ took full possession as the God-man of that "glory" which, according to his eternal *divine* nature, he had before the foundation of the world. (John xvii, 5.)—*Schaff*.] One fruit of the sufferings and resurrection of Christ is represented to be, his having authority or right in *heaven* to send down the Holy Spirit; to raise up his followers thither; and to crown them in the kingdom of an endless glory: *in earth*, to convert sinners; to sanctify, protect, and perfect his Church; to subdue all nations to himself; and, finally, to judge all mankind.

19. Go ye therefore—Because I have the authority aforesaid, and can send whomsoever I will to do whatsoever I please; [and because the kingdom of heaven has reached that stage in its development that calls for actively aggressive movements.] **Teach**—*Μαθητεύσατε*, *make disciples of all nations*, bring them to an acquaintance with God who bought them, and then *baptize them in the name of the Father*. [Demonstrably this was not understood as spoken to the apostles *only*, but to all the brethren.—*Alford*.] It is natural to suppose that adults were the first subjects of baptism; for, as the Gospel was, in a peculiar manner, sent to the Gentiles, they must hear and receive it before they could be expected to renounce their old prejudices

*teach *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 ¶ Teaching them to observe

all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

α Mark 16. 15.—ο Isa. 52. 10; Luke 24. 47; Acts

2. 38, 39; Rom. 10. 18; Col. 1. 22. —ρ Acts 2. 42.

and idolatries, and come into the bonds of the Christian covenant. But, certainly, no argument can be drawn from this concession against the baptism of children. When the Gentiles and Jews had received the faith and blessings of the Gospel, it is natural enough to suppose they should wish to get their children incorporated with the visible Church of Christ; especially if, as many pious and learned men have believed, baptism succeeded to circumcision, which I think has never yet been disproved. The apostles knew well that the Jews not only circumcised the children of proselytes, but also baptized them; and as they now received a commission to teach and proselyte all the nations, and baptize them in the name of the holy Trinity, they must have necessarily understood that infants were included: nor could they, the custom of their country being considered, have understood our Lord differently, unless he had, in the most express terms, said that they were *not* to baptize children, which [forbidding] neither he nor his apostles ever did. And as to the objection, that the baptized were obliged to profess their faith, and that, therefore, only *adults* should be baptized, there is no weight at all in it; because what is spoken of such refers to those who, only at that period of life, heard the Gospel, and were not born of parents who had been Christians; therefore they could not have been baptized into the Christian faith, forasmuch as no such faith was at their infancy preached in the world. The children, and even infants, of proselytes, were baptized among the Jews, and reputed, in consequence, *clean*, and partakers of the blessings of the covenant. See chap. iii, 6, 16, and Mark xvi, 16. **In the name of the Father, etc.**—Baptism, properly speaking, signifies a full and eternal consecration of the person to the service and honour of that Being in whose name it is administered; but this consecration can never be made to a creature; therefore the *Father*, and the *Son*, and the *Holy Spirit*, are not creatures. Again, baptism is not made in the name of a quality or attribute of the divine nature; therefore the *Father*, and the *Son*, and the *Holy Spirit* are not qualities or attributes of the divine nature. Is it possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the *Father*, the *Son*, and the *Holy Spirit*, as three distinct persons?

20. **Teaching them to observe all things**—Men are ignorant of divine things, and must be taught. Only those can be considered as proper teachers of the ignorant who are thoroughly instructed in whatsoever Christ has commanded. Persons who are intrusted with the public ministry of the word should take care that they teach not human creeds and confessions of faith [not for doctrines the “commandments of men,” (Matt. xv, 9,) on the one hand, nor “philosophy and vain deceit,” (Col. ii, 8,) on the other] in place of the sacred writings; but those things, and those only, which Jesus has commanded. **And, lo, I am with you always**—Καὶ ἰδοὺ ἐγὼ μετ’ ὑμῶν εἰμὶ πάντας τὰς

ἡμέρας—literally, *Behold, I am with you every day*. A minister of Christ should consider, that while his soul simply and uniformly follows Jesus, he shall be made a constant instrument of bringing many sons and daughters to glory. The dark, *it is true*, must be enlightened, the ignorant instructed, the profligate reclaimed, the guilty justified, and the unholy sanctified. And he only is sufficient for this work with whom the Son of God is *EVERY DAY* present in power. **With you**—Wordsworth, like the Romish interpreters, and the high-church Anglicans, would confine μετ’ ὑμῶν to the apostles, and their successors in office.] [To understand μετ’ ὑμῶν, only of the apostles and their successors (?) is to destroy the whole force of these weighty words . . . The command is to the UNIVERSAL CHURCH, to be performed, in the nature of things, by her *ministers* and *teachers*, the manner of appointing which is not here prescribed, but is to be learned in the unfoldings of Providence recorded in the Acts of the Apostles, who, by his special ordinance, were the founders and first builders of that Church, but whose office, on that very account, precluded the idea of succession or renewal.—Alford.] **Unto the end of the world**—Some translate, *ἕως τῆς συντελείας τοῦ αἰῶνος*, to the end of this age; meaning the apostolic age, of Jewish dispensation. But though the words are used in this sense in several places, (see chapters xiii, 39, 40, 49, xxiv, 3,) yet it is certain they were repeatedly used among the primitive ecclesiastical writers to denote the *consummation of all things*, and it is likely that this is the sense in which they are used here. The promise takes in not only the primitive apostles, but also all their successors in the Christian ministry, as long as the earth shall endure. **Amen**—This word is omitted by some of the oldest and most authentic MSS., and by some Versions and Fathers. The *amens* at the end of the sacred books have no other authority than what they derive from the transcribers of copies; and, at best, are only to be considered as the pious wish of the writer, or often a kind of pious *finis*. The subscriptions found at the end of the sacred books are of no authority.

In concluding my notes on this evangelist, I cannot express myself better than in the words of the late Mr. Wakefield, to whom this commentary has been in many instances indebted. “I have now finished my observations on the Gospel of Matthew: a piece of history, it must be acknowledged, the most *singular* in its *composition*, the most *wonderful* in its *contents*, and the most *important* in its *object*, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks, on the part of the historian, upon the characters introduced in it—without any intermixture of his own opinion, upon any subject whatsoever—and for a multiplicity of *internal* marks of *credibility*—this Gospel certainly has no parallel among human productions.”

PREFACE TO THE GOSPEL

ACCORDING TO

ST. MARK,

WITH A SHORT ACCOUNT OF HIS LIFE.

AUTHORSHIP.

THE reputed writer of the second gospel in the commonly received order of the four books, was JOHN MARK, the son of a pious woman called Mary, who dwelt at Jerusalem: an early believer, at whose house the disciples used to meet for prayer. When Peter was delivered out of prison by an angel he went to the house of Mary, mother of John, whose surname was Mark, where many were gathered together praying. (Acts xii, 12.) This very first mention of John Mark assures us of Peter's intimacy in that family. It is almost universally allowed that the Mark mentioned by Peter in 1 Pet. v, 13 is this evangelist, and that he is the same with him who is called *sister's son to Barnabas* in Col. iv, 10. He is supposed to have been converted to the Christian faith through the labors of Peter. He travelled from Jerusalem to Antioch with Paul and Barnabas, (Acts xii, 25,) and some short time after he accompanied them to other countries as their *minister* or attendant. (Acts xiii, 5.) When they returned to the continent, and came on shore at *Perga in Pamphylia*, *John departed from them and returned to Jerusalem.* (Verse 13.) Afterward he would have gone with Paul and Barnabas, but the former refused to take him, because of his having left them in Perga. Paul and Barnabas then separated, and Mark accompanied his uncle Barnabas to Cyprus. (Acts xv, 36-41.) Afterward Paul and Mark were fully reconciled, as evidently appears from 2 Tim. iv, 11: "Take Mark, and bring him with thee; for he is profitable to me for the ministry." This appears also from Philemon, (verse 24,) where Mark is styled Paul's "fellow-labourer;" and from Col. iv, 10, where we find the apostle recommending him in a particular manner to the Church of God at Colosse. He is generally supposed to have been particularly intimate with St. Peter; to have written his Gospel at ROME, A. D. 64; and to have died at Alexandria in Egypt, in the eighth year of the reign of Nero. There is no reason to doubt that *Mark the evangelist*, and *John Mark*, nephew to *Barnabas*, were one and the same person.

HOW AND FOR WHOM WRITTEN.

How Mark composed his gospel, is a question not yet decided among learned men. Many of the primitive fathers, such as Papias, Clemens Alexandrinus, Irenæus, Tertullian, Origen, Eusebius, etc., believed that he was only the amanuensis of St. Peter; that this apostle, through modesty, would not put his name

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to the work, but dictated the whole account, and Mark wrote it down from his mouth. St. Augustine appears to have been the first who maintained that Mark abridged St. Matthew's gospel, and that his own is not to be considered an *original* work:—on this opinion several remarks will be made in the course of the notes. Others suppose that Mark compiled it partly out of Matthew's gospel and partly out of the gospel of Luke. But most of these are conjectures which appear to have very little foundation. Critics are also divided concerning the *language* in which it was written, and the *people* to whom it was sent. Some have contended for a *Latin* original, because of several Latin words found in it, such as *σπεκουλάτωρ*, (chapter vi, 27,) one of the guard; *κεντυρίων*, (xv, 39, 44, 45,) a centurion, a captain of one hundred men; *σύσσημον*, (xiv, 44,) a signal, a sign agreed on. But such words are better accounted for by supposing that Mark's gospel was written for the use of the Roman people; and that it is on this account that he wholly passes by the genealogy of our Lord, as being a point of no consequence to Gentile converts, though very necessary for Jews, and especially the Jews of Palestine. That it was originally written in Greek is a point now acknowledged by almost all learned men.

CHARACTER OF THE GOSPEL OF ST. MARK.

The principal omissions by Mark of matter found in Matthew are the Genealogy and birth of Christ, and the events connected with his infancy, contained in Matthew's first two chapters; the sermon on the mount, (Matt. v–vii;) the larger portion of Christ's address to the twelve apostles when he sent them to preach, (Matt. x;) the parable of the king who took account of all his servants, (Matt. xviii, 23–34;) the parable of the householder and his vineyard, (Matt. xx, 1–16;) that of the marriage of the king's son, (Matt. xxii, 1–14;) nearly all of Matt. xxiii, and all xxv. On the other hand, he furnishes us with some particulars not found in Matthew or Luke, among which may be mentioned the account of Christ's restoring sight to a blind man at Bethsaida, (chapter viii, 22–26,) found in no other gospel; the mention of hired servants in connexion with Zebedee, (chapter i, 20;) the uncovering (digging up) of the roof to let down the man sick of the palsy, (chapter ii, 4;) Christ's grief for the hardness of the hearts of the people, (chapter iii, 5;) Christ's surnaming Simon, Peter, and calling James and John, Boanerges, sons of thunder, (chapter iii, 16, 17;) the attempt to arrest Christ on the ground that he was not in his right mind, (chapter iii, 21;) the parable of the seed and the blade, (chapter iv, 27, 28;) the "shining" of our Saviour's garments when he was transfigured, "so as no fuller on earth can white them," (chapter ix, 3;) the displeasure of Christ when his disciples rebuked those who brought young children to him, (chapter x, 13, 14;) the statement that the rich man came running, and kneeled down to Christ, (chapter x, 17;) the name of the blind beggar Bartimeus, at Jericho, (chapter x, 46;) the *names* of the apostles who asked Christ respecting the destruction of the temple, (chapter xiii, 3;) the definite sum for which the ointment might have been sold, (chapter xiv, 5;) the statement respecting a young man with a "linen cloth cast about his naked body," (chapter xiv, 51, 52.) In chapter i, 35, Mark says that Christ rose up a "great while before day," in which he corrects the statement of Luke iv, 42, "when it was day;" of Simon the Cyrenian, he adds, "the father of Alexander and Rufus," (chapter xv, 21.)

These facts sufficiently show that, although Mark made great use of Matthew, following him, indeed, as an authority, yet he possessed independent sources of

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his own for the history of Christ. And he is thus a valuable witness to the authority of Matthew's gospel. Although his connexion with Peter was so intimate, he adheres closely to the truth of history, even when it reflects severely upon that great apostle, as when he tells us that Peter began to curse and to swear, I know not this man," etc., (chapter xiv, 71.) The passage in Matt. xvi, 18: "Thou art Peter, and upon this rock I will build my church," which tends to glorify Peter, is omitted by Mark when relating the incidents with which it stands connected, (chapter viii, 30, 31;) but our Saviour's rebuke of him is recorded in verse 33.

ITS DATE AND PLACE OF WRITING.

Respecting the time of its composition, the earliest testimony is that of Irenæus, (about A. D. 180,) who states that after the departure of Peter and Paul, Mark, the disciple and interpreter of Peter, also himself having written down the things preached by Peter, delivered them to us. By *departure* (ἐξόδου) he evidently means *death*. These two apostles suffered martyrdom under Nero about 67 or 68. So that, according to Irenæus, this gospel must have been published some time after A. D. 67 or 68. Clement of Alexandria (about A. D. 190 or 200) states that Mark undertook the writing of his gospel at Rome at the request of many Christians, with the knowledge of Peter, who in no way interfered with it. But Clement does not say that it was finished and published during Peter's life; so that there is no real discrepancy of time between him and Irenæus. The statement of Clement, as Eusebius informs us, was derived from the most ancient presbyters. To the statements of Irenæus and Clement respecting the date of the composition of this gospel, De Wette offers no objection. According to Clement of Alexandria, Mark wrote his gospel, as he had learned from the most ancient presbyters, after Matthew and Luke had written their histories.

[As we have already seen, Clement states that Mark wrote at Rome, and this is implied in the language of the ancient Fathers, that he wrote from the preaching of Peter, as it was the universal tradition that the last part of Peter's life was spent at Rome. And that this gospel was composed there would seem probable from internal grounds. The mention of the Roman Christian, Rufus, is most naturally explained by the supposition that the gospel was written at Rome. At the end of this gospel in the Peshito-Syriac Version it is written: "The end of the holy gospel, the preaching of Mark, which he spoke and published in Latin in Rome." But wherever it was composed, the gospel was certainly written in Greek; at least, we have no proof that it ever had a Latin original.—HARMAN'S *Introduction*.]

ITS LAST TWELVE VERSES.

[While the genuineness of most of St. Mark's gospel has been less disputed than many other parts of the New Testament, the closing paragraphs (verses 9-20) form an exception to this remark. Alford, whose learning as well as his evangelical conservatism entitles his opinions to great respect, speaks of these verses as "an addition to the narrative, of a compendious and supplementary character, bearing traces of *another hand* from that which has shaped the diction and construction of the rest of this gospel." This part is entirely wanting in the *Codex Vaticanus*, (B,) and the *Codex Sinaiticus*, (Ⲱ,) which are esteemed the oldest and most authoritative of known MSS.; but is found in the *Codex Alexandrinus*, (A,) the *Codex Ephraemi*, (C,) and the *Codex Beza*, (D,)

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which rank next to the former in age and are scarcely inferior in authority. Several of the most trustworthy of the early Fathers seem not to have known it, while others refer to it sometimes without questioning its genuineness, and at other times with the recognition of the fact that it had been called in question. After patiently considering the whole case, Alford concludes: "As to its *genuineness as a work of the Evangelist Mark*, the internal evidence is very weighty against it. It seems to be *an authentic fragment*, placed as *a completion of the gospel*, by an unknown hand, and in very early times. But it comes to us with very weighty sanction, and has strong claims on our reception and reverence."]

GENERAL REMARKS.

The gospel according to Mark, though not an abridgment of the gospel according to Matthew, contains a neat, perspicuous abridgment of the history of our Lord; and, taken in this point of view, is very satisfactory; and is the most proper of all the four gospels to be put into the hands of young persons, in order to bring them to an acquaintance with the great facts of evangelical history. But as a substitute for the gospel by Matthew it should never be used. It is very likely that it was written originally for the use of the Gentiles, and probably for those of Rome. Of this, there seem to be several evidences in the work itself. Of the other gospels it is not only a grand corroborating evidence, but contains many valuable hints for completing the history of our Lord, which have been omitted by the others; and thus, in the mouths of *four witnesses*, all these glorious and interesting facts are established.

It may also be observed: that this gospel has suffered more by the carelessness and inaccuracy of transcribers than any of the others: and hence the *various readings* in the MSS. are much more numerous, in proportion, than in the other evangelists.

Though the *matter* of St. Mark's work came from the inspiration of the Holy Spirit, yet the *language* seems to be entirely *his own*: it is very plain, simple, and unadorned; and sometimes appears to approach to a degree of rusticity or inelegance. Whoever reads the original must be struck with the very frequent, and often pleonastic, occurrence of *εὐθέως*, *immediately*, and *πάλιν*, *again*, and such like; but these detract nothing from the accuracy and fidelity of the work. The *Hebraisms* which abound in it may be naturally expected from a native of Palestine writing in Greek. The *Latinisms* which frequently occur are accounted for on the ground of this gospel being written for the Gentiles, and particularly for the Roman people: this, it must be confessed, is only *theory*, but it is a theory which stands supported by many arguments and highly presumptive facts. However this may be, the *gospel according to Mark* is a very important portion of divine revelation, which God has preserved by a chain of providences from the time of its promulgation until now; and for which no truly pious reader will hesitate to render due praise to that God whose work is ever perfect.

THE GOSPEL

ACCORDING TO

ST. MARK.

CHAPTER I.

THE beginning of the gospel of Jesus Christ, ^athe Son of God; **2** As it is written in the prophets, ^bBehold, I send my messenger before thy face, which shall prepare thy way before thee. **3** ^cThe voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. **4** ^dJohn did baptize in the wilderness, and preach the baptism of repentance ^efor the remission of sins. **5** ^fAnd there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. **6** And John was ^gclothed with camel's hair, and with a girdle of a skin about his loins; and he did eat ^hlocusts and

wild honey; **7** And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. **8** ⁱI indeed have baptized you with water: but he shall baptize you ^jwith the Holy Ghost.

9 ^kAnd it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. **10** ^lAnd straightway coming up out of the water, he saw the heavens ^mopened, and the Spirit like a dove descending upon him: **11** And there came a voice from heaven, *saying*, ⁿThou art my beloved Son, in whom I am well pleased. **12** ^oAnd immediately the Spirit driveth him into the wilderness. **13** And he was there in

^a Matt. 14. 23; Luke 1. 35; John 1. 34. — ^b Mal. 3. 1; Matt. 11. 10; Luke 7. 37. — ^c Isa. 40. 3; Matt. 3. 3; Luke 3. 4; John 1. 15, 23. — ^d Matt. 3. 1; Luke 3. 3; John 3. 23. — ^e Or, *unto*. — ^f Matt. 3. 5. — ^g Matt. 3. 4. — ^h Lev. 11. 23. — ⁱ Matt. 3. 11; John

1. 27; Acts 13. 25. — ^j Acts 1. 5; 11. 16; 19. 4. — ^k Isa. 44. 3; Joel 2. 28; Acts 2. 4; 10. 45; 11. 15, 16; 1 Cor. 12. 13. — ^l Matt. 3. 13; Luke 3. 21. — ^m Matt. 3. 16; John 1. 32. — ⁿ Or, *cloven*, or, *rent*. — ^o Psal. 2. 7; Matt. 3. 17; chap. 9. 7. — ^p Matt. 4. 1; Luke 4. 1.

NOTES ON CHAPTER I.

1. The beginning of the gospel—[This is probably a *title* to what follows, that is, to the whole book.—*Alford*.] It is with the utmost propriety that Mark begins the gospel dispensation by the preaching of John the Baptist, he being the *forerunner* of Jesus Christ, and the first official proclaimer of the incarnated Messiah. **Son of God**—To point out his divine origin; and thus glancing at his miraculous conception. [These words are wanting in the best MSS.]

2. As it is written in the prophets—Rather, *As it is written by Isaiah the prophet*. [This is *Alford*'s rendering, but *Lange* prefers the accepted reading. The authorities seem to be pretty evenly divided.] As this prophecy is found both in *Isaiah* and *Malachi*, probably the reading was changed to *τοῖς προφήταις*, the prophets, that it might comprehend both. In the parallel place in *Matthew*, (chapter iii, 3,) the Prophet *Isaiah* is mentioned, which seems fully to establish the authority of this reading.

3. The voice of one crying—See on *Matt. iii*, 1-3.

4. John—The original name is *Yehochanan*, the *grace* or *mercy* of *Jehovah*: a most proper and significant name for the forerunner of the God of ALL GRACE. It was John's business to proclaim the "gospel of the grace of God," and to point out that *Lamb* or *sacrifice* of God "which taketh away the sin of the world." **For the remission of sins**—Or, *toward the remission*, εἰς ἀφεσιν. They were to repent, and be baptized in reference to the

remission of sins. [To be received from the Messiah, and not as [if] assured by John's baptism.—*Meyer*.] *Repentance* prepared the soul for it, and *baptism* was the type or pledge of it.

5. All the land—See on *Matt. iii*, 4-6. **Confessing their sins**—It was an invariable custom among the Jews to admit no proselyte to baptism till he had, in the most solemn manner, declared that he forever had renounced all idolatrous worship, all heathenish superstitions, and promised an entire and unreserved submission to, and hearty acceptance of, the law of Moses.

6. John was clothed, etc.—See the note on *Matt. iii*, 4.

7. The latchet of whose shoes—The "shoe" of the ancients was properly only a sole tied round the foot and ankle with *strings* or *thongs*. (See on *Matt. iii*, 11.) [This form of expression is common to *Mark*, *Luke*, and *John*. It is the equivalent of *bearing the shoes*, (*Matt.*) for he who did this would also be employed in loosing and taking off the sandals.—*Alford*.]

8. I indeed have baptized you with water—As if he had said: This baptism is not to be rested in; it is only an emblem of that which you must receive from Him who is mightier than I. It is He only who can communicate the Holy Spirit; and my baptism is nothing only as it points out and leads to the baptism of the Holy Ghost.

9-11. See the subject of these verses, which contain the account of our Lord's baptism, explained *Matt. iii*, 13-17.

12. The Spirit driveth him—Εκβάλλει, *put*

the wilderness forty days tempted of Satan; and was with the wild beasts; 'and the angels ministered unto him.

14 'Now after that John was put in prison, Jesus came into Galilee, 'preaching the gospel of the kingdom of God. **15** And saying, 'The time is fulfilled, and 'the kingdom of God is at hand: repent ye, and believe the gospel.

16 'Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway 'they forsook their nets, and followed him. **19** 'And when he had gone a little further thence, he saw James

the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the

ship with the hired servants, and went after him.

21 'And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. **22** 'And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 'And there was in their synagogue a man with an unclean spirit; and he cried out, **24** Saying, Let us alone; 'what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus 'rebuked him, saying, Hold thy peace, and come out of him. **26** And when the unclean spirit 'had torn him, and cried with a loud voice, he came out of him. **27** And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for

r Matt. 4. 11. — s Matt. 4. 12. — t Matt. 4. 23. — u Dan. 9. 25; Gal. 4. 4; Eph. 1. 10. — v Matt. 3. 2; 4. 17. — w Matt. 4. 18; Luke 5. 4.

teth him forth. St. Matthew says, (chapter iv, 1,) ἀνέχθη, was brought up. See this important subject of our Lord's temptation explained at large Matt. iv, 1-14.

18. With the wild beasts—This circumstance, which is mentioned by none of the other evangelists, seems to intimate that he was in the most remote, unfrequented, and savage part of the desert; which, together with the diabolic influence, tended to render the whole scene the more horrid. [And the angels ministered unto him.—Not a serving with food, but a sustaining support against Satan and the beasts.—Meyer.]

14. Preaching the gospel of the kingdom—See the notes on Matt. iii, 2. [John was put in prison by the Galilean prince. Jesus summons the people of this prince to repentance and to faith in the Gospel.—Lange.]

15. The time is fulfilled—That is, the time appointed for sending the Messiah; [and for bringing in the kingdom of God;] and particularly the time specified by Daniel, chapter ix, 24-27. [The appointed time is filled up; the kingdom of Satan is to be overthrown, and the kingdom of grace established on its ruins, which begins with repentance and is to be accepted by faith.]

16. As he walked by the sea, etc.—See on Matt. iv, 18-22. **Andrew his brother**—Instead of the common reading, ἀδελφὸν αὐτοῦ, his brother, the best MSS. and Versions have ἀδελφὸν τοῦ Σίμωνος, the brother of Simon, which should be received into the text. The most eminent critics approve of this reading.

21. They went into Capernaum—See Matt. iv, 13. **He entered into the synagogue**—[That at which Peter and his associates were accustomed to worship.]

22. As one that had authority—From God, to do what he was doing; and to teach a pure and beneficent system of truth. **And not as the scribes**—Who had no such authority, and whose teaching was not accompanied by the power of God to the souls of the people. [It would appear that Jesus had delivered a lengthened discourse in the synagogue of Capernaum, in which he probably refuted the prevalent traditions of the scribes, placed the law of God in the light of its primitive purity,

o Matt. 19. 27; Luke 5. 11. — p Matt. 4. 21. — q Matt. 4. 13; Luke 4. 31. — r Matt. 7. 28. — s Luke 4. 33. — t Matt. 8. 22. — u Ver. 34. — v Chap. 9. 20.

and enforced his own expositions with such direct reference to his AUTHORITY, as to intimate that his was not merely HUMAN instruction, but that he was the Lawgiver himself.—Watson.]

23. A man with an unclean spirit—This demoniac is only mentioned by Mark and Luke. (Chapter iv, 31.) It seems the man had lucid intervals; else he could not have been admitted into the synagogue. The paroxysm was probably provoked by the conflict of his soul against the word preached by Christ.

24. What have we to do with thee—Or, What is it to us and to thee? The Septuagint translates the Hebrew (2 Sam. xvi, 10) as the evangelist does, τί ἐμοὶ καὶ οὖν; it is the same idiom in both places, and probably the demoniac spoke in Hebrew, or in the Chaldeo-Syriac dialect of that language, which was then common in Judea. (See on Matt. viii, 29.) **Art thou come to destroy us**—[This is the cry of abject fear, that would fain avert the doom which, with Christ's presence in the world, appears so near. I know thee who thou art—It would seem that the consciousness of the demoniac flowed together with that of the demon, as in Matt. viii, 29, where the demon also recognised the Messiah at once.—Nast.]

25. And Jesus rebuked him—[The Messiahship of Jesus was not to be prematurely spread abroad, least of all by demons.—Lange.]

26. And when the unclean spirit had torn him—And had thrown him down in the midst, καὶ σπᾶριζαν, and convulsed him. (Luke iv, 35.) Never was there a person possessed by an unclean spirit who did not suffer a convulsion, perhaps a total ruin of nature, by it. Sins of uncleanness, as the apostle intimates, are against the body; they sap the foundation of life, so that there are very few of this class, whether male or female, that live out half their days: they generally die martyrs to their lusts. When the propensities of the flesh are most violent in a person who is determined to serve God, it is often a proof that these are the last efforts of the impure spirit, who has great rage because he knows his time is but short.

27. What thing is this—Words of surprise and astonishment. **And what new doctrine**—[From the manifestation of a new redeeming power,

with authority commandeth he even the unclean spirits, and they do obey him. **28** And immediately his fame spread abroad throughout all the region round about Galilee. **29** And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. **30** But Simon's wife's mother lay sick of a fever; and anon they tell him of her. **31** And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. **33** And all the city was gathered together at the door. **34** And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. **36** And Simon and they that were with him followed

f Matt. 8, 14; Luke 4, 38.—*g* Matt. 8, 16; Luke 4, 40.—*A* Chap. 3, 12; Luke 4, 41. See Acts 16, 17, 18.—*i* Or, to say that they knew him.—*k* Luke 4, 43.

they infer the coming of a new revelation and redemption; miracle and prophecy stand in reciprocal relation to an Israelite.—*Lange*.] **For with authority**—They had never heard such a gracious doctrine, and never saw any teaching supported by miracles before.

28. And immediately his fame spread abroad—The miracle was very great; and the many who saw it published it wherever they went; and thus the fame of Christ, as an incomparable teacher and unparalleled worker of miracles, became soon spread abroad through the land. The word, *εὐθύς*, immediately, occurs more frequently in this evangelist than in any other writer of the new covenant. It is very often superfluous, and may be omitted in the translation without any prejudice to the sense of the passage in which it is found. It seems to be used by St. Mark as our ancient writers used forthwith, and such like words.

32. At even, when the sun did set—See on Matt. viii, 16.

35. In the morning... a great while before day—By *πρωί*, the morning, is to be understood the whole of the three hours which finished the fourth watch of the night. **And there prayed**—[Jesus was made like his brethren in all things, sin alone excepted, and to contemplate him in his true humanity is a never-failing fountain of consolation, and enables us to set him before us as our pattern. If we view Jesus in his human development, his prayers, which though he prayed always, nevertheless had their culminating points in certain hours of sacred devotion, were even to him the times of heavenly refreshing and strengthening from above, amid the constant assaults of the powers of darkness from without. They were at the same time the hours which he especially devoted to the deepest meditations on the Father's counsel concerning him and the purposes of divine mercy, to consecrate himself to the accomplishment of his work.—*Mahansen*.]

36. And Simon... followed after him—*Karr-*

after him. **37** And when they had found him, they said unto him, All men seek for thee. **38** And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. **39** And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. **41** And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. **42** And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. **43** And he straitly charged him, and forthwith sent him away; **44** And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. **45** But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter

l Luke 4, 43.—*m* Isa. 61, 1; John 16, 28; 17, 4.—*n* Matt. 4, 23; Luke 4, 44.—*o* Matt. 8, 3; Luke 5, 12.—*p* Lev. 14, 3, 4, 10; Luke 5, 14.—*q* Luke 5, 15.

διώξεν, followed him eagerly. [It is almost certain that our Lord was now an inmate of Simon Peter's house. This being known, the people resorted thither to see and hear him—and Peter goes to find him out, and inform him.]

37. All men seek for thee—Some to hear, some to be healed, some to be saved, and some, perhaps, through no good motive. There are all sorts of followers in the train of Christ; but how few walk steadily, and persevere unto the end!

38. The next towns—*Καμπούλεις* properly signifies such towns as resembled cities for magnitude and number of inhabitants, but which were not walled, as were cities. The *Codex Bezae*, most of the Versions, and all the *Itala*, read, *Let us go into the neighbouring villages, and into the cities. For therefore came I forth*—*Εἰς τοῦτο*, for this purpose am I come forth—to preach the Gospel to every creature, that all might hear, and fear, and return unto the Lord. The towns and the villages will not come to the preacher; the preacher must go to them, if he desires their salvation. In this, also, Jesus has left his ministering servants an example, that they should follow his steps.

39. And he preached—*He came preaching*—*ἤλθεν κηρύσσων*: this is the proper meaning of the words. He never slackened his pace—he went forth proclaiming the glad tidings of salvation to all. This zealous, affectionate, and persevering diligence of Christ should be copied by all his servants in the ministry; it is not less necessary now than it was then.

40. There came a leper—See Matt. viii, 2, etc.

45. Began to publish it much—Began to publish *πολλά*, many things; probably all that he had heard about our Lord's miraculous works. **And to blaze abroad the matter**—That is, his own healing; thinking he could never speak too much nor too well of Him who had thus mercifully and miraculously cleansed him. **Jesus could no more openly enter into the city**—A city of Galilee, probably Chorazin or Bethsaida, in which he did not

into the city, but was without in desert places:
'and they came to him from every quarter.

CHAPTER II.

AND again he entered into Capernaum after some days; and it was noised that he was in the house. **2** And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four. **4** And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. **5** When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. **6** But there were certain of the scribes sitting there, and reasoning in their hearts, **7** Why doth this man thus speak blasphemies? who can forgive sins but God only? **8** And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? **9** Whether is it easier, to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and

take up thy bed, and walk? **10** But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) **11** I say unto thee, Arise, and take up thy bed, and go thy way unto thine house. **12** And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. **14** And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. **16** And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? **17** When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

^a Chap. 2, 13. — ^a Matt. 9, 1; Luke 5, 18. — ^b Job 14, 4; Isa. 43, 25. — ^c Matt. 9, 4. — ^d Matt. 9, 5. — ^e Matt. 9, 9. — ^f Matt. 9, 9; Luke 5, 27.

^g Or, at the place where the custom was received. — ^h Matt. 9, 10. — ⁱ Matt. 9, 12, 13; 18, 11; Luke 5, 21, 32; 19, 10; 1 Tim. 1, 15.

appear, for fear of exciting the jealousy of the secular government or the envy and malice of the Jewish rulers. And they came to him from every quarter—So generally had the poor man, who was cleansed of his leprosy, spread abroad his fame. And can we suppose, that of all these people who came to him from all parts, and to whom he preached the glad tidings of the kingdom by the power and authority of God, few or none were saved? The Son of man sowed the seed of the kingdom; and it afterward produced a plentiful harvest. Multitudes of Jews were converted by the preaching of the Gospel; and the first Christian Church was founded at Jerusalem.

NOTES ON CHAPTER II.

1. **In the house**—The house of Peter, with whom Christ lodged when at Capernaum. (See Matt. iv, 13; viii, 13.)

2. **So much as about the door**—Meaning the yard or court about the house. **Preached the word**—Τὸν λόγον. The doctrine of the kingdom of God.

3. **One sick of the palsy**—A paralytic person. See on Matt. ix, 1, etc. **Borne of four**—Four men, one at each corner of the sofa or couch on which he lay. [Ofentimes, however, the bed was a simple mattress or sheepskin.—Schaff.] This sick man appears to have been too feeble to come himself, and too weak to be carried in any other way.

4. **They uncovered the roof**—The houses in the East are flat-roofed; they are also furnished with battlements round about, (Deut. xxii, 8, Judg. xvi, 27, and 2 Sam. xi, 2,) to prevent persons from falling off; and have a trap door by which they descend into the house. This door, it appears, was too narrow to let down the sick man and his couch;

so they removed a part of the tiles, that they might have room to let down the afflicted man. (See Luke v, 19, and Matt. x, 27, xxiv, 17.)

7. **Why doth this man thus speak blasphemies**—See Matt. ix, 3, etc.—[The idea of blasphemy, as expressed by Mark and Luke, is shown to be direct blasphemy (and not merely constructive;) they cast that upon him because he was thought to have wickedly intruded into the rights of the divine Majesty.—Lange.]

10. **The Son of man hath power on earth to forgive sins**—[Christ, by this expression, declared undoubtedly, and even technically, his Messiahship.—Meyer.] [Hence the choice of the expression, ("Son of man,") that they should know him to be the Messiah, not according to their false Messianic notions, but according to his true demonstration of Messiahship.—Lange.]

14. **Levi**—The same as Matthew; he appears to have been a Jew, though employed in the odious office of a tax-gatherer. (For an account of his call, see his Gospel, chapter ix, 9, etc.)

16. **Saw him eat**—[Probably not literally. The question was after the feast, at which, being in the house of a publican, they were not present.—Alford.] **Sinners**—By ἁμαρτωλῶν, the Gentiles or heathens are generally to be understood in the Gospels, for this was a term the Jews never applied to any of themselves. (See Matt. ix, 10.) **How is it that he eateth**—[In the holy intercourse of Christ with sinners, the redemption of the world is represented in a concentrated image.—Lange.]

17. **To repentance**—This is omitted by nearly all good critics as not found in the best manuscripts, etc. In the other parallel place, (Luke v, 32,) all the MSS. and Versions retain *μετάνοιαν, repentance*.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? **19** And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. **20** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. **21** No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. **22** And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. **24** And the Pharisees said unto him, Behold, why do they on the sabbath

day that which is not lawful? **25** And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he, and they that were with him? **26** How he went into the house of God in the days of Abiathar the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were with him? **27** And he said unto them, The sabbath was made for man, and not man for the sabbath: **28** Therefore the Son of man is Lord also of the sabbath.

CHAPTER III.

AND he entered again into the synagogue; and there was a man there which had a withered hand. **2** And they watched him, whether he would heal him on the sabbath day; that they might accuse him. **3** And he saith unto the man which had the withered hand, Stand forth. **4** And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. **5** And when he had looked

κ Matt. 9. 14; Luke 5. 33.—I Or. raw, or, uncrought.—m Matt. 12. 1; Luke 6. 1.—n Dent. 23. 25.

ο 1 Sam. 21. 6.—p Exod. 29. 32, 33; Lev. 24. 9.—q Matt. 12. 8.—r Matt. 12. 9; Luke 6. 6.

18. Why do the disciples of John and of the Pharisees fast—See on Matt. ix, 14, etc. [An ordinary legal season of fasting is not meant; (?) for Christ and his disciples would not have neglected or outraged that.—Lange.] [On the contrary, it may be questioned whether either Christ or his disciples fasted at any time between the temptation and the crucifixion.]

19. Can the children of the bridechamber fast, while the bridegroom is with them—Among the *Hindus*, large parties of friends, belonging both to the bride and bridegroom, attend on both during the wedding day; on the following day, when the bridegroom leaves the house of his father-in-law, the attendants are filled with sorrow, especially the near relations.—WARD'S Customs.

20. In those days—But instead of *ἐν ἐκεῖναις ταῖς ἡμέραις*, many of the best MSS. and Versions read, *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, in that day. Then shall they fast—[Fasting is the symbolical exercise of real renunciation of the world, in [doing] which all true fasting is fulfilled. See Isa. lviii, 3-7.—Lange.]

21. No man...seweth—See Matt. ix, 16.

23. Went through the corn fields—(See on Matt. xii, 1.

26. The days of Abiathar the high priest—It appears from 1 Sam. xxi, 1, which is the place referred to here, that *Ahimelech* was then high priest at *Nob*: and from 1 Sam. xxii, 20, xxiii, 6, and 1 Chron. xviii, 16, it appears that "Abiathar" was the son of Ahimelech. Probably they both officiated in the high priesthood; and the name of the office was indifferently applied to either. **Showbread**—See Matt. xii, 4.

27. The sabbath was made for man—That he might have the seventh part of his whole time to devote to the purposes of bodily rest and spiritual exercises. And in these respects it is of infinite use to mankind. Where no sabbath is observed, there disease, poverty, and profligacy, generally prevail. Had we no sabbath, we should soon have no religion.

28. The Son of man is Lord—See on Matt. xii, 7, 8.

God ordained the sabbath not only to be a type of that rest which remains for the people of God, but to be also a means of promoting the welfare of men in general. The ordinances of religion should be regulated according to their end, which is the honour of God and the salvation of men. It is the property of the true religion to contain nothing in it but what is beneficial to man. Hereby God plainly shows that it is neither out of indigence or interest that he requires men to worship and obey him; but only out of goodness, and to make them happy. God prohibited [ordinary] work on the sabbath day, lest servants should be oppressed by their masters, that the labouring beasts might have necessary rest, and that men might have a proper opportunity to attend upon his ordinances, and get their souls saved. To the sabbath, under God, we owe much of what is requisite and necessary as well for the body as the soul. [The Christian sabbath, as it exists in the history and traditions of the Church, because it answers to the divinely designated spirit and purpose of the original sabbath, should be accounted a divine institution.]

NOTES ON CHAPTER III.

[The narrative of Mark is here particularly vivid and pictorial. He places the scene actually before us, giving his relation very much in the present tense. Like Matthew, he regards the incident in the light of an important turning point.—Lange.]

1. A man there which had a withered hand—See Matt. xii, 10, etc., and Luke vi, 6, 10.

2. They watched him—Παρατήρουν αὐτὸν, they maliciously watched him. See on Luke xiv, 1.

4. To do good...or...evil? to save life, or to kill—It was a maxim with the Jews, as it should be with all men, that he who neglected to preserve life when it was in his power, was to be reputed a murderer. **To kill**—But instead of ἀποκτείνειν, several MSS. and Versions have ἀπολεσάιν, Digitized by Google

round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. **6** And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. **7** But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, **8** And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. **9** And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. **10** For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. **11** And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. **12** And

b Or, blindness.—c Matt. 12, 14.—d Matt. 22, 16.—e Luke 6, 17.—f Or, rushed.—g Chap. 1, 23, 24; Luke 4, 41.—h Matt. 14, 33; chap. 1, 1.—i Matt. 12, 16; chap. 1, 23, 34.

to destroy. [Our Lord, with the same infinite wisdom which we admire in his answers to other questions, shifts the whole argument, and lifts it altogether into a higher region, where at once is seen on which side is the right and the truth.—Nas.]

5. With anger, being grieved for the hardness of their hearts.—These words are not found in any of the other evangelists. [The ANGER was clearly a holy indignation at the hypocrisy which could plume itself upon a strict observance of the sabbath, and yet suffer a human being to remain in misery, or to die, or to be killed for want of help. But it was an emotion softened by GRIEF—a painful sorrowing at the hardness of their hearts—at their perversity of mind and blindness of heart.—Watson.] **Whole as the other.**—This is omitted by the best MSS. and Versions.

6. Herodians.—See Matt. xvi, 1, xxii, 16.

7. Galilee.—See Matt. iv, 13, 15.

8. Tyre . . . Sidon, etc.—See Matt. xi, 21. [The description of the multitudes and the places whence they came, sets before us more graphically than anywhere else in the Gospels the composition of the audiences to which the Lord taught, and whom he healed.—Alford.] **When they had heard what great things he did, came unto him.**—[This was the beginning of a specific discipleship, from which, indeed, most afterward receded, but from which the germ of Galilean believers was afterward developed.—Lange.]

9. A small ship.—Πλοῖον. It was doubtless something of the boat kind, which probably belonged to some of the disciples.

10. They pressed upon him.—Rushed upon him, ἐπιπλάττειν, through eagerness to have their spiritual and bodily maladies immediately removed. **Plagues.**—Μάστιγας, disorders, mental and spiritual, as well as bodily.

11. Thou art the Son of God.—[The unclean spirits (demons) are here spoken of in the person of those possessed by them, and the two fused together; for, as it was impossible that any but the spirits could have known that he was the Son of God, so it was the material body of the possessed

he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. **14** And he ordained twelve, that they should be with him, and that he might send them forth to preach. **15** And to have power to heal sicknesses, and to cast out devils: **16** And Simon he surnamed Peter: **17** And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: **18** And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite, **19** And Judas Iscariot, which also betrayed him: and they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread. **21** And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

k Matt. 10, 1; Luke 6, 12; 9, 1.—l John 1, 42.—m Gr. Kananites, that is, Zealot, as in Luke 6, 15.—n Or, home.—o Chap. 6, 81.—p Or, kinemen.—q John 7, 5; 10, 20.

which fell down before him, and their voice which uttered the cry. (See Matt. viii, 32.)—Alford.]

13. Goeth up into a mountain.—[He went up into the mountain over night, and spent the night there in prayer, and the next day his disciples come to him. (See Luke vi, 12–18.)] **[Whom he would.]**—The appointment to the apostolic office was an act of SOVEREIGN CHOICE for which Christ gave no reason. He made no apologies to those of his disciples who were not so called, and he allowed no one who had the call to refer it to any merit in himself.—Watson.]

14. He ordained twelve.—Ἐποίησεν, he made [nominated, Alford.] twelve. Here is nothing of what we call ordaining. Christ simply appointed them to be with him, and that he might send them occasionally to preach, etc.

15. To have power to heal . . . and to cast out devils.—The business of a minister of Christ is, 1) To preach the Gospel. 2) To be the physician of souls. And, 3) To wage war with the devil, and destroy his kingdom.

16. Simon, etc.—See Matt. x, 2, etc.

17. Sons of thunder.—A Hebraism for thunderers; probably so named because of their zeal and power in preaching the Gospel. [The Lord by this title designated them neither as “boisterous,” nor as “hot-headed” men; but most certainly, though not without a warning running side by side, he indicates a good natural ground in them, out of which his grace shall afterward produce something of powerful efficacy.—Nas.]

19. Into a house.—As Christ was now returned to Capernaum, this was probably the house of Peter, mentioned chapter ii, 1. [The arrangement here is not according to time.]

20. Eat bread.—Had no time to take any necessary refreshment.

21. His friends.—Or, relations. **Said, He is beside himself.**—It was the enemies of Christ that raised this report; and his relatives, probably fearing that it was true, went to confine him. [We regard the step as having been the result of timid policy. At the crisis when Christ's breach with the

22 And the scribes which came down from Jerusalem said, 'He hath Beelzebub, and by the prince of the devils casteth he out devils. **23** 'And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? **24** And if a kingdom be divided against itself, that kingdom cannot stand. **25** And if a house be divided against itself, that house cannot stand. **26** And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. **27** 'No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. **28** 'Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: **29** But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: **30** Because they said, He hath an unclean spirit.

31 'There came then his brethren and his mother, and, standing without, sent unto him, calling him. **32** And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. **33** And he answered them, saying, Who is my mother, or my brethren? **34** And he looked round about on them which sat about him, and said, Behold my mother and my brethren! **35** For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

AND 'he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship,

† Matt. 9. 34; 10. 25; Luke 11. 15; John 7. 20; 8. 48, 52; 10. 20.
— Matt. 12. 25. — Isa. 49. 24; Matt. 12. 29. — Matt. 12. 31;
Luke 12. 10; 1 John 5. 16. — Matt. 12. 46; Luke 8. 19. —
Matt. 13. 1; Luke 8. 4.

powerful party of the Pharisees was decided, they sought by a fiction to remove him from publicity and a supposed extreme danger.—*Lange*.] [These "friends" of Christ might not, however, be his unbelieving brethren, but others better affected toward him; and then the words may be taken to mean, *he is carried out of himself* by his zeal; on which account they interfered, kindly to care for one who was so absorbed in his work as not to care for himself.—*Watson*.]

22. He hath Beelzebub—See on Matt. xii, 24-26.

27, 28. No man, etc.—See Matt. xii, 29-33.

29. Eternal damnation—Or, *everlasting judgment*, αἰώνιον κρίσις. But instead of κρίσις, the best authorities read ἀπαρτίμαρος, sin. [Beza explains αἰώνιον, *nunquam delendi*, shall never be obliterated. The sin, ἀπαρτίμα, shall be *ineffaceable*.] [And since the wages of sin—its righteous recompense—is death, ineffaceable sin must bring eternal death.]

31. His brethren and his mother—Or, rather, *his mother and his brethren*. This is the arrangement of the best and most ancient MSS.; and this clause, καὶ οἱ ἀδελφοὶ σου, and thy sisters, (verse 32,) should be added. **Calling him**—This clause is wanting in the best MSS.

33. Who is my mother—See on Matt. xii, 46-50.

and sat in the sea; and the whole multitude was by the sea on the land. **2** And he taught them many things by parables, and said unto them in his doctrine, **3** Hearken; Behold, there went out a sower to sow: **4** And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. **5** And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: **6** But when the sun was up, it was scorched; and because it had no root, it withered away. **7** And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. **8** And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred. **9** And he said unto them, He that hath ears to hear, let him hear. **10** 'And when he was alone, they that were about him with the twelve asked of him the parable. **11** And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: **12** 'That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. **13** And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 'The sower soweth the word. **15** And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. **16** And these

† Chap. 12. 38.—c John 15. 5; Col. 1. 6.—d Matt. 13. 10;
Luke 8. 9, etc.—e 1 Cor. 5. 13; Col. 4. 5; 1 Thes. 4. 12; 1 Tim.
3. 7.—f Isa. 6. 9; Matt. 13. 14; Luke 8. 10; John 12. 40; Acts
28. 26; Rom. 11. 8.—g Matt. 13. 19.

NOTES ON CHAPTER IV.

2. He taught them many things by parables—See every part of this parable of the sower explained on Matt. xiii, 1, etc.

4. The fowls—Τῶν οὐρανῶν, of the air, is the common reading; but it should be omitted. It seems to have been inserted in Mark from Luke viii, 5.

10. They that were about him—None of the other evangelists intimate that there were any besides the twelve with him: but it appears there were several others present; and though they were not styled disciples, yet they appear to have seriously attended to his public and private instructions.

11. Unto you it is given to know—Τὴν ὁμύαν, to know, should be omitted. Without it the passage reads: *To you the mystery of the kingdom of God is given; but all these things are transacted in parables to those without*. It is found, however, in the parallel passages in Matthew and Luke.

13. Know ye not this parable—The scope and design of which is so very obvious. **How then will ye know all parables**—Of which mode of teaching ye should be perfect masters, in order that ye may be able successfully to teach others. This verse is not found in any of the other evangelists.

15. These are they—Probably our Lord here refers to the people to whom he had just now

are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; **17** And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. **18** And these are they which are sown among thorns; such as hear the word, **19** And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. **20** And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some a hundred. **21** And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? **22** For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come

abroad. **23** If any man have ears to hear, let him hear. **24** And he said unto them, Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. **25** For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; **27** And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. **28** For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. **29** But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? **31** It is like a grain of

1 Tim. 6, 9, 17.—Matt. 5, 15; Luke 8, 16; 11, 33.—Gr. *moritui*. See Matt. 5, 15.—Matt. 10, 26; Luke 12, 2.—Matt. 11, 15; ver. 9.—Matt. 7, 2; Luke 8, 38.

o Matt. 13, 12; 25, 29; Luke 8, 18; 19, 26.—p Matt. 13, 24. q Or, *ripe*.—r Rev. 14, 15.—s Matt. 13, 31; Luke 13, 18; Acts 1, 41; 4, 4; 5, 14; 19, 20.

preached, and who, it is likely, did not profit by the word spoken.

19. The deceitfulness of riches—This is variously expressed in different copies of the Itala: *the errors—delights of the world—completely alienated (abulienati) by the pleasures of the world. The lusts of other things*—which have not been included in the anxious cares of the world, and the deceitfulness of riches. All, all, choke the word!

21. Is a candle . . . put under a bushel—The design of my preaching is to enlighten men; my parables not being designed to hide the truth, but to make it more manifest.

22. For there is nothing hid, etc.—Probably our Lord means, that all that had hitherto been secret relative to the salvation of a lost world, or only obscurely pointed out by types and sacrifices, shall now be uncovered and made plain by the everlasting Gospel. (See on Matt. v, 15; x, 26.) [Do not suppose that what I now commit to you in secret I would have concealed forever: the light is kindled by me in you, that by your ministry it may disperse the darkness of the whole world.—*Erasmus*.]

24. And unto you that hear shall more be given—[This clause is generally conceded to be not genuine, but simply a gloss on what precedes it.]

25. He that hath—See on Matt. xiii, 12.

26. So is the kingdom of God—This parable is mentioned only by Mark, a proof that Mark did not abridge Matthew. [The inward kingdom is like seed which a man casts into the ground—This a preacher of the Gospel casts into the heart. And he sleeps and rises night and day—That is, he has it continually in his thoughts. Meantime it springs and grows up he knows not how. Even he that sowed it cannot explain how it grows. For as the earth, by a process which the greatest philosophers cannot comprehend, does, as it were spontaneously, bring forth first the blade, then the ear, then the full corn in the ear: so the soul, in an inexplicable manner, brings forth, first weak graces, then stronger, then full holiness: and all this of itself, as a machine whose spring of motion is within itself. Yet observe the amazing exactness of the comparison. The earth brings forth no corn (as the soul

no holiness) without both the care and toil of man and the benign influence of heaven.—*Wesley*.]

28. The full corn—Πλήρη σίτον, full wheat; the perfect, full-grown, or ripe corn. The kingdom of God, which is generated in the soul by the word of life under the influence of the Holy Spirit, is first very small; there is only a blade, but this is full of promise, for a good "blade" shows there is a good seed at bottom, and that the soil in which it is sown is good also. **Then the ear**—The strong stalk grows up, and the ear is formed at the top; the faith and love of the believing soul increase abundantly; it is justified freely through the redemption that is in Christ; it has the "ear" which is shortly to be filled with the ripe grain, the outlines of the whole image of God. **Then the full corn**—The soul is purified from all unrighteousness; [has grown up into spiritual ripeness;] and, having escaped the corruption that is in the world, it is made a partaker of the divine nature, and is filled with all the fulness of God.

29. He putteth in the sickle—Ἀποτέλλει, he sendeth out the sickle, the reapers; the instrument, by a metonymy, being put for the persons who use it. This is a common figure. It has been supposed that our Lord intimates here, that as soon as a soul is made completely holy, it is taken into the kingdom of God. [The term εἰδός, here and in many other places in this gospel, must not be understood in its strict sense—as though the thing named would occur at once; afterward is more nearly the sense intended than is that usually understood by immediately.] He who sows with a simple, upright heart shall (though some may be unfruitful) see the seed take deep root; and, notwithstanding the unfaithfulness and sloth of many of his hearers, he shall doubtless "come with rejoicing, bringing his sheaves with him." (See Quesnel.)

30. Whereunto shall we liken the kingdom of God—Our Lord studies only to make himself understood; to instruct to advantage; to give true ideas of faith and holiness; and to find out such expressions as may render necessary truths easy and intelligible to the meanest capacities.

mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: **32** But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. **33** And with many such parables spake he the word unto them, as they were able to hear it. **34** But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. **35** And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. **36** And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. **37** And there arose a great storm of

wind, and the waves beat into the ship, so that it was now full. **38** And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? **39** And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. **40** And he said unto them, Why are ye so fearful? how is it that ye have no faith? **41** And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him.

CHAPTER V.

AND they came over unto the other side of the sea, into the country of the Gadarenes. **2** And when he was come out of the

℥ Matt. 13. 34; John 16. 12.—u Matt. 8. 18, 23;

Luke 8. 22.—a Matt. 8. 28; Luke 8. 26.

31. A grain of mustard seed—See on Matt. xiii. 31, 32.

33. As they were able to hear—*Ἀκούειν*, or to *understand*, always suiting his teaching to the capacities of his hearers. Studying different dialects and forms of speech among the common people is a more difficult and a more useful work than the study of dead languages.

34. He expounded all things to his disciples—That they might be capable of instructing others. *Outside hearers*, those who do not come into close fellowship with the true disciples of Christ, have seldom more than a superficial knowledge of divine things.

35. Let us pass over unto the other side—Our Lord was now by the western side of the sea of Galilee. [To the "other," or eastern side of the lake.]

36. They—That is, the disciples. Took him even as he was in the ship—He was now ἐν τῷ πλοίῳ, *in the boat*—his own boat, which usually waited on him, and out of which it appears he was then teaching the people. The meaning [which is rather obscure] appears to be this: The disciples sailed off with him just as he was in the boat out of which he had been teaching the people; and they did not wait to provide any accommodations for the passage.

37. A great storm of wind—A squall. (See on Matt. viii. 24.)

38. On a pillow—*Προσκεφάλαιον*, a *head piece*, probably means a *little bed* or *hammock*, such as are common in small vessels.

39. Peace, be still—Be silent! Be still! There is uncommon majesty and authority in these words. Perhaps this salvation of his disciples in the boat might be designed to show forth that protection and deliverance which Christ will give to his followers, however violently they may be persecuted by earth or hell.

40. Why are ye so fearful—Having me with you. How is it that ye have no faith—Having already had such proofs of his unlimited power and goodness. [The disciples' weakness in knowledge and faith is made more prominent by Mark than by either Matthew or Luke.—*Meyer*.]

41. What manner of man is this—They were astonished at such power proceeding from a person who appeared to be only like one of themselves. It is often profitable to entertain each other with the succour and support which we receive from God in

times of temptation and distress; and to adore, with respectful awe, that sovereign power and goodness by which we have been delivered.

Having spoken so largely of the spiritual and practical uses to be made of these transactions where the parallel places occur in the preceding evangelist, I do not think it necessary to repeat those things here, and must refer the reader to the places marked in the margin.

NOTES ON CHAPTER V.

[Mark's vividness of realization here again appears in many characteristics: [as in the description of] the untamableness of the demon, whom no man could bind, even with chains; his crying in the mountains, and the self-tormenting fury of his cutting himself with stones; his seeing Jesus afar off, running to him, and crying with a loud voice at the first sight of the Lord; the adjuvation of Jesus by God; the vehemence of his anxiety that he should not send him away out of the country, (?) (Luke—into the abyss;) the (definite) number of the swine, two thousand; the contrast of the demoniac who was (had been) possessed by the legion, sitting clothed and in his right mind; the observation that the healed man spread the report of the miracle through all Decapolis—and other similar traits . . . As it respects the chronology, Mark goes back in the history, manifestly because his order is that of things, and not of time. The voyage to Gadara fell in the first year of Christ's work, and preceded the healing of the paralytic and the controversies respecting the sabbath.— *Lange*.]

1. **The Gadarenes**—Some of the MSS. have *Gergasenes*, and some of them *Gerasenes*. (See the note on Matt. viii. 28.) [Late investigations make it quite certain that the true reading in this place is not "the *Gadarenes*," but "the *Gergasenes*." According to Matthew viii. 28, *Gadara* lay near the southern end of the lake, and back from it, while *Gergasa* (now *Chersa*) lay upon the lake shore, having Capernaum in full view to the northward. "In this *Chersa* we have a position which fulfils every requirement of the narrative. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned."—*Thomson, Land and Book*, vol. ii. 34–37.]

ship, immediately there met him out of the tombs a man with an unclean spirit, **3** Who had *his dwelling* among the tombs; and no man could bind him, no, not with chains: **4** Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. **5** And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. **6** But when he saw Jesus afar off, he ran and worshipped him, **7** And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. **8** For he said unto him, Come out of the man, *thou* unclean spirit. **9** And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. **10** And he besought him much that he would not send them away out of the country. **11** Now there was there nigh unto the mountains a great herd of swine feeding. **12** And all the devils besought him, saying, Send us into the swine, that we may enter into them. **13** And forthwith Jesus gave them leave. And the unclean spirits went

out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. **14** And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. **15** And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid. **16** And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. **17** And *they* began to pray him to depart out of their coasts. **18** And when he was come into the ship, *he* that had been possessed with the devil prayed him that he might be with him. **19** Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. **20** And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. **21** And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. **22** And, behold, there

b Matt. 8. 24; Acts 16. 29.—c Luke 8. 33.

2. **A man with an unclean spirit**—There are two mentioned by Matthew, who are termed *demoniacs*. (See on chapter i, 23.) [Of this discrepancy, which, however, is not very serious, no satisfactory solution has been reached.]

3. **Who had his dwelling among the tombs**—See Matt. viii, 28.

4-8. [The facts and symptoms here given are those of extreme cases of insanity, and especially of *delirium tremens*, in both of which there are often indications of preternatural horrors. And indeed many of the most pronounced cases of demoniacal possession seem to combine physical disease with diabolical possessions.]

4. **With fetters and chains**—His strength, it appears, was supernatural, no kind of chains being strong enough to confine him.

5. **Crying, and cutting himself with stones**—In this person's case we see a specimen of what Satan *could* do in *all* the wicked if God should permit him; but even the devil himself has his *chain*; and he who often *binds* others, is *always* bound himself.

6. **Worshipped him**—*Did him homage*; compelled thereto by the power of God. How humiliating to Satan, thus to be obliged to acknowledge the superiority of Christ!

7. **What have I to do with thee**—Or, *What is it to thee and me, or, Why dost thou trouble thyself with me?* (See on chapter i, 24, and Matt. viii, 29, where the *idiom* and *meaning* are explained.)

9. **Legion: for we are many**—He does not give his own name, because he still identified his consciousness with that of the unclean spirits, and spoke through them. But when in this sense one calls himself *Legion*, he describes himself as their leader: as it were, the head of a whole regiment of demons. But the indistinctness and the error of the reply is characteristic of the condition of the man.—*Lange*.]

d Matt. 9. 1; Luke 8. 40.—e Matt. 9. 18; Luke 8. 41.

10. **Out of the country**—Strange that these accursed spirits should find it any mitigation of their misery to be permitted to exercise their malevolence in a particular district! But as this is supposed to have been a heathen district, therefore the demons might consider themselves in their own territories; and probably they could act there with less restraint than they could do in a country where the worship of God was established. [He prays with fearful anxiety not to be tormented, nor that he and his fellow fiends should be *sent away out of that country*; and in this prayer, and that they might be *sent into the swine*, all the devils joined and besought him. These are awful indications of a spiritual world, and of the number, power, and malignity of these fiends of darkness. They do not dispel the mystery of that world; they rather suggest new inquiries than answer old ones.—*Watson*.]

11. **A great herd of swine**—See the notes on Matt. viii, 30.

12. **All the devils**—*Πάντες, all*. These words should be omitted. Probably it should be read thus, *And they besought him, saying*.

14. **The swine**—Instead of *τοὺς χοίρους*, many good authorities read, *αὐτοὺς, them*. *Griesbach* [not correctly] has adopted this reading.

18. **That he might be with him**—[Fearing another attack from the demons; perhaps also moved with a sense of gratitude and love for his deliverer.]

19. **Go home to thy friends, etc.**—This was the cause why Jesus would not permit him to follow him now, because he would not have the *happiness* of his relatives deferred, who must exceedingly rejoice at seeing the wonders which the Lord had wrought.

20. **Decapolis**—See on Matt. iv, 25. [The precise place of the following transaction is not given. Doubtless it was at some public place "*nigh unto the sea*."]]

cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, **23** And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. **24** And Jesus went with him; and much people followed him, and thronged him. **25** And a certain woman, which had an issue of blood twelve years, **26** And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. **27** When she had heard of Jesus, came in the press behind, and touched his garment. **28** For she said, If I may touch but his clothes, I shall be whole. **29** And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague. **30** And Jesus, immediately knowing in himself that *a* virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? **31** And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? **32** And he looked round about to see her that had done this thing. **33** But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. **34** And he said unto her,

Daughter, *thy faith hath made thee whole; go in peace, and be whole of thy plague.* **35** While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further? **36** As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. **37** And he suffered no man to follow him, save Peter, and James, and John the brother of James. **38** And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. **39** And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but *sleepeth*. **40** And they laughed him to scorn. *But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.* **41** And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. **42** And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. **43** And *he* charged them straitly that no man should know it; and commanded that something should be given her to eat.

f Lev. 15. 25; Matt. 9. 20. — g Luke 6. 19; 8. 46. — h Matt. 9. 22; chap. 10. 33; Acts 14. 9. — i Luke 8. 49.

k John 11. 11. — l Acts 9. 40. — m Matt. 8. 4; 9. 20; 12. 16; 17. 9; chap. 3. 12; Luke 5. 14.

23. My little daughter — Το θυγατρίον μου, *that little daughter of mine.* The words express much tenderness and concern. Luke observes, (chapter viii, 42,) that she was his *only daughter*, and was about *twelve years of age*. **At the point of death** — Εσχάτως ἔχει, *in the last extremity, the last gasp.* (See on Matt. ix, 18.)

25. A certain woman — See Matt. ix, 20.

26. Had suffered many things of many physicians . . . and was nothing bettered, but rather grew worse — No person will wonder at this account when he considers the therapeutics of the Jewish physicians in reference to hemorrhages, especially of the kind with which this woman was afflicted. [Such a woman was, according to Lev. xv, 25, through the whole time unclean, and was required, after the evil had passed away, to bring on the eighth day an offering for purification. — *Lange.*]

27. Came in the press behind — She had formed her resolution in *faith*, she *executes* it, notwithstanding her weakness, etc., *with courage*; and now she finds it crowned with *success*.

30. Virtue (δύναμις) had gone out of him — [Not unawares, but in answer to her faith.] [The expression of *power*, or "virtue" *going forth*, is a popular mode of speaking. — *Watson.*]

33. Fearing and trembling — See on Matt. ix, 22.

34. Be whole of thy plague — *Continue whole*, for she was already *healed*.

35. Why troublest thou the Master — These people seem to have had no other notion of our Lord than that of an eminent physician, who might be useful while there was *life*, but afterward could do nothing. [Even Martha had the same thought

in respect to Lazarus, (John xi, 21:) and yet this message was respectful and deferential toward the Master.]

36. Jesus . . . saith — These words were spoken by our Lord to the afflicted father, immediately on his hearing of the death of his child, to prevent that distress which he otherwise must have felt on finding that the case was now, humanly speaking, hopeless.

38. Wept and wailed — See on Matt. ix, 23. [A scene of Jewish ceremonial lamentation over the dead, in describing which Mark omits the minstrels, (see Matthew,) and lays less stress than Luke upon the weeping and bewailing, but only to give more prominence to the tumult and mechanical liturgical cries. — *Lange.*]

40. The father and the mother — Prudence required that *they* should be present, and be witnesses of the miracle. **And them that were with him** — That is, Peter, James, and John, (verse 37.) It is remarkable that our Lord gave a particular preference to these three disciples, beyond all the rest, on *three* very important occasions: 1) They were present at the *transfiguration*. 2) At the *raising* of Jairus's daughter. 3) At his *agony* in the garden of Gethsemane.

41. Talitha cumi — This is mere *Syriac*, the proper translation of which the evangelist has given. [Literally, *Come, my child.*]

43. Something should be given her to eat — [This whole account was probably derived from the testimony of Peter, who was present, as the whole thing betokens an eye-witness, who relates what passed *within*; Matthew says nothing of this, but tells what took place *without*, namely, the spreading abroad of the report. — *Alford.*]

CHAPTER VI.

AND he went out from thence, and came into his own country; and his disciples follow him. **2** And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, ^bFrom whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? **3** Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. **4** But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. **5** And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. **6** And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; **8** And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

^a Matt. 13. 54; Luke 4. 16. — ^b John 6. 42. — ^c See Matt. 12. 46; Gal. 1. 19. — ^d Matt. 11. 6. — ^e Matt. 13. 57; John 4. 44. — ^f See Gen. 19. 23: 32. 36: Matt. 13. 58; chap. 9. 23. — ^g Isa. 59. 16. — ^h Matt. 9. 35; Luke 13. 22. — ⁱ Matt. 10. 1; chap. 3. 13, 14; Luke 9. 1.

NOTES ON CHAPTER VI.

1. **And he went out from thence**—That is, from Capernaum. (See on Matt. xiii, 54.) [From this time forward he ceased to have his abiding residence at Capernaum. . . . After the first conflict in Nazareth he went down to Capernaum; he now designedly abandons again his permanent abode in Capernaum.—*Lange*.]

2. **Were astonished**—[At both his doctrine, and especially the power that accompanied his preaching, and also his miracles.]

3. **Is not this the carpenter**—[It is more than merely probable that during the years of his early manhood, of which we have no records, that Jesus wrought as a mechanic in Nazareth. The word τέκτων, may mean any kind of an artisan, but usage has given it more especially the meaning of a *work-er in wood*, that is, a "carpenter."] 4-6. See Matt. xiii, 55-58.

7. [Mark and Luke distinguish the separation of the twelve from their first mission, while Matthew combines their call and mission in one. . . . Mark's more limited account of the instruction given to the apostles in comparison with that given by Matthew, is to be explained by the fact that he has this first mission exclusively in view, while Matthew combines it with all subsequent missions, and consequently presents it in its ideal meaning.—*Lange*.] **By two and two**—That they might encourage and support each other; and to show that union among the ministers of the Gospel is essential to the promotion of the cause of truth. (See on Luke x, 1.)

8. **A staff only**—Probably no more is designed than simply that they must not wait to make any provision for the journey, but go off just as they were, leaving the provision necessary in the present case to the care of divine providence.

9 But he shod with sandals; and not put on two coats. **10** And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place. **11** And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. **12** And they went out, and preached that men should repent. **13** And they cast out many devils, and anointed with oil many that were sick, and healed them. **14** And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. **15** Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. **16** But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. **17** For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. **18** For John had said unto Herod, 'It is not lawful for thee to have

^k Acts 12. 2. — ^l Matt. 10. 11; Luke 9. 4; 10. 7, 8. — ^m Matt. 10. 14; Luke 10. 10. — ⁿ Acts 13. 51; 18. 6. — ^o Greek. — ^p James 5. 14. — ^q Matt. 14. 1; Luke 9. 7. — ^r Matt. 16. 14; chapter 8. 28. — ^s Matt. 14. 2; Luke 9. 19. — ^t Leviticus 18. 16; 20. 21.

9. **Be shod with sandals**—[As you usually are. Sandals were pieces of strong leather or wood, tied under the sole of the foot by strings, something resembling modern clogs. *The shoes* which they are in St. Matthew forbidden to take, were a kind of short boots, reaching a little above the mid-leg, which were then commonly used in journeys. Our Lord intended by this mission to initiate them into their apostolic work. And it was doubtless an encouragement to them, all their life after, to recollect the care which God took of them, when they had left all they had, and went out quite unfurnished for such an expedition. In this view our Lord himself leads them to consider it, (Luke xiii, 35:) *When I sent you forth without purse or scrip, lacked ye any thing?*—*Wesley*.]

12. **Preached that men should repent**—[They not only preached the doctrine of repentance among other articles of doctrine, but their whole preaching had for its end the producing of penitence and change of mind.—*Lange*.]

13. **Anointed with oil many that were sick**—This is only spoken of here and in James v, 14. This ceremony was in great use among the Jews. But as the cases mentioned here were clearly miraculous, it could avail no more of itself than the *imposition of hands*. It was used symbolically, as an emblem of that ease, comfort, and joy which they prayed God to impart to the sick.

14. **And king Herod heard**—[Herod Antipas; he was called "king" only by courtesy, or in a Jewish sense. His proper title was tetrarch. He was probably very sensitive to all such rumours, on account of the affair of John the Baptist.]

15. **Or as one of the prophets**—["Or" is not sustained by any good authority, and should be omitted. [See John i, 21; compare with Deuteronomy xviii, 15-18.]

thy brother's wife. **19** Therefore Herodias had ^aa quarrel against him, and would have killed him; but she could not: **20** For Herod ^bfeared John, knowing that he was a just man and a holy, and ^cobserved him; and when he heard him, he did many things, and heard him gladly. **21** ^dAnd when a convenient day was come, that Herod ^eon his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; **22** And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. **23** And he sware unto her, ^fWhatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. **24** And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. **25** And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. **26** ^gAnd the king was exceeding sorry; ^hyet for his oath's sake, and for their sakes which sat with him, he would not reject her. **27** And immediately the king sent ⁱan executioner, and commanded his head to be brought: and he went and beheaded him in the prison, **28** And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. **29** And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb. **30** ^jAnd the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. **31** ^kAnd he said unto them, Come ye yourselves apart into a desert

place, and rest a while: for ^lthere were many coming and going, and they had no leisure so much as to eat. **32** ^mAnd they departed into a desert place by ship privately. **33** And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. **34** ⁿAnd Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and ^ohe began to teach them many things. **35** ^pAnd when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: **36** Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. **37** He answered and said unto them, Give ye them to eat. And they say unto him, ^qShall we go and buy two hundred ^rpennyworth of bread, and give them to eat? **38** He saith unto them, How many loaves have ye? go and see. And when they knew, they say, ^sFive, and two fishes. **39** And he commanded them to make all sit down by companies upon the green grass. **40** And they sat down in ranks, by hundreds, and by fifties. **41** And when he had taken the five loaves and the two fishes, he looked up to heaven, ^tand blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all. **42** And they did all eat, and were filled. **43** And they took up twelve baskets full of the fragments, and of the fishes. **44** And they that did eat of the loaves were about five thousand men. **45** ^uAnd straightway he constrained his disciples to get into

^a Or, *an inward grudge*.—^p Matt. 14. 5; 21. 26.—^q Or, *kept him*, or, *suared him*.—^r Matt. 14. 6.—^s Gen. 40. 20.—^t Or, *he*.—^u Or, *one of his guard*.—^v Luke 9. 10.—^w Matt. 14. 13.—^x Chap. 3. 21.—^y Matt. 14. 13.

^z Matt. 9. 36; 14. 14.—^{aa} Luke 9. 11.—^{ab} Matt. 14. 15; Luke 9. 12.—^{ac} Num. 11. 13, 22.—^{ad} King. 43. 17 (Or, *devoted*).—^{ae} Matt. 18. 28.—^{af} Matt. 14. 17; Luke 9. 13; John 6. 9; Matt. 13. 34; chap. 8. 4.—^{ag} 1 Sam. 9. 13; Matt. 26. 26.—^{ah} Matt. 14. 22; John 6. 17.

19. Would have killed.—*Ἐχθρὴν*, sought to kill him. See the whole of this account, from verse 17 to verse 29, explained on Matt. xiv. 2–12.

21. Lords.—*Μεγαλταῖον*, probably governors of particular districts. **High captains.**—*Χιλιάρχους*; literally, *chiefs or captains over a thousand men*; military chiefs. **Chief estates.**—*Πρώτοις*; probably such as might be called nobles by title only, having no office, civil or military; or perhaps *magistrates*.

23. Unto the half of my kingdom.—[This was a grand imitation of the great Ahasuerus; but in one without the supreme power, (as was Herod's case,) it was only idle boasting.—*Starke*.] A writer on oriental manners observes, that the rich vie with each other in the presents they make to the dancing girls of money and jewels; and that persons of opulence have even ruined themselves by the presents they made to those victims of *debauch*.

26. For their sakes which sat with him.—Probably these persons joined in with the request, and were glad of this opportunity to get this light of Israel extinguished; he being a public reprover of all their vices.

30. The apostles gathered themselves together.—For they went different ways before, by

two and two, (verse 7;) and now they return and meet Christ at Capernaum.

31. Rest awhile.—*Rest* is necessary for those who *labour*; and a *zealous* preacher of the Gospel will as often stand in need of it as a galley slave.

33. The people.—Or, *ὄχλοι*, the multitudes. This is wanting in many MSS., but it seems necessary to make the sense clear.

34. Much people, etc.—See on Matt. xiv. 14.

40. By hundreds, and by fifties.—“That is,” says Mr. Wesley, “fifty in a rank, and a hundred in file. So, a hundred multiplied by fifty made just five thousand.”

41. And blessed.—I think the word *God* should be inserted here, as in Matt. xiv. 19.

43. Twelve baskets.—These were either the baskets used by the disciples, (see Matt. xiv. 20,) or baskets belonging to some of the multitude, who might have brought some with them to carry provisions or other things necessary for the sick whom they brought to Christ to be healed.

44. Were about five thousand.—This miracle is mentioned by all four evangelists. It is one of the most astonishing that Christ wrought. It is a miracle which could not be counterfeited, and a full proof of the divinity of Christ.

the ship, and to go to the other side before unto Bethsaida, while he sent away the people. **46** And when he had sent them away, he departed into a mountain to pray. **47** And when even was come, the ship was in the midst of the sea, and he alone on the land. **48** And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. **49** But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: **50** For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. **51** And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. **52** For they considered not the miracle of the loaves; for their heart was hardened. **53** And when they had passed over, they came into the land of Gennesaret, and drew to the shore. **54** And when they

were come out of the ship, straightway they knew him, **55** And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. **56** And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. **2** And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. **3** For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. **4** And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. **5** Then the Pharisees and

p Or, over against Bethsaida. — *q* Matt. 14. 23: John 6. 16, 17. — *r* See Luke 24. 28. — *s* Chap. 8. 17, 18. — *t* Chap. 8. 6: 16. 14. — *u* Matt. 14. 24.

a Matt. 9. 20; chap. 5. 27, 28: Acts 19. 12. — *b* Or. *it*. — *c* Matt. 15. 1. — *d* Or. *common*. — *e* Or. *diligently*; in the original, *with the fist*. — *f* Or. *beds*. — *g* Matt. 15. 2.

45. To the other side before unto Bethsaida—John says, (chapter vi, 17,) to Capernaum. It is probable our Lord ordered them to steer to one or the other of these two places, which were about four miles distant, and on the same side of the sea of Galilee. [The miracle had occurred on the east side of the lake, not far from Bethsaida Julias.]

47. The ship was in the midst of the sea—See on Matt. xiv, 22–33.

52. Their heart was hardened—See Matt. xiv, 33.

53. The land of Gennesaret—This country lay on the coast of the sea of Galilee; it is described by Josephus as being exceedingly pleasant and fertile.

54. They knew him—*Ἐπιγινώσκοντες*, they recollected him; for he had before preached and wrought miracles in different places of the same country.

56. Villages—Probably small towns near cities. **Country**—Villages at a distance from cities and large public towns. (See Matthew xiv, 34–36.) Christ went about doing good—he confined his ministry and miracles to no place—wherever he went they stood in need of his help; and whenever they required his assistance they had it granted immediately. Our Lord's conduct in thus doing is a perfect pattern for every preacher of his Gospel.

NOTES ON CHAPTER VII.

1. Came from Jerusalem—Probably for the express purpose of disputing with Christ, that they might entangle him in his talk. [Our Lord's failure to conform to the ritual observances prescribed by the "traditions of the elders," early excited the disfavour of the hierarchical party, both at Jerusalem and in Galilee. It was especially observed that Christ and his disciples were not careful to practice the ceremonial washing of the hands before their meals, and this was made a special point of attack against them. A deputation of scribes from Jerusalem joined with those of Galilee to detect their delinquencies and to call them to account.

The opportunity was soon given, and complaint was made accordingly. With the account of this proceeding this chapter opens. The account very clearly indicates the width of the breach that had occurred, and the bitterness with which the controversy was conducted on the part of the scribes and Pharisees.]

2. They found fault—[They complained of the neglect as a serious violation of religious duty.]

3. Except they wash their hands—*Πλύνειν, the hand to the wrist—unless they wash the hand up to the wrist, eat not*. Several translations are given of this word; that above is from Dr. Lightfoot, who quotes a tradition from the rabbins, stating that the hands were to be thus washed. This sort of washing was, and still continues to be, a religious act in the eastern countries. It is particularly commanded in the Koran, and it is likely Mohammed borrowed it from the Jews.

4. And when they come—This clause is added by our translators, to fill up the sense; but it was probably a part of the original: for *ἐὰν ἐλθούσι* is the reading of many of the best MSS. and Versions. The words seem essentially necessary to a proper understanding of the text; and, if not admitted on the above authority, they must be supplied in *italics*, as in our common translation. **Except they wash**—Or, *dip*; for *βαπτίζονται* may mean either. [*Ἐκβάλλονται, sprinkle, cleanse*, is the reading preferred by the best modern authorities.] The Jews sometimes washed their hands previously to their eating: at other times, they simply dipped or plunged them into the water. **Of cups**—*Ποτηρίων*; any kind of earthen vessels. **Pots**—*Of measures*—*ἑστῶν*, from the singular *ἑστῆς*, a measure for liquids, formed from the Latin *sextarius*, equal to a pint and a half English. **Brazen vessels**—*Χαλκίων*. These, if polluted, were only to be washed, or passed through the fire; whereas the earthen vessels were to be broken. **And of tables**—*Beds, couches—καὶ κλινῶν*. This, it is likely, means no more than the *forms, or seats*, on which

scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? **6** He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, 'This people honoureth me with *their* lips, but their heart is far from me. **7** Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. **8** For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. **9** And he said unto them, Full well ye *reject* the commandment of God, that ye may keep your own tradition. **10** For Moses said, 'Honour thy father and thy mother; and, 'Whoso curseth father or mother, let him die the death: **11** But ye say, If a man shall say to his father or mother, *It is* ¹Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* **12** And ye suffer him no more to do ought for his father or his mother; **13** Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¹And when he had called all the people *unto him*, he said unto them, Harken unto me every one *of you*, and understand: **15** There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. **16** ²If any man have ears to hear, let him hear. **17** ³And when he was entered into the house from the people, his disciples asked him concerning the

parable. **18** And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; **19** Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? **20** And he said, That which cometh out of the man, that defileth the man. **21** ⁴For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, **22** Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: **23** All these evil things come from within, and defile the man.

24 ⁵And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but he could not be hid. **25** For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: **26** The woman was a ⁶Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. **27** But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. **28** And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. **29** And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. **30** And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ⁷And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of

¹ Isa. 29. 13; Matt. 15. 8.—² Or, *frustrate*.—³ Exod. 20. 12; Deut. 5. 16; Matt. 15. 4.—⁴ Exod. 21. 17; Lev. 20. 9; Prov. 20. 20.—⁵ Matt. 15. 5; 23. 13.

⁶ Matt. 15. 10.—⁷ Matt. 11. 15.—⁸ Matt. 15. 15.—⁹ Gen. 6. 5; 8. 21; Matt. 15. 12.—¹⁰ Matt. 15. 21.—¹¹ Or, *Gentile*.—¹² Matt. 15. 23.

they sat to eat. A bed or a couch was defiled if any unclean person sat or leaned on it—a man with an issue—a leper—a woman with child, etc. As the word βαπτισμός, *baptisma*, is applied to all these, and as it is contended that this word, and the verb whence it is derived, signify *dipping* or immersion *alone*, its use in the above cases refutes that opinion, and shows that it was used, not only to express *dipping* or immersion, but also sprinkling and washing. The cups and pots were *washed*; the beds and forms perhaps *sprinkled*; and the hands *dipped* up to the wrist. [That these *couches* were immersed in every instance of ceremonial washing, can be thought probable, or even possible, only by those who are under the necessity of holding that the word βαπτίζω not only means to dip or plunge originally, but, unlike every other word transferred to a religious use, is always used in that exclusive and invariable sense, without modification or exception. To those who have no purpose to attain by such a paradox, the place before us will afford at least a strong presumption that *beds* might be baptized without immersion. (See Alexander, in *loc.*)—Schaff.)]

5. Why walk not thy disciples—See on Matt. xv, 2-9. [Also the note at head of this chapter.]

6. Honoureth me—*Me τιμᾷ*; but the *Codex Bezae*, and three copies of the *Itala*, have *με ἀγαπᾷ*, *loveth me*:—the *Ethiopic* has both readings.

8. Washing of pots and cups, etc.—This whole clause is wanting in some respectable MSS. and Versions. After examining the whole subject, Alford wrote: "On the whole, the evidence for the clause preponderates."

9. Full well—*Καλῶς*—a strong irony. As if he had said, From conscientious attachment to your own traditions ye have annihilated the commandments of God!

10-13. See Matt. xv, 3-20.

14-23. See on Matt. xv, 17. **Purging all meats**—For what is separated from the different aliments taken into the stomach, and thrown out of the body, is the innutritious parts of *all* the meats that are eaten; and thus they are purged, nothing being left behind but what is proper for the support of the body.

24. Into the borders of Tyre and Sidon—[The region bordering on the country of Tyre and Sidon. Primarily, to break away from the scribes and Pharisees, but chiefly to preach the Gospel among the semi-heathen people of those parts.]

25. A certain woman—See Matt. xv, 21-28.

26. The woman was a Greek—All heathens or idolaters were called Ἕλληνες, *Greeks*, by the Jews. Jews and Greeks divided the whole world at this period.

31. Through the midst of . . . Decapolis—This return journey seems to have been made far

Decapolis. **32** And *they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. **33** And he took him aside from the multitude, and put his fingers into his ears, and *he spit, and touched his tongue; **34** And *looking up to heaven, *he sighed, and saith unto him, Ephphatha, that is, Be opened. **35** * And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. **36** And *he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; **37** And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII. IN those days *the multitude being very

a Matt. 9. 33; Luke 11. 14. — *f* Chap. 8. 23; John 9. 6. — *u* Chap. 6. 41; John 11. 41; 17. 1. — *v* John 11. 33, 38.

up to the northwards, by the foot of Hermon, and the Lake Merom. (See GEIKIE'S *Life and Works of Christ*, vol. ii, pp. 219-21.)

32. They bring unto him one that was deaf, and had an impediment in his speech — Though from the *letter* of the text it does not appear that this man was absolutely deprived of speech—for *μωχλῦλος* literally signifies, one that cannot speak plainly, a stammerer—yet it is certain, also, that the word means a *dumb person*; and it is likely that the person in question was *dumb*, because he was deaf; for it is generally found that he who is totally deaf is *dumb* also. Almost all the Versions understand the word thus; and the concluding words seem to confirm this—*He maketh both the deaf to hear, and the DUMB, κωφῶν, to speak.*

33. And he spit, and touched his tongue — This place is exceedingly difficult. There is scarcely an action of our Lord's life but one can see an evident reason for, except this. Various interpretations are given of it—none of them satisfies my mind.

After all, it is possible that what is attributed here to *Christ* belongs to the *person* who was cured. I will give my *sense* of the place in a short paraphrase.

And Jesus took him aside from the multitude: and [the deaf man] put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could not hear; and having spat out, that there might be nothing remaining in his mouth to offend the sight when Christ should look at his tongue, he touched his tongue, showing to Christ that it was so bound that he could not speak: and he looked up to heaven, as if to implore assistance from above: and he groaned, being distressed because of his present affliction, and thus implored relief: for, not being able to speak, he could only groan and look up, expressing by these signs, as well as he could, his afflicted state, and the desire he had to be relieved. Then Jesus, having compassion upon him, said, Be opened: and immediately his ears were opened: so that he could hear distinctly; and the impediment to his speaking was removed, so that he spake properly. The original will admit of this interpretation; and this, I am inclined to believe, is the true meaning of this otherwise (to me and many others) unaccountable passage.

great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, **2** I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: **3** And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. **4** And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? **5** * And he asked them, How many loaves have ye? And they said, Seven. **6** And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. **7** And they had a few small fishes: and *he blessed, and commanded to set them also before them. **8** So they did eat, and were filled: and they took up of the broken meat

u Isa. 35. 5, 6; Matt. 11. 5. — *a* Chap. 5. 43. — *a* Matt. 15. 32. — *b* Matt. 13. 34; see chap. 6. 32. — *c* Matt. 14. 19; chap. 6. 41.

sage. [No reason that we know can be assigned why our Lord should take aside this man, and the blind man, (chapter viii, 23;) but how many might there be which we do not know—such as some peculiarity in the man himself, or the persons around, which influenced the Lord's determination. It is remarkable that the same (outward) medium of conveying the miraculous cure is there used. By the symbolic use of external means, our Lord signified the healing virtue for afflicted human kind which resides in and proceeds from him, incarnate in our flesh.—*Alford.*]

34. Ephphatha—It is likely that it was in the Syriac language that our Lord spoke to this poor man: and because he had pronounced the word *Ephphathach* with peculiar and authoritative emphasis, the evangelist thought proper to retain the original word, though the last letter in it could not be expressed by any letter in the Greek alphabet.

35. He spake plain—*Ὁρῶς, distinctly, without stammering.*

36. Tell no man—See on Matt. viii, 4. This miracle is not mentioned by any other of the evangelists. Another proof that Mark did not abridge Matthew. For a practical review of the different important subjects of this chapter, see Matt. xv, etc., and particularly the observations at the end.

37. He hath done all things well—This has been, and ever will be, true of every part of our Lord's conduct. In creation, providence, and redemption, he hath done [and is ever doing] all things well.

NOTES ON CHAPTER VIII.

1. The multitude being very great—Or, rather, *There was again a great multitude.* There had been such a multitude gathered together once before, who were fed in the same way. (See chapter vi, 34, etc.)

2. Have nothing to eat — If they had brought any provisions with them, these were now entirely expended; and they stood in immediate need of a supply.

3. For divers of them came from far—And they could not possibly reach their respective homes without perishing, unless they got food.

4. See on Matt. xv, 35.

7. And they had a few small fishes—This is not noticed in the parallel place, Matt. xv, 36.

that was left seven baskets. **9** And they that had eaten were about four thousand: and he sent them away.

10 And ⁴straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. **11** And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. **12** And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. **13** And he left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. **15** And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. **16** And they reasoned among themselves, saying, It is because we have no bread. **17** And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? **18** Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? **19** When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. **20** And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. **21** And he said unto them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him

to touch him. **23** And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. **24** And he looked up, and said, I see men as trees, walking. **25** After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly. **26** And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? **28** And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. **29** And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. **30** And he charged them that they should tell no man of him. **31** And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. **32** And he spake that saying openly. And Peter took him, and began to rebuke him. **33** But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

d Matt. 15. 39. — e Matt. 12. 39; 16. 1; John 6. 30. — f Matt. 16. 5. — g Matt. 16. 6; Luke 13. 1. — h Matt. 16. 7. — i Chap. 6. 52. — k Matt. 14. 20; chap. 6. 43; Luke 9. 17; John 6. 12. — l Matt. 15. 37; verse 8. — m Chap. 6. 52; verse 17.

n Chap. 7. 23. — o Matt. 8. 4; chap. 6. 43. — p Matt. 16. 12; Luke 9. 18. — q Matt. 14. 2. — r Matt. 16. 16; John 6. 68; 11. 27. — s Matt. 16. 20. — t Matt. 16. 21; 17. 22; Luke 9. 22. — u Matt. 10. 28; 16. 24; Luke 9. 23; 14. 27.

10. Dalmanutha—See the note on Matt. xv, 39.

11. And the Pharisees came forth—[According to Matthew, (xvi, 1, 2,) the Sadducees were leagued with them. This act, therefore, was not merely the act of the Pharisaic school, but the act of the priests and politicians.—*Lange*.] [Not because they wished to be convinced, but in order to evade the convincing power of the mighty works of which they had already been the witnesses. This disposition our Lord knew would lead to their ruin; and their fearful case lay heavy upon his spirit.—*Watson*.]

12. And he sighed deeply in his spirit—Or, *having deeply groaned*—so the word *ἀναστενάσκειν* properly means. He was exceedingly affected at their obstinacy and hardness of heart. **No sign**—Such as they asked for. (See Matt. xvi, 1-4.)

14. Now the disciples had forgotten to take bread—See Matt. xvi, 4-12.

22-25. To Bethsaida—[That is, on the eastern coast. Bethsaida Julias, which lay on the north-eastern coast of the sea of Tiberias. No reason is given for the special acts that accompanied this miracle of healing, and also that given in chapter vii, 32-35, which is the parallel of this in almost every particular. The conjectures of critics and commentators respecting it are of very little value.]

26. He sent him away to his house—So it Vol. I.—13

appears that this person did not belong to Bethsaida, for in going to his house, he was not to enter into the village.

27. And Jesus went out, etc.—See on Matt. xvi, 18-20.

29. Thou art the Christ—Three MSS. and some Versions add, *the Son of the living God*. But that reading is not well supported.

30. He charged them—[He enjoined them silence for the present, 1) That he might not encourage the people to set him up for a temporal king; 2) That he might not provoke the scribes and Pharisees to destroy him before the time; and, 3) That he might not forestall the bright evidence which was to be given of his divine character after his resurrection.—*Wesley*.]

32. And he spake that saying—Concerning the certainty and necessity of his sufferings—openly: with great plainness, *παρηγοία*, confidence, or emphasis, so that the disciples now began fully to understand him. [But he spake this only to the disciples, apart from the multitude.] This is an additional observation of St. Mark. (See on Matt. xvi, 22, etc.)

34. The people—ὄχλος. **Whosoever will come after me**—This scarcely requires us to understand great multitudes. [But Christ makes the people who were present sharers in this part of his instruction, in order to impress it the more upon

35 For ^awhosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. **36** For what shall it profit a man, if he shall gain the whole world, and lose his own soul? **37** Or what shall a man give in exchange for his soul? **38** ^aWhosoever therefore ^ashall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

AND he said unto them, ^aVerily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen ^bthe kingdom of God come with power.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them

^a John 12. 25.—^w Matt. 10. 33; Luke 9. 26; 12. 9.—^x See Rom. 1. 16; 2 Tim. 1. 8; 2. 12.—^a Matt. 16. 28; Luke 9. 27.

his disciples that the way of suffering was absolutely imperative, and in order to lay down the fundamental laws of self-denial and holy suffering in all their universality of application.—*Lange*.] [Our Lord applied, in their spiritual sense, to all who would be his disciples, the same conditions on which the Gentile proselytes were admitted to the Jewish covenant. 1) That they should come of their own free choice. 2) That they renounce and abjure all their old prejudices, so as to become *new men*. 3) That they take upon themselves the yoke of the law of Moses. 4) That they shall remain faithful to these vows, *until death*. How all these requirements are elevated and intensified in the conditions and requirements of the Gospel, is altogether obvious.]

35. For whosoever will save his life—See on Matt. xvi, 24, etc.

37. What shall a man give in exchange [as a ransom price—ἀντάλλαγμα] for his soul—Not to follow Christ, as he here directs—that is, by self-denial and cross-bearing—is to lose one's life-soul; and when so lost, there is no *redemption price*, ἀντάλλαγμα, by which that which was lost may be recovered.] [When the "Son of Man shall come in his glory, to reward every man according to his works," and the soul of the wretched man who has renounced Christ from the fear or the love of the world has been doomed to the loss of eternal life, what shall he offer as a ransom?—*Watson*.]

38. Whosoever . . . shall be ashamed of me—Our Lord hints here at one of the principal reasons of the *incredulity* of the Jews—they saw nothing in the person of Jesus Christ which corresponded to the pompous notions which they had formed of the Messiah. **And of my words**—This was another subject of offence to the Jews: the doctrine of the cross must be believed; a suffering Messiah must be acknowledged; and poverty and affliction must be borne; and death, perhaps, suffered in consequence of becoming his disciples. Of him, and of his words, in this sense, the world is, to this day, ashamed. **Of him also shall the Son of man be ashamed**—As he refused to acknowledge me before men, so will I refuse to acknowledge him before God and his angels. Ah! who can help him whom the only Saviour disowns?

up into a high mountain apart by themselves: and he was transfigured before them. **3** And his raiment became shining, exceeding ^awhite as snow; so as no fuller on earth can white them. **4** And there appeared unto them Elias with Moses: and they were talking with Jesus. **5** And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. **6** For he wist not what to say; for they were sore afraid. **7** And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. **8** And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. **9** ^aAnd as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

^b Matt. 24. 30; 25. 31; Luke 22. 18.—^c Matt. 17. 1; Luke 9. 28.—^d Dan. 7. 9; Matt. 28. 3.—^e Matt. 17. 9.

All the subjects contained in this chapter are very interesting; but particularly: 1) The miraculous feeding of the multitudes, which is a full, unequivocal proof of the supreme divinity of Jesus Christ. The *subject* of such a *prince* must ever be safe; the *servant* of such a *master* must ever have kind usage; the *follower* of such a *teacher* can never want nor go astray. 2) The necessity of keeping the doctrine of the Gospel uncorrupt is strongly inculcated in the caution to avoid the leaven of the Pharisees and of Herod: the doctrine of the cross must not only be observed and held inviolate, but that doctrine must never be mixed with worldly politics, [nor the wisdom of ungodly men.] Time-serving is abominable in the sight of God: it shows that the person has either no fixed principle of religion, or that he is not under the influence of any.

NOTES ON CHAPTER IX.

1. **There be some**—This verse properly belongs to the preceding chapter and to the preceding discourse. It is in this connexion in Matthew xvi, 27, 28.

2. **And after six days Jesus taketh with him Peter, etc.**—For a full account of the nature and design of the transfiguration, see on Matt. xvii, 1, etc. [But several important additional particulars are given by Mark.] **A high mountain**—I have conjectured (Matt. xvii, 1) that this was one of the mountains of Galilee—some say Hermon, some Tabor; but Dr. Lightfoot thinks a mountain near Cesarea Philippi to be more likely. **Was transfigured**—Four good MSS., and Origen, add here, AND WHILE THEY WERE PRAYING he was transfigured; but this appears to be added from Luke ix, 29.

3. **So as no fuller, etc.**—[Among the Romans the glittering white upon their garments was refined to the highest lustre by art, and the Jews had been long in the habit of endeavouring to imitate it; hence the phrase, so as no fuller on earth can white them. That Solomon's magnificence was white has been gathered from the fact that his array was likened to the lilies of the field.—*Lange*.]

6. **For he wist not what to say**—[The three apostles, dazzled, (dazed,) confused, and lost in wonder, gazed silently on the amazing sight, and lis-

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes 'that Elias must first come? **12** And he answered and told them, Elias verily cometh first, and restoreth all things; and 'how it is written of the Son of man, that he must suffer many things, and 'be set at naught. **13** But I say unto you, That 'Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 'And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them. **15** And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. **16** And he asked the scribes, What question ye 'with them? **17** And 'one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; **18** And wheresoever he taketh him, he 'teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. **19** He answereth him, and saith, O faithless generation, how long shall I be with you? how

long shall I suffer you? bring him unto me. **20** And they brought him unto him: and 'when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. **21** And he asked his father, How long is it ago since this came unto him? And he said, Of a child. **22** And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. **23** Jesus said unto him, 'If thou canst believe, all things *are* possible to him that believeth. **24** And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. **25** When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. **26** And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. **27** But Jesus took him by the hand, and lifted him up; and he arose. **28** 'And when he was come into the house, his disciples asked him privately, Why could not we cast him out? **29** And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

Mal. 4. 5; Matt. 17. 10.—Psa. 22. 6; Isa. 53. 2, etc.; Dan. 9. 26.—2 Luke 23. 11; Phil. 2. 7.—1 Matt. 11. 14; 17. 12; Luke 1. 17.—2 Matt. 17. 14; Luke 9. 37.—1 Or, among yourselves

m Matt. 17. 14; Luke 9. 38.—n Or, dasheth him.—o Chap. 1. 26; Luke 9. 42.—p Matt. 17. 30; chap. 11. 23; Luke 17. 6; John 11. 40.—q Matt. 17. 19.

tened.... Peter, ever first to speak, and hardly knowing, in his confusion, what he said, would at least try to prolong such an interview.... The cares and troubles of his wandering life, and all his gloomy forebodings for his Master and himself, had faded away before such brightness and joy, and in his fond, childlike simplicity, he dreamed of lengthening out the delight.—*Geikie.*

10. And they kept that saying—This verse is wanting in two MSS. and one of the *Itala*, [but it is accepted by the common consent of the best authorities.] **What the rising from the dead should mean**—*Ἐκ νεκρῶν ἀναστῆναι*. Not the resurrection generally, for that was an article of Jewish belief, and connected with the times of the Messiah; but to Christ's own resurrection as connected with his death—the whole was enigmatical to them.—*Alford.*] There is nothing that answers to this verse either in Matthew or Luke.

12. And how it is written—Rather, *as also it is written*. Instead of *καὶ πῶς*, AND HOW it is written, I read *καθὼς*, AS ALSO it is written of the Son of man, etc. [Some confused notions about the coming of Elias, and his work as Restorer, prevailed among the Jews; the events of the transfiguration, with our Lord's comments, rendered all these plain.]

15. Were greatly amazed—[A great many conjectures have been indulged in respecting the cause of this; but none of them seem to be entitled to much consideration. It is one of the few unexplainable things in the Gospels.]

17. A dumb spirit—That is, a demon who afflicted those in whom it dwelt with an incapacity of speaking. The *spirit* itself could not be either *deaf* or *dumb*. These are accidents that belong only to organized animated bodies. (See on Matt. xvii, 14, etc.)

18. Pineth away—By these continual torments; so he was not only deaf and dumb, but sorely *tortured* besides.

20. When he saw him . . . the spirit tare him; and he fell on the ground, etc.—When this demon saw Jesus, he had great rage, knowing that his time was short; and hence the extraordinary convulsions mentioned above.

22. If thou canst do any thing—I have already tried thy *disciples*, and find *they* can do *nothing* in this case; but if *thou* hast any power, in mercy use it in our behalf.

23. If thou canst believe—This was an answer to the above inquiry. I can furnish a sufficiency of *power*, if *thou* canst but bring *faith* to receive it. [A universal law in the economy of the kingdom of God. Christ's power to save is in itself infinite; it is limited in its practical efficiency only by our want of faith.]

24. Lord, I believe—The word "Lord" should be omitted. **Help thou mine unbelief**—That is, assist me against it. Give me a power to believe. [And thus, too, the Lord appears as one helping the birth of faith in that travelling soul. . . . And then the little spark of faith which had been kindled in his (the father's) soul, revealing to him the abysmal deeps of unbelief which are there, he adds this further: "Help thou mine unbelief." . . . Only in the light of the actual presence of a grace in the soul does that soul perceive the strength and prevalence of the opposing corruption. . . . Only he who believes guesses aught of the unbelief of his heart.—*Trench.*]

25. I charge thee—Considerable emphasis should be laid on the pronoun: Thou didst resist the command of my disciples, now I command thee to come out.

29. Prayer and fasting—See on Matt. xvii, 21.

30 And they departed thence, and passed through Galilee; and he would not that any man should know it. **31** For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. **32** But they understood not that saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? **34** But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. **35** And he sat down, and called the twelve, and said unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. **36** And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, **37** Whosoever shall receive one of such children in my name, receiveth

^r Matt. 17. 22; Luke 9. 44. — ^s Matt. 18. 1; Luke 9. 46; 22. 34. — ^t Matt. 30. 36; 37; chap. 10. 43. — ^u Matt. 12. 2; chap. 10. 16. — ^v Matt. 10. 40; Luke 9. 48. — ^w Num. 11. 28; Luke 9. 49.

This demon may be considered as an emblem of deeply rooted vices and inveterate habits, over which the conquest is not generally obtained but through extraordinary exercises of soul.

30. They . . . passed through Galilee—See Matt. xvii, 22–27.

32. But they understood not—It is very probable that from the time of the *transfiguration* Peter, James, and John may have had at least a general understanding of this important subject; but the other *nine*, who were not present at the transfiguration, might have been ignorant of this matter; probably it is of these that the evangelist speaks here. (See Matt. xvii, 9, etc.; xviii, 1.)

33. And being in the house—That is, *Peter's house*, where he ordinarily lodged. This has been often observed before.

34. Who should be the greatest—See Matt. xviii, 1–5.

38. We saw one casting out devils in thy name—It can scarcely be supposed that a man who knew nothing of Christ, or who was only a common *exorcist*, could be able to work a miracle in Christ's name; we may, therefore, safely imagine that this was either one of John the Baptist's disciples, who at his master's command had believed in Jesus, or one of the *seventy*, whom Christ had sent out, (Luke x, 1–7,) who, after he had fulfilled his commission, had retired from accompanying the other disciples; but as he still held fast his faith in Christ, and walked in good conscience, the influence of his Master still continued with him, so that he could cast out demons as well as the other disciples. **We forbade him**—I do not see that we have any right to attribute any other motive to John than that which he himself owns—*because he followed not us*. Because he did not attach himself constantly to thee, as we do, we thought he could not be in a proper spirit.

39. Forbid him not—If you meet him again, let him go on quietly in the work in which God owns him. If he were not of God, the demons would not be subject to him, and his work could not prosper. A spirit of bigotry has little countenance from these passages. There are some who

me; and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. **39** But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. **40** For he that is not against us is on our part. **41** For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. **42** And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. **43** And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. **44** Where their worm dieth not, and the fire is not

^a 1 Cor. 12. 3. — ^b See Matt. 12. 30. — ^c Matt. 10. 42. — ^d Matt. 18. 6; Luke 17. 1. — ^e Deut. 13. 8; Matt. 5. 29; 18. 8. — ^f Or, *cause thee to offend*. — ^g Isa. 66. 24.

are so inordinately wedded to their own creed and religious system, that they would rather let sinners perish than suffer those who differ from them to become the instruments of their salvation. Even the good that is done they either *deny* or *suspect*, because the person does not *follow* them.

40. He that is not against us, is on our part—There is a parallel case to this mentioned in Num. xi, 26–29, which, for the elucidation of this passage, I will transcribe. “The spirit rested upon Eldad and Medad, and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the servant of Moses, said, My lord Moses, forbid them! And Moses said unto him, Enviest thou for my sake? Would God, that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.” The reader will easily observe that *Joshua* and *John* were of the same bigoted spirit; and that *Jesus* and *Moses* acted from the spirit of candour and benevolence. (See the notes on Num. xi, 25–29.) [This man actually did what the very apostles themselves were appointed to do; and our Lord, so far from prohibiting him, approves him. . . . We must beware of supposing that the application of this saying is to be confined to the working of a *miracle*. Verse 40 shows that it is a general, a weighty maxim of Christian toleration and charity, and caution to men how they presume to limit the work of the Spirit of God to any sect, or succession, or outward form of Church. —*Alford*.]

41. A cup of water to drink—See the notes on Matt. x, 42; xviii, 6–8.

43. The fire that never shall be quenched—That is, *the inextinguishable fire*.

44. Where their worm dieth not—The bitter reflection, “*I might have avoided sin, but I did not; I might have been saved, but I would not*,” must be equal to ten thousand tormentors. What intolerable anguish must this produce in a damned soul! “*Their worm!*” It seems every one has *his* worm—his *peculiar remorse* for the evils he did and for the grace he rejected; while the “*fire*,” the state of excruciating torment, is common to all. **The**

quenched. **45** And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: **46** Where their worm dieth not, and the fire is not quenched. **47** And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: **48** Where their worm dieth not, and the fire is not quenched. **49** For every one shall be salted with fire, and every sacrifice shall be salted with salt. **50** Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. **3** And he answered and said unto them, What did Moses command you? **4** And they said, Moses suffered to write a bill of divorcement, and to put her

Or, cause thee to offend.—*Lev. 2. 18; Ezek. 43. 24.*—*q Matt. 5. 13; Luke 14. 34.*—*A Eph. 4. 29; Col. 4. 6.*—*i Rom. 12. 18; 14. 19; 2 Cor. 13. 11; Heb. 12. 14.*—*a Matt. 19. 1; John 10. 40; 11. 7.*—*b Matt. 19. 3.*—*c Deut. 24. 1; Matt. 5. 31; 19. 7.*

fire is not quenched—The state of punishment is continual; there is no *respite, alleviation, nor end*! [These solemn repetitions of former declarations (see Matt. v, 29, xviii, 8, 9,) are by no means to be regarded as arbitrary insertions by this or that evangelist, but as the truth of what was uttered by our Lord. . . . This triple repetition gives sublimity, and leaves no doubt of the discourse having been *verbatim* thus uttered.—*Alford.*]

45-48. Thy hand . . . foot . . . eye . . . offend thee—See the notes on Matt. v, 29, 30.

49. For every one shall be salted with fire—There appears to be here an allusion to Isa. lvi, 24. [Fire is the symbol of life in its renewing power, and especially in the judicial power and working of God, renewing by divine energy; thus, it is the presence and action of God in the full energy of his holy and penetrating nature. (Gen. xv, 17; Ezek. iii, 2; Mal. iii, 3; iv, 1.) Hence it is for the sinful man generally a judicial visitation of God, the merciful and correcting manifestation of his nature; for the penitent believing man, it is the saving judgment of grace, the purifying fire, the fire of new quickening, transforming glorification, (Acts iii, 3;) for the reprobate (impenitent) it is a fire of condemning judgment. (Heb. x, 27; xii, 29.)—*Lange.*] We must of necessity be *sacrificed* to God, after one way or other, in eternity; and we have now the choice either of the unquenchable fire of his justice, or of the everlasting flame of his love.—*Quemel.*

50. If the salt have lost his saltiness—See on Matt. v, 13. **Have salt in yourselves**—See that ye have at all times the preserving principle of divine grace in your hearts, and give that proof of it which will satisfy your own minds, and convince

away. **5** And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. **6** But from the beginning of the creation God made them male and female. **7** For this cause shall a man leave his father and mother, and cleave to his wife; **8** And they twain shall be one flesh: so then they are no more twain, but one flesh. **9** What therefore God hath joined together, let not man put asunder. **10** And in the house his disciples asked him again of the same matter. **11** And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. **12** And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. **14** But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. **15** Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. **16** And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the

d Gen. 1. 27; 5. 2.—*e Gen. 2. 24; 1 Cor. 6. 16; Eph. 5. 31.*—*f Matt. 5. 32; 19. 9; Luke 16. 18; Rom. 7. 3; 1 Cor. 7. 10, 11.*—*g Matt. 19. 18; Luke 18. 18.*—*h 1 Cor. 14. 20; 1 Pet. 2. 2.*—*i Matt. 18. 3.*—*k Matt. 19.*—*l Luke 18. 18.*

or silence the world: live in brotherly kindness and peace with each other: thus shall all men see that you are free from ambition, (see verse 34,) and that you are my disciples indeed. That it is possible for the salt to lose its *savour*, and yet retain its *appearance* in the most perfect manner, is shown in the note on Matt. v, 13.

NOTES ON CHAPTER X.

1. He arose—*Kúkeiθen anaçs* may be translated, *he departed thence*. Many transactions took place between those mentioned in the preceding chapter and these that follow which are omitted by Matthew and Mark, but which are related either by Luke or John.

2-11. Is it lawful for a man to put away his wife—See this question about *divorce* largely explained on Matt. xix, 3-12. [Verse 6 prohibits polygamy, and verse 11 divorce. The apparent exception in the latter case is only apparent, for the infidelity of one of the parties breaks the covenant, but does not allow the guilty one to profit by his or her own wrong doing.]

12. And if a woman shall put away her husband—From this it appears, that in some cases the wife assumed the very *same right* of divorcing her husband that the husband had of divorcing his wife; and yet it is not recorded anywhere in the Jewish laws, as far as I can find, that the woman had such a *right*.

13. And they brought young children—See on Matt. xix, 13-15.

16. And he took them up in his arms and blessed them—If Christ embraced them, why should not his Church? Why not *dedicate* them to God by *baptism*? [Jesus Christ is himself the

way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? **18** And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.* **19** Thou knowest the commandments, 'Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. **20** And he answered and said unto him, Master, all these have I observed from my youth. **21** Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. **22** And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! **24** And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! **25** It is easier for a camel to go through the eye of a needle, than for a

rich man to enter into the kingdom of God. **26** And they were astonished out of measure, saying among themselves, Who then can be saved? **27** And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. **29** And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, **30** But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. **31** But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, **33** Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death,

Exod. 20; Rom. 13. 9.—m Matt. 6. 19, 20; 19. 21; Luke 12. 33; 16. 9.—n Matt. 19. 23; Luke 18. 24.—o Job 31. 24; Psa. 52. 7; 62. 10; 1 Tim. 6. 17.—p Jer. 32. 17; Matt. 19. 26; Luke 1. 37.

q Matt. 19. 27; Luke 18. 28.—r 2 Chron. 25. 9; Luke 18. 30.—s Matt. 19. 30; 20. 16; Luke 12. 30.—t Matt. 20. 17; Luke 18. 31.—u chap. 8. 31; 9. 31; Luke 9. 23; 18. 31.

proper protector, (and only heavenly patron,) not the archangel Michael, nor St. Nicholas, nor St. Martin, although, as under the Lord, all angels and saints are appointed to minister to them. I confess it appears to me grossly heathenish and barbarous, to see parents who profess to believe in that Christ who loves children, and among them those whose creed does not prevent them from using infant baptism, depriving their children of an ordinance by which no soul can prove that they cannot be profited, and, through an unaccountable bigotry or carelessness, withholding from them the privilege of even a nominal dedication to God. (See on Matt. iii. 6; Mark xvi. 16.)

17, 18. One running—See on Matt. xix. 16, etc. **Good Master . . . Why callest thou me good**—Our Lord's answer, as it here stands, so far from giving any countenance to Socinian error, is a pointed rebuke of the very view of Christ which they who deny his divinity entertain. He was no "good Master," to be singled out from men on account of his pre-eminence over his kind in virtue and wisdom. . . . He was one with Him who only is good, the Son of the Father, come not to teach us merely, but to beget us anew, by the divine power that dwells in him. The low view, then, which this applicant takes of him and his office our Lord at once rebukes and annuls, as he had done before in the case of Nicodemus.—*Alford.*

21. Then Jesus beholding him—*Looking earnestly, ἐμβλέψας, or affectionately upon him.* **Loved him**—Because of his youth, his earnestness, and his sincerity. **One thing thou lackest**—What was that? A heart disengaged from the world, and a complete renunciation of it and its concerns, that he might become a proper and successful labourer in the Lord's vineyard. (See Matt. xix. 21.) To say that it was something else he lacked, when Christ explains here his own meaning,

is to be wise not only above, but contrary to, what is written.

22. And he was sad at that saying—This young man had perhaps been (would perhaps have become) a saint, and an eminent apostle, had he been poor! From this, and a multitude of other cases, we may learn that it is oftentimes, if not, indeed, sinful, yet highly perilous, to be rich. But who is aware of this, and who believes it?

23, 24. How hardly . . . them that trust in riches—[Jesus softens the harsh truth by the manner of delivering it, and yet without retracting or abating one tittle. Any who trust in riches, either for defence or happiness, or for deliverance from the ten thousand dangers that life is continually exposed to, (and especially those who trust in their riches as in any degree securing for them the salvation of their souls),—that these cannot enter into God's glorious kingdom is clear. It is easier for a camel to go through the eye of a needle than for a man to have riches and not trust in them.—*Wesley.*]

26. They were astonished—[This reiterated expression of dismay, after the explanation in verse 24, need not surprise us. The disciples were quite as well aware as we must be, if we deal truly with ourselves, that the having riches, and the trusting in them, are too nearly commensurate to relieve the mind of much of its dread at the solemn saying which preceded.—*Alford.*]

30. In this time—*Ἐν τῷ καιρῷ τούτῳ, [In the present life, as distinguished from the world to come. It is the natural tendency of true piety to enhance the value of all earthly blessings, so that it is true beyond a doubt that the compensation made for any sacrifice that religion may call for is, in nearly all cases manifold, even in this life. (See 1 Tim. iv. 8.)]*

32. And he took again the twelve—Or thus: *For having again taken the twelve, etc. I translate*

and shall deliver him to the Gentiles: **34** And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 * And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. **36** And he said unto them, What would ye that I should do for you? **37** They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. **38** But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? **39** And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: **40** But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them for whom it is prepared.* **41** * And when the ten heard it, they began to be much displeased with James and John. **42** But Jesus called them to him, and saith unto them, * Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. **43** * But so shall it not be among you: but whosoever will be great among you, shall be your minister: **44** And whosoever of you will be the chiefest, shall be servant of all. **45** For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

* Matt. 21. 21. — Matt. 20. 21. — Luke 22. 25. — Or, think good. — Matt. 30. 26, 28; chap. 9. 35; Luke 9. 45. — a John 12. 14; Phil. 2. 7.

kai, for, (see Luke i, 22, John xii, 35, and elsewhere.) This gives the reason of the wonder and fear of the disciples, for he began to tell them on the way, what was to befall him. (See on Matt. xx, 17-19.)

35. And James and John . . . come unto him—The request here mentioned, Matthew says, (chapter xx, 20,) was made by *Salome*, their mother; the two places may be easily reconciled thus: The mother introduced them, and made the request as if from herself; Jesus, knowing whence it had come, immediately addressed himself to James and John, who were standing by; and the mother is no further concerned in the business. (See Matt. xx, 20.)

37. In thy glory—*In the kingdom of thy glory.* Which kingdom they expected to be established on earth [very soon].

38. And be baptized—Or *be baptized.* See on Matt. xx, 22.

40. Is not mine to give—See on Matt. xx, 23.

41. When the ten heard it—See Matt. xx, 24-28.

46. Blind Bartimeus—It appears that he was thus named because Timeus, *Talmeus*, or *Talmi*, was the name of his father, and thus the son would be called Bar-talmeus, or *Bartholomew*. Some suppose *υἱὸς Τιμαίου*, the son of Timeus, to be an interpolation. Bartimeus the son of Timeus, *ὁ τυφλός, the blind man.* It was because he was the most remarkable that this evangelist mentions him by

46 * And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. **47** And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. **48** And many charged him that he should hold his peace: but he cried the more a great deal, *Thou Son of David, have mercy on me.* **49** And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. **50** And he, casting away his garment, rose, and came to Jesus. **51** And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. **52** And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

AND * when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, **2** And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. **3** And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. **4** And they went their way, and found the colt tied by the door without

b Matt. 20. 28; 1 Tim. 2. 6; Titus 2. 14. — c Matt. 20. 29; Luke 18. 35. — d Matt. 9. 23; chap. 5. 34. — e Or, saved thee. — a Matt. 21. 1; Luke 19. 29; John 12. 14.

name, as a person probably well known in those parts.

50. And he, casting away his garment—He cast off his outward covering—a blanket, or loose piece of cloth, the usual upper garment of an Asiatic mendicant—which kept him from the inclemency of the weather, that he might have nothing to hinder him from getting speedily to Christ. (See on Matt. xx, 29-34.)

This very remarkable cure gives us another proof, not only of the sovereign power, but of the *benevolence*, of Christ: nor do we ever see that sovereign power used but in the way of *benevolence*. How slow is God to punish!—how prone to spare!

NOTES ON CHAPTER XI.

1. He sendeth . . . two of his disciples—This was done but a few days before the passover. (See on Matt. xxi, 1-17.)

2. Whereon never man sat—No animal was allowed to be employed in sacred uses, even among the heathen, that had previously been used for any domestic or agricultural purpose; and those which had never been yoked were considered as sacred.

3. And straightway he will send him hither—From the text, I think it is exceedingly plain that our Lord did not *beg*, but *borrow*, the colt; therefore the latter clause of this verse should be understood as the promise of *returning* him.

in a place where two ways met; and they loose him. **5** And certain of them that stood there said unto them, What do ye, loosing the colt? **6** And they said unto them even as Jesus had commanded: and they let them go. **7** And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. **8** And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way. **9** And they that went before, and they that followed, cried, saying, 'Hosanna; Blessed is he that cometh in the name of the Lord: **10** Blessed be the kingdom of our father David, that cometh in the name of the Lord: 'Hosanna in the highest. **11** And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And on the morrow, when they were come from Bethany, he was hungry: **13** And

b Matt. 21. 8.—*c* Psa. 118. 26.—*d* Psa. 148. 1.—*e* Matt. 21. 12.—*f* Matt. 21. 18.—*g* Matt. 21. 19.—*h* Matt. 21. 13; Luke 19. 45; John 2. 14.

6. And they let them go—Having a full assurance that the beasts should be *safely and speedily restored*.

10. In the name of the Lord—[These words should be omitted.] **Hosanna in the highest**—See on Matt. xxi, 9.

11. When he had looked round about upon all things—[Our Saviour, as Lord of the temple, surveyed the wickedness that prevailed. He was preparing to perform that stern symbolical purgation of casting out the traffickers.—*Whedon*.] **And now the eventide was come**—The time at which he usually left Jerusalem to go to Bethany. [Matthew names the cleansing of the temple, (verse 15,) in immediate connexion with the triumphal entrance into Jerusalem; Mark shows that it occurred the next day. There is, indeed, no contradiction, for Matthew does not designate the time. Here, as in many other cases, Mark is the more definite, and, no doubt, quite correct.]

13. For the time of figs was not yet—Rather, *For it was not the season of gathering figs yet*. [As *καρπός* signifies the full and perfect time, the meaning is clear enough. Between the period of leaf formation and the time of fig harvest, one might seek for figs from a tree exposed. But not till the *καρπός* could the tree be stripped. . . . The expression, "He found nothing but leaves only," signifies that he saw with displeasure that it was a worthless tree.—*Lange*.] When our Lord saw this fig tree by the wayside, apparently flourishing, he went to it to gather some of the figs: being on the wayside, it was not private, but public property; and any traveller had an equal right to its fruit. As it was not as yet the time for gathering in the fruits, and yet about the time when they were ready to be gathered, our Lord with propriety expected to find some. This happened about *five days* before that passover on which Christ suffered; and the passover that year fell on the beginning of *April*, and figs were *ripe* in Judea as early as the passover. Indeed, this tree, in the climate which is proper for it, has fruit on it all the year round. All the difficulty in the text may be easily removed by considering what is the *climate of Judea*. The *summer* begins

seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. **14** And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; **16** And would not suffer that any man should carry *any* vessel through the temple. **17** And he taught, saying unto them, Is it not written, 'My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. **18** And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. **19** And when even was come, he went out of the city.

i Isa. 56. 7.—*k* Or, a house of prayer for all nations.—*l* Jer. 7. 11.—*m* Matt. 21. 45, 46; Luke 19. 47.—*n* Matt. 7. 26; chap. 1. 23; Luke 4. 32.

there in *March*, and the *harvest* at the passover, as all travellers into those countries testify; therefore, as our Lord met with this tree five days before the passover, it is evident, 1) That it was the *time of ripe figs*; and, 2) That it was *not the time of gathering* them, because this did not begin till the *passover*, and the transaction here mentioned took place five days before. For further satisfaction on this point, let us consider this tree as an emblem of the state of the Jewish people. 1) They made a *profession* of the true religion. 2) They considered themselves the *peculiar* people of God, and despised and *reprobated* all others. 3) They were only *hypocrites*, having nothing of religion but the *profession—leaves*, and no *fruit*. In like manner, a *fruitless soul*, that has had much cultivation bestowed on it, may expect to be dealt with as God did with this *barren fig tree*. (See Matt. xxi, 19, etc.)

15. And they come—This was the next day after our Lord's triumphant entry into Jerusalem; for on the evening of that day he went to Bethany and lodged there, (verse 11, and Matt. xxi, 17,) and returned the next morning to Jerusalem.

16. Should carry any vessel—Among the Jews the word "vessel," had a vast latitude of meaning; it signified *arms*, (Jer. xxi, 4; Ezek. ix, 1;) *clothes*, (Deut. xxii, 5;) and *instruments of music*, (Psa. lxxi, 22.) It is likely that the evangelist uses the Greek word *σκεῦος* in the same sense, and by it points out any of the *things* which were *bought and sold* in the temple. [This was the court of the Gentiles. This desecration our Lord forbade.—*Alford*.]

17. And he taught . . . them—See on Matt. xxi, 12.

18. Sought how they might destroy him—[This was their counsel on Monday. (before the crucifixion.) That Jesus should die had been already previously decided. They now confusedly took counsel about the *how*; since it seemed almost an impossibility, on account of the people, on this day of his wonderful ascendancy in the temple.—*Lange*.]

19. He went out of the city—To go to Bethany.

20 *And in the morning, as they passed by, they saw the fig tree dried up from the roots. **21** And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. **22** And Jesus answering saith unto them, *Have faith in God. **23** For *verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. **24** Therefore I say unto you, *What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. **25** And when ye stand praying, *forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. **26** But *if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 And they come again to Jerusalem: *and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, **28** And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? **29** And Jesus answered and said unto them, I will also ask of you one *question, and answer me, and I will tell you by what authority I do these things. **30** The baptism of John, was it from heaven, or of men? answer me. **31** And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? **32** But if we shall say, Of men; they feared the people: for *all men counted John, that he was a prophet indeed. **33** And

they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER XII.

AND *he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. **2** And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen the fruit of the vineyard. **3** And they caught him, and beat him, and sent him away empty. **4** And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. **5** And again he sent another; and him they killed, and many others; beating some, and killing some. **6** Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. **7** But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. **8** And they took him, and killed him, and cast him out of the vineyard. **9** What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. **10** And have ye not read this scripture; *The stone which the builders rejected is become the head of the corner: **11** This was the Lord's doing, and it is marvellous in our eyes? **12** *And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

o Matt. 21. 19. — p Or, Have the faith of God. — q Matt. 17. 20; 31. 21; Luke 17. 6. — r Matt. 7. 7; Luke 11. 9; John 14. 13; 15. 7; 16. 24; James 1. 5. — s Matt. 6. 14; Col. 3. 12. — t Matt. 18. 33.

u Matt. 21. 23; Luke 20. 1. — v Or, thing. — w Matt. 3. 5; 14. 5; chap. 6. 30. — x Matt. 31. 33; Luke 20. 9. — y Psa. 118. 22. — z Matt. 21. 45, 46; chap. 11. 18; John 7. 23, 30, 44.

22. Have faith in God — Ἐχετε πίστιν θεοῦ is a mere Hebraism: have the faith of God, that is, have strong faith, or the strongest faith, for thus the Hebrews expressed the superlative degree; so the mountains of God mean exceeding great mountains—the hail of God, exceeding great hail, etc.

25. When ye stand praying—This expression may mean no more than, When ye pray, that is, whenever ye perform that duty. See Matt. xxi, 20–22. But the Pharisees loved to pray standing, that they might be seen of men.

27–33. They feared the people—Envy, malice, and double-dealing have always a difficult part to act, and are usually confounded by their own projects; while simplicity and sincerity are not obliged to use a mask, but may always walk in a plain way. See on Matt. xxi, 23–27.

NOTES ON CHAPTER XII.

1. A certain man planted a vineyard — See Matt. xxi, 33–41.

2–4. Of the fruit.—[The Lord receives a part of the fruit; the rest is the reward of the vinedressers. —Meyer.] At him they cast stones, and wounded him in the head.—Or rather, as most learned men agree, they made short work of it, ἐκφαλαίωσαν. We have followed the Vulgate, illum in capite

vulneraverunt, in translating the original, wounded him in the head, in which signification, I believe, the word is found in no Greek writer. [The singular word κεφαλιῶν appears to be used by a solecism for κεφαλίζω, “to wound in the head.” Some have rendered it, “they made short work with him,” which is the more usual sense of the word, but not probable here, for they did not kill him, but sent him away. —Alford.]

6–8. One son, his well beloved.—Ἐνὶ τῷ εὐαγγελίῳ, υἱὸν ἀγαπητόν. This is peculiar to Mark, and has in it something touching. In vivid connexion with this stands the contrast of verses 7 and 8. They killed him, and cast (the slain) out of the vineyard. There is here a tragic element of outrage even against the corpse; which is not, however, intended to be applied by way of special interpretation to Jesus. —Meyer.]

9. He will come and destroy.—[This is not the answer of the Pharisees, but a continuation of our Lord's discourse. —Alford.] And will give the vineyard unto others.—The vineyard must not perish with the husbandmen; it is still capable of producing much fruit if it be properly cultivated. I will give it into the care of new vinedressers, the evangelists and apostles.

12. They knew that he had spoken, etc.—

13 ^d And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. **14** And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? **15** Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. **16** And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's. **17** And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, **19** Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. **20** Now there were seven brethren: and the first took a wife, and dying left no seed. **21** And the second took her, and died, neither left he any seed: and the third likewise. **22** And the seven had her, and left no seed: last of all the woman died also. **23** In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. **24** And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? **25** For

when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. **26** And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, ^a I am the God of Abraham, and the God of Isaac, and the God of Jacob? **27** He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? **29** And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: **30** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. **31** And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. **32** And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: **33** And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. **34** And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

^d Matt. 22. 15; Luke 20. 20.—^e Or. denarion. See Matt. 18. 22.—^f Matt. 22. 23; Luke 20. 27.—^g Acts 23. 2.—^h Deut. 25. 5.—ⁱ 1 Cor. 15. 42, 49, 52.—^k Exod. 2. 6.—^l Matt. 22. 35.

[Let *ἐρωτᾶν* be referred, not to the chief priests, scribes, and elders, but to the people (*ὄχλος*) who had been witnesses of the transaction in the temple. . . . They had to stand in awe of the people, who would have seen at once, in the arrest of Jesus, the fulfilment of the parable, and would have interested themselves on his behalf.—*Meyer*.]

13. And they send unto him—See to verse 17, on Matt. xxii, 15–22. [The cunning shown in this temptation is distinctly emphasized by each of the three evangelists, Matthew and Mark giving the additional fact of the union of the Pharisees and Herodians to effect their ends. Matthew states that those who were sent were *disciples* of the Pharisees, probably young persons; from Luke it appears they were worldlings, who could only feign scruples of conscience.—*Lange*.]

15. Shall we give, or shall we not give—This was in the Codex Bezae, and in several Versions.

17. They marvelled—[The young aristocratic portion of the population of the capital had not, in its pride, expected such a blow from the Galilean rabbi.—*Lange*.]

18. Then come unto him the Sadducees—See Matt. xxii, 23–32.

23. When they shall rise—This clause is probably a gloss, and certainly it is not necessary to the sense.

27. But the God of the living—[In this place, (as also in 1 Cor. xv, *passim*), the *ἀνάστασις* is identical

^m Deut. 6. 4; Luke 10. 27.—ⁿ Lev. 19. 15; Matt. 22. 39; Rom. 13. 9; Gal. 5. 14; James 2. 8.—^o Deut. 4. 39; Isa. 45. 6. 14; 45. 9.—^p 1 Sam. 15. 22; Hos. 6. 6; Micah 6. 6–8.—^q Matt. 22. 42.

tified with *life after death*, immortality; and Abraham, Isaac, and Jacob, who, though they had died, are assumed to be alive, are given as examples of the "resurrection of the dead."]

28. And one of the scribes—[This person, though probably of the company that were sent to "catch" our Lord, was evidently of a very different temper from that of most of his associates; and having heard the discussion with the Herodians and the Pharisees, he was struck with the wisdom and spirituality of Christ's answers, and found himself drawn near to him in spirit. His questions and answers were his own, individually, and not in the character of a messenger from the Pharisees. The whole character of his conversation shows conclusively that, as the Lord at last declared, he had already advanced very nearly to the standard of a genuine disciple.]

30. Thou shalt love the Lord—On the nature and properties of the *love of God and man*, and the way in which this commandment is fulfilled, see on Matt. xxii, 37, etc.

32. And the scribe said—The answer of the scribe, contained in verses 32, 33, 34, is not found either in Matthew or Luke.

34. Thou art not far from the kingdom of God—This scribe appears to have been a prudent, sensible, and pious man; almost a Christian—so near the kingdom of God that he might have easily stepped in. It is very probable that he did at last believe in and confess Jesus.

35 'And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? **36** For David himself said 'by the Holy Ghost, 'The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. **37** David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38 And 'he said unto them in his doctrine, 'Beware of the scribes, which love to go in long clothing, and 'love salutations in the marketplaces, **39** And the chief seats in the synagogues, and the uppermost rooms at feasts: **40** 'Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 'And Jesus sat over against the treasury, and beheld how the people cast money 'into the treasury: and many that were rich cast in much. **42** And there came a certain poor widow, and she threw in two mites, which make a farthing. **43** And he called unto him his disciples, and saith unto them, Verily I say unto you, That 'this poor widow hath cast

more in, than all they which have cast into the treasury: **44** For all *they* did cast in of their abundance; but she of her want did cast in all that she had, 'even all her living.

CHAPTER XIII.

AND 'as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* **2** And Jesus answering said unto him, Seest thou these great buildings? 'there shall not be left one stone upon another, that shall not be thrown down. **3** And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, **4** 'Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? **5** And Jesus answering them began to say, 'Take heed lest any *man* deceive you: **6** For many shall come in my name, saying, I am *Christ*; and shall deceive many. **7** And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be yet*. **8** For nation shall

† Matt. 22. 41; Luke 20. 41. —s 3 Sam. 21. 2. —s Psa. 110. 1. —u Chap. 4. 2. —v Matt. 23. 1, etc.; Luke 20. 46. —w Luke 11. 43. —x Matt. 23. 14. —y Luke 21. 1. —z 2 Kings 12. 9.

z 2 Cor. 8. 12. —a Deut. 24. 6; 1 John 3. 17. —c Matt. 24. 1; Luke 21. 5. —b Luke 19. 44. —c Matt. 24. 8; Luke 21. 7. —d Jer. 29. 8; Eph. 5. 6; 1 Thess. 2. 3.

35. How say the scribes—See on Matthew xii, 41, etc.

37. The common people heard him gladly—And were doubtless many of them brought to believe and receive the truth. By the comparatively poor the Gospel is still best received.

38. Beware of the scribes—See on Matt. xxiii, 1, etc.

41. Cast money into the treasury—It is worthy of observation, that the money put into the treasury, even by the *rich*, is termed by the evangelist *χαλκόν*, *brass money*, probably that species of small *brass* coin which was called *prutah* among the Jews, two of which make a farthing. We call this *mite*, from the French *mieste*, which signifies a crumb, or very small morsel. The *prutah* was the smallest coin in use among the Jews; and there is a canon among the rabbins that no person shall put less than two *prutahs* into the treasury. This poor widow would not give less, and her poverty prevented her from giving more. And whereas it is said that *many rich persons cast in much*, πολλά, (*many*), this may only refer to the *number* of the *prutahs* which they threw in, and not to the value.

43. More in, than all they—[Πλεον πάντων, according to the scale of means; all the rest still kept back much for themselves, the widow nothing,—a sacrifice which Jesus estimates in its moral greatness.—*Meyer*.]

44. Of her want—[Out of her destitution she has cast in all that she possessed, her whole (present) means of subsistence. βλοκ, *victus*, *that where-by one lives*.—*Meyer*.] Our Lord's judgment of this action shows that works of charity should be estimated, not by their *appearance*, but by the spirit from which they proceed; that God deals equitably with all men, and judges of their actions according to the spirit in which they are done; that poverty is no hinderance to liberal giving, since the widow's *mite* is more with God than the *much* given by the rich "of their abundance."

Two important lessons may be learned from her conduct. 1) A lesson of *humiliation* to the *rich*, who, by reason of covetousness on the one hand, and luxury on the other, give but little to God and the *poor*. 2) A lesson of *reproof* to the *poor*, who through distrust of God's providence, give nothing at all. Our possessions can only be sanctified by giving a portion to God. There will be infallibly a blessing in the *remainder*, when a part has been given to God and the *poor*. If the rich and the *poor* reflect seriously on this, the one will learn *pity*, the other *liberality*, and both be blessed in their deed. He must be a *poor* man indeed who cannot find one *poorer* than himself.

NOTES ON CHAPTER XIII.

[See the principal substance of this chapter in Matthew xxiv, with the notes there given. The accounts (given by the two evangelists) are apparently independent; each containing some minor point omitted by the other.]

1. **See what manner of stones**—Josephus says, (*Ant.*, b. xv, chapter xi), "that these stones were *white* and strong, *fifty feet* long, *twenty-four* broad, and *sixteen* in thickness." Well might the disciples be struck with wonder at such a superb edifice, and formed by such immense stones!

2. **One stone upon another**—[There would not be one stone left upon another, which should escape, in the further prosecution of the work of destruction, being thrown down.—*Meyer*.] [Of course this strong expression (though it has been fulfilled in its spirit) is not to be pressed literally.—*Lange*.]

4. **Tell us**—"All those things of which thou so often speakest." Our Lord had given partial intimation of some terrible catastrophe to the temple and Jerusalem in the future; the disciples now ask to have the whole matter opened to them.]

6. **Saying, I am—The Christ**, is added by eight MSS., *Coptic, Armenian, Saxon*, and four of the *Itala*.

rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: *these are the beginnings of sorrows.*

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no

flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And then shall they see the Son of man coming in the clouds with great power and glory. 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house

e Matt. 24. 8.—f Gr. pains as of a woman in travail.
—g Matt. 10. 17, 18; 24. 9; Rev. 2. 10.—h Matt. 24. 14.—
i Matt. 10. 19; Luke 12. 11; 21. 14.—k Acts 2. 4; 4. 8, 31.—
l Micah 7. 6; Matt. 10. 31; 24. 10; Luke 21. 16.—m Matt. 24. 9;
Luke 21. 17.—n Dan. 12. 13; Matt. 10. 23; 21. 13; Rev. 2. 10.
—o Matt. 24. 15.—p Dan. 9. 27.—q Luke 21. 31.—r Luke
21. 32; 23. 29.

s Dan. 9. 26; 12. 1; Joel 2. 2; Matt. 24. 31.—t Matt. 24. 32;
Luke 17. 33; 21. 8.—u 2 Pet. 3. 17.—v Dan. 7. 10; Zeph. 1. 13;
Matt. 24. 29, etc.; Luke 21. 26.—w Dan. 7. 13, 14; Matt. 16. 27;
24. 30; chap. 14. 63; Acts 1. 11; 1 Thess. 4. 16; 2 Thess. 1. 7, 10;
Rev. 1. 7.—x Matt. 24. 33; Luke 21. 28, etc.—y Isa. 40. 8.—
z Matt. 24. 42; 25. 13; Luke 12. 40; 21. 34; Rom. 13. 11; 1 Thess.
5. 6.—a Matt. 24. 45; 25. 14.—b Matt. 24. 42, 44.

8. **The beginnings**—For ἀρχαί, many MSS. and Versions have ἀρχή, the beginning, singular.

9. **Councils**—Συνέδρια, *sanhedrins*. The *grand sanhedrin* was the national council of state. **Synagogues**—Courts of justice for villages, etc., consisting of three magistrates, chosen out of the principal directors of the synagogue in that place. **Rulers**—Or, *governors*. The Roman deputies, such as Pontius Pilate, etc. **Kings**—The *tetrarchs* of Judea and Galilee, who bore this name. (See chapter vi, 27.)

10. **And the gospel must first be published among all nations**—[Through sufferings the Gospel was to be spread among all peoples. This is, accordingly, the end (purpose) of their trials. Not till this be fulfilled does the end of the woes come, as distinguished from the ἀρχαί, beginnings.—Lange.]

14. **Let him that readeth understand**—What he readeth, is added by D and three of the Itala, perhaps needlessly.

15. **Housetop**—See on Matt. xxiv, 17.

20. **Had shortened those days**—[An eminent case of "tempering the wind to the shorn lamb."]

30. **This generation**—Ἡ γενεὰ αὐτῶν, *this very*
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race of men. It is certain that this word has two meanings in the Scriptures: that given in the text, and that above. *Generation* signifies a period of a certain number of years, sometimes more, sometimes less. In Deut. i, 35, and ii, 14, Moses uses the word to point out a term of thirty-eight years, which was precisely the number in the present case; for Jerusalem was destroyed about thirty-eight years after our Lord delivered this prediction. But there are other events in this chapter, which certainly look beyond the destruction of Jerusalem, and which were to take place before the Jews should cease to be a distinct people. (See on Matt. xxiv, 34.)

32. **Neither the Son**—This clause is not found either in Matthew or Luke. See on Matthew xxiv, 36.

34. **The Son of man is as a man taking a far journey**—[Being about to leave this world and go to the Father, he appoints the services that are to be performed by all his servants, in their several stations. This may be applied to all men, and to the time of death.—Wesley.]

35. **Watch ye therefore**—The more the Master is expected, the more diligent ought the servants to

cometh, at even, or at midnight, or at the cockcrow, or in the morning: **36** Lest coming suddenly he find you sleeping. **37** And what I say unto you I say unto all, Watch.

CHAPTER XIV.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. **2** But they said, Not on the feast day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. **4** And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? **5** For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. **6** And Jesus said,

^a Matt. 26, 2; Luke 22, 1; John 11, 55; 13, 1. — ^b Matt. 26, 6; John 12, 1, 3. See Luke 7, 37. — ^c Or, pure nard, or, liquid

be in working, watching, and keeping themselves in readiness. Does not a prisoner who expects his deliverance hold himself in continual readiness to leave his dungeon?

36. He find you sleeping—A porter asleep exposes the house to be robbed, and well deserves punishment. The man is constantly suffering loss who is frequently off his guard. Watchfulness is a duty incumbent on every soul of man. What I say unto you I say unto all, Watch! If, after all these warnings, the followers of God be found careless, their misery and condemnation must be great.

NOTES ON CHAPTER XIV.

1. Feast of . . . unleavened bread—See on Matt. xxvi, 2.

3. Alabaster box—Among critics and learned men there are various conjectures concerning the alabaster mentioned by the evangelists. [The ancients considered alabaster (carbonate of lime) the best material in which to preserve their ointments. . . . The woman is here said to break the box before pouring out the ointment, which probably only means breaking the seal which kept the essence of the perfume from evaporating.—SMITH'S *Biblical Dictionary*.] **Spikenard**—Or, nard. An Indian plant, whose root is very small and slender. It puts forth a long and small stalk, and has several ears or spikes even with the ground, which has given it the name of "spikenard." The taste is bitter, acrid, and aromatic, and the smell agreeable.—*Calmet*. **Very precious**—Rather, unadulterated: this I think is the proper meaning of πιστική. *Theophylact* gives this interpretation of the passage: "Unadulterated nard, and prepared with fidelity." Some think that πιστική is a contraction of the Latin *spicata*, and that it signifies the spicated nard, or what we commonly call the spikenard. But Dr. Lightfoot gives a different interpretation. Πιστική he supposes to come from the Syriac *pistike*, which signifies the acorn: he would, therefore, have it to signify an aromatic confection of nard, maste, or myrobalane. **She brake the box**—Rather, She broke the seal.

Let her alone; why trouble ye her? she hath wrought a good work on me. **7** For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always. **8** She hath done what she could: she is come aforehand to anoint my body to the burying. **9** Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. **11** And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? **13** And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

^a Matt. 26, 19. — ^b Deut. 15, 11. — ^c Matt. 26, 14; Luke 22, 8, 4. — ^d Matt. 26, 17; Luke 22, 7. — ^e Or, sacrificed.

[I see no objection to supposing that the ἀλάβαστρον was crushed in, and the ointment thus poured over his head. The feet would then (John xiii, 3,) be anointed with what remained on the hands of Mary, or in the broken vase.—*Alford*.]

4. And there were some—[Matthew says, "the disciples," making no discrimination. Mark, some, without designating which; but John names Judas Iscariot, and tells of his motives.]

5. It might have been sold—The sum mentioned in the text would amount to nearly £10 sterling, [more than forty-five dollars.]

8. To anoint my body to the burying—Εἰς τὸν ἐνταφιασμόν, against, or in reference to, its embalment, thus pointing out my death and the embalment of my body; for the bodies of persons of distinction were wrapped up in aromatics to preserve them from putrefaction. (See on Matt. xxvi, 12.)

9. For a memorial of her—See Matt. xxvi, 13.

10, 11. They were glad—The joy that arises from the opportunity of murdering an innocent person must be completely infernal. (See on Matt. xxvi, 14–16.)

12–16. See on Matt. xxvi, 17–19. [We may notice that if this gospel, as traditionally reported, was drawn up under the superintendence of Peter, we could hardly have failed to have the names of the two disciples given, (of whom Peter was one;) nor again would our narrator have missed, (and the omission is an important one,) the fact that the Lord first gave the command to go and prepare the passover, which Luke only relates.—*Alford*.]

13. Bearing a pitcher of water—How correct is the foreknowledge of Jesus Christ! Even the minutest circumstances are comprehended by it! An honest employment, howsoever mean, is worthy the attention of God; and even a man bearing a "pitcher of water" is marked in all his steps, and is an object of the merciful regards of the Most High. This man was employed in carrying home the water which the family would need on this and the following day; for on that day it was not lawful to carry any.

14 And whosoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? **15** And he will show you a large upper room furnished and prepared: there make ready for us. **16** And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. **17** And in the evening he cometh with the twelve. **18** And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. **19** And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* **20** And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.* **21** The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. **23** And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. **24** And he said unto them, This is my blood of the new testament, which is shed for many. **25** Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out into the mount of Olives. **27** And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the

sheep shall be scattered. **28** But after that I am risen, I will go before you into Galilee. **29** But Peter said unto him, Although all shall be offended, yet *will* not I. **30** And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. **31** But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. **32** And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. **33** And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; **34** And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. **35** And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. **36** And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. **37** And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? **38** Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. **39** And again he went away, and prayed, and spake the same words. **40** And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. **41** And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of

† Matthew 26. 20, etc.—† Matthew 26. 24; Luke 22. 22.—
‡ Matthew 26. 23; Luke 22. 19; 1 Corinthians 11. 23.—
§ Matthew 26. 30.—¶ Or, *paschm*.—o Matthew 26. 31.—
p Zechariah 13. 7.—q Chapter 16. 7.

r Matt. 26. 33, 34; Luke 22. 33, 34; John 13. 37, 38.—s Matt.
26. 36; Luke 22. 39; John 18. 1.—t John 12. 37.—u Rom. 8. 15;
Gal. 4. 6.—v Heb. 5. 7.—w John 5. 30; 6. 38.—x Rom. 7. 20;
Gal. 5. 17.—y John 18. 1.

14. Say ye to the goodman of the house—Εἰπὰτε τῷ οἰκοδεσπότῃ—Say ye to the master of the house. **Where is the [my] guestchamber—**[The reception room appointed for me... My quarters.—*Lange*.] [Had all this been prearranged?]

15. Furnished—ἑτοιμαμένον, spread with carpets; ἑτοιμον, ready; indicating that the guest chamber was already prepared for the celebration of the passover, as would, indeed, be probable at this time in Jerusalem. The disciples had, therefore, only to get ready the passover itself.—*Alford*.] It does not appear that the Jews ate the passover now, as their fathers did formerly, standing, with their shoes on and their staves in their hands.

18. One of you which eateth with me—[('Ο τῶν μετ' ἐμοῦ) is not said for the purpose of making known the fact, but (as) the expression of a deeply painful emotion.—*Meyer*.]

19. One by one—[Εἰς κατὰ εἰς, in succession.]

20. One of the twelve, that dippeth with me in the dish—[The three statements—"He that dippeth with me in the dish," (Matthew and Mark); "To whom I shall give a sop," (John); and "The hand of him that betrayeth me, is with me on the table," (Luke)—agree, as to the actual state of the case.—*Lange*.] In the East, persons never eat together from one dish, except when a strong attachment subsists between two or more persons

of the same caste; in such a case one invites another to come and sit by him and eat from the same dish. This custom seems to have existed among the Jews; and the sacred historian mentions this notice of our Lord's, *It is one of the twelve, that dippeth with me in the dish*, to mark more strongly the perfidy of the character of Judas.

21. The Son of man... goeth—That is, to die. See on Matt. xxvi, 24.

22-25. Take, eat—See Matt. xxvi, 32-35.

36. Abba, Father—This Syriac word, which intimates filial affection and respect and parental tenderness, used by our blessed Lord, [in his position as servant of Jehovah, (Isa. liii, 11),] shows his complete submission to his Father's will, and the tender affection which he was conscious his Father had for him. From the time in which the Jews became conversant with the Greek language, by means of the Septuagint Version and their commerce with the Roman and Greek provinces, they often intermingled Greek and Roman words with their own language. Among the Hebrews, *Abbi*, was a term of civil respect; *Abba*, of filial affection. Hence, *Abba*, *Abbi*, as in the Syriac Version in this place, may be considered as expressing, *My Lord, my Father*. And in this sense St. Paul's use of the words is to be understood.

37-50. Saith unto Peter—See on Matt. xxvi, 40.

sinner. **42** * Rise up, let us go; lo, he that betrayeth me is at hand.

43 * And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. **44** And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. **45** And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 And they laid their hands on him, and took him. **47** And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. **48** * And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? **49** I was daily with you in the temple teaching, and ye took me not: but * the Scriptures must be fulfilled. **50** * And they all forsook him, and fled. **51** And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: **52** And he left the linen cloth, and fled from them naked.

53 * And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. **54** And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. **55** * And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. **56** For many bare false witness against him, but their witness agreed not together. **57** And there arose certain, and bare false witness against him, saying, **58** We heard him say, * I will destroy this temple that is made with hands, and

within three days I will build another made without hands. **59** But neither so did their witness agree together. **60** * And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? **61** But he held his peace, and answered nothing. * Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? **62** And Jesus said, I am: * and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. **63** Then the high priest rent his clothes, and saith, What need we any further witnesses? **64** Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. **65** And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 * And as Peter was beneath in the palace, there cometh one of the maids of the high priest: **67** And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. **68** But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. **69** * And a maid saw him again, and began to say to them that stood by, This is one of them. **70** And he denied it again. * And a little after, they that stood by said again to Peter, Surely thou art one of them: * for thou art a Galilean, and thy speech agreeth thereto. **71** But he began to curse and to swear, saying, I know not this man of whom ye speak. **72** * And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And * when he thought thereon, he wept.

* Matt. 26. 46; John 18. 1, 2. — a Matt. 26. 47; Luke 22. 47; John 18. 3. — b Matt. 26. 53; Luke 22. 52. — c Psa. 22. 6; Isa. 53. 7, etc. — d Matt. 22. 37; 24. 44. — e Psa. 88. 8; ver. 37. — f Matt. 26. 57; Luke 22. 54; John 18. 13. — g Matt. 26. 59. — h Chap. 15. 29; John 2. 12. — i Matt. 26. 62.

51. A certain young man—Probably raised from his sleep by the noise which the rabble made who came to apprehend Jesus, having wrapped the sheet or some of the bed-clothing about him, became thereby the more conspicuous: on his appearing, he was seized; but as they had no way of holding him but by the cloth which was wrapped round him, he quickly freed himself from that, and so escaped out of their hands. This circumstance is not related by any other of the evangelists. [He followed Jesus along with, that is, was included among, those who accompanied him in (to) the garden. *Σινδόνα*, a garment like a (night) shirt, made of cotton or linen cloth, in which people slept. *Ἐνὶ γυμνοῖς*, not to be supplemented by *σώματος*, but a neuter substantive, (adverbially.) Who the young man was, is not to be defined more precisely than as an adherent of Jesus, but not one of the twelve.—Meyer.] [It has been conjectured, but without authority, that it was the evangelist himself.] [And the young men laid hold on him—These certainly were not the temple guards, nor yet the soldiery, but young persons who, of their

i Isa. 53. 7. — k Matt. 26. 63. — l Matt. 24. 30; 26. 64; Luke 22. 69. — m Matt. 26. 58, 69; Luke 22. 55; John 18. 16. — n Matt. 26. 71; Luke 22. 68; John 15. 26. — o Matt. 26. 73; Luke 22. 69; John 18. 26. — p Acts 2. 7. — q Matt. 26. 75. — r Or, he wept abundantly, or, he began to weep.

own accord, joined the company, partly from their interest in adventure.—Lange.]

54-60. Peter followed—See Matt. xxvi, 57, etc. **At the fire**—Πρὸς τὸ φῶς, literally, at the light, that is, a fire that cast considerable light, in consequence of which the maid servant was the better able to distinguish him. (See verse 67.)

61. Of the Blessed—Τοῦ εὐλογητοῦ, of [God] the Blessed One. Θεοῦ is added here by [a few respectable authorities.] The adjective, however, conveys a good sense by itself, and is according to a frequent Hebrew form of speech.

72. And when he thought thereon, he wept—Or, he fell a weeping. This Mr. Wakefield thinks comes nearest to the original, *ἐπιβαλὼν ἐκλαiven*. Others think it means the wrapping of his head in the skirts of his garment, through shame and anguish. Others think that *ἐπιβαλὼν* rather refers to the violence, or hurry, with which he left the place, being impelled thereto by the terrors and remorse of his guilty conscience. Our own translation is as good as any. [Peter remembers the word—*ῥῆμα*—reflects thereupon—weeps.—MEYER.]

CHAPTER XV.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. **2** And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. **3** And the chief priests accused him of many things; but he answered nothing. **4** And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. **5** But Jesus yet answered nothing; so that Pilate marvelled. **6** Now at that feast he released unto them one prisoner, whomsoever they desired. **7** And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. **8** And the multitude crying aloud began to desire him to do as he had ever done unto them. **9** But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? **10** For he knew that the chief priests had delivered him for envy. **11** But the chief priests moved the people, that he should rather release Barabbas unto them. **12** And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? **13** And they cried

out again, Crucify him. **14** Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. **16** And the soldiers led him away into the hall, called Pretorium; and they called together the whole band. **17** And they clothed him with purple, and platted a crown of thorns, and put it about his head, **18** And began to salute him, Hail, King of the Jews! **19** And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. **20** And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. **21** And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. **22** And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. **23** And they gave him to drink wine mingled with myrrh: but he received it not. **24** And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. **25** And it was the third hour, and they crucified him.

a Psa. 2, 2; Matt. 27, 1; Luke 22, 66; 23, 1; John 18, 28; Acts 3, 13; 4, 26. — *b* Matt. 27, 11. — *c* Matt. 27, 13. — *d* Isa. 53, 7; John 19, 3. — *e* Matt. 27, 15; Luke 23, 17; John 18, 29. — *f* Matt. 27, 20; Acts 3, 14.

g Matt. 27, 26; John 19, 1, 16. — *h* Matt. 27, 27. — *i* Matt. 27, 29; Luke 23, 26. — *j* Matt. 27, 33; Luke 23, 33; John 19, 17. — *k* Matt. 27, 34. — *l* Psa. 22, 16; Luke 23, 34; John 19, 23. — *m* See Matt. 27, 45; Luke 23, 44; John 19, 14.

NOTES ON CHAPTER XV.

1-7. **In the morning**—See Matt. xxvii, 1, etc.

8. The multitude crying aloud—*Ἀναβοήσας*. The word itself strongly marks the vociferations, or, to come nearer the original word, the *bellowing*, of the multitude. It signifies, properly, a loud and long cry, such as Christ emitted on the cross. (See Matt. xxvii.)

17. And platted a crown of thorns—In the note on Matt. xxvii, 29, I have ventured to express a doubt whether our Lord was crowned with *thorns* in our sense of the word; this crown being designed as an instrument of torture. I am still of the same opinion, having considered the subject more closely since writing that note. I there referred to Bishop Pearce's remarks, and I will here present further extracts. "The word *ἀκάνθων* may as well be the plural genitive case of the word *ἀκάνθος* as of *ἀκάνθη*: if of the latter, it is rightly translated, *of thorns*; but the former would signify what we call *bears-foot*, and the French, *branche urtine*. This is not of the thorny kind of plants, but is soft and smooth. I find nothing in the New Testament said concerning this crown, which Pilate's soldiers put on the head of Jesus, to incline one to think that it was of *thorns*, and intended, as is usually supposed, to put him to pain. The *reed* put into his hand, and the *scarlet robe* on his back, were only meant as marks of mockery and contempt. One may also reasonably judge, by the soldiers being said to *plait* this crown, that it was not composed of such twigs and leaves as were of a thorny nature. I do not find that it is mentioned by any of the primitive Christian writers as an instance of the cruelty used toward our Saviour, be-

fore he was led to his crucifixion, till the time of Tertullian, who lived after Jesus's death at the distance of above one hundred and sixty years. The total silence of Polycarp, Barnabas, Clemens Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think that this crown was not platted with *thorns*.

21. A Cyrenian—One of *Cyrene*, a celebrated city in the pentapolis of Lybia. The father of **Alexander and Rufus**—It appears that these two persons were well known among the first disciples of our Lord. Possibly this was the same "Alexander" who is mentioned Acts xix, 33, and the other, the "Rufus" spoken of by St. Paul in Rom. xvi, 13.

25. The third hour—The Jews divided their night into *four watches*, of *three hours* each, and the *day* into four general parts. The first began at sunrise. The second three hours after. The third at mid-day. The fourth three hours after, and continued till sunset. Christ having been nailed to the cross a little after *mid-day*, (John xix, 14-17,) and having expired about *three o'clock*, (Mark xv, 33,) the whole business of the crucifixion was finished within the space of this *third division* of the day, which Mark calls here the *third hour*. Commentators and critics have found it very difficult to reconcile this *third hour* of Mark with the *sixth hour* of John, chapter xix, 14. It is supposed that the true reading, in John xix, 14, should be *ἑβδμή*, the *third*, instead of *ἑκτῇ*, the *sixth*; a mistake which might have readily taken place in ancient times when the character *gamma*, which was

26 And *the superscription of his accusation was written over, **THE KING OF THE JEWS.** **27** And *with him they crucify two thieves; the one on his right hand, and the other on his left. **28** And the scripture was fulfilled, which saith, *And he was numbered with the transgressors. **29** And *they that passed by **Railed** on him, wagging their heads, and saying, Ah, *thou that destroyest the temple, and buildest *it* in three days, **30** Save thyself, and come down from the cross. **31** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. **32** Let Christ the King of Israel descend now from the cross, that we may see and believe. And *they that were crucified with him reviled him. **33** And *when the sixth hour was come, there was darkness over the whole land until the ninth hour. **34** And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? **35** And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

o Matt. 27. 37; John 19. 12.—p Matt. 27. 38.—q Isa. 53. 12; Luke 23. 37.—r Psa. 22. 7.—s Chap. 14. 58; John 2. 19.—t Matt. 27. 44; Luke 23. 36.—u Matt. 27. 45; Luke 23. 44.—v Psa. 22. 1; Matt. 27. 46.—w Matt. 27. 48; John 19. 29.

put for *τρίτην*, three, might have been mistaken for *episema*, or *sigma tau*, which signifies six. [This date is in agreement with the account in verse 38, and its parallels in Matthew and Luke, but inconsistent with John xix, 14, where it is said to have been about the *sixth hour*, at the time of the exhibition of our Lord by Pilate. I see no satisfactory way of reconciling these accounts, unless it can be shown that John's *reckoning of time* differs from that employed by the other evangelists. The difficulty is of a kind in no way affecting the authenticity of the narrative, nor the truthfulness of each evangelist, but requires some solution to the furnishing of which we are not competent. It is preposterous to imagine that two such accounts as these of the proceedings of so eventful a day, should differ by three whole hours in their apportionment of its occurrences. So that it may fairly be presumed, that some different method of calculation has given rise to the present discrepancy. Meanwhile, the chronology of our (Mark's) text, is that which will, I believe, be generally concurred in.—*Alford*.] (See the notes on John xix, 14.)

27. Two thieves—A copy of the Itala [without any authority] tells their names: *One on the right hand*—named *Zoathan*; and *one on the left hand*—named *Chammatha*.

28. The scripture was fulfilled—All this verse is wanting in many MSS., some Versions, and several of the Fathers. [Probably taken from Luke xxii, 37.]

34. My God, my God, etc.—See on Matt. xxvii, 46.

37. Gave up the ghost—[Ἐξέπνευσε, he breathed out, that is, he died. So the best Greek writers.—*Meyer*.] This was about three o'clock, or what was termed by the Jews the *ninth hour*; about the time that the paschal lamb was usually sacrificed. The darkness mentioned here must have endured about two hours and a half. (Concerning this *eclipse*, [obscuration,] see Matt. xxvii, 45.)

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36 And *one ran and filled a sponge full of vinegar, and put *it* on a reed, and *gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. **37** *And Jesus cried with a loud voice, and gave up the ghost. **38** And *the veil of the temple was rent in twain from the top to the bottom.

39 And *when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. **40** *There were also women looking on *afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome: **41** Who also, when he was in Galilee, *followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 *And now when the even was come, because it was the preparation, that is, the day before the sabbath, **43** Joseph of Arimathea, an honourable counsellor, which also *waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. **44** And Pilate marvelled if he were already dead: and calling unto him the cen-

o Psa. 69. 21.—p Matt. 27. 50; Luke 23. 46; John 19. 30.—q Matt. 27. 51; Luke 23. 46.—r Matt. 27. 54; Luke 23. 47.—t Matt. 27. 55; Luke 23. 49.—u Psa. 38. 11.—v Luke 8. 2, 3.—w Matt. 27. 57; Luke 23. 50; John 19. 38.—x Luke 2. 25, 28.

40. Joses—Some MSS. and Versions read *Joset*, others *Joseph*. (See Matt. xxvii, 56.)

42. The day before the sabbath—What we would call *Friday evening*. As the law of Moses had ordered that no criminal should continue hanging on a tree or gibbet till the setting of the sun, Joseph, fearing that the body of our Lord might be taken down, and thrown into the common grave with the two robbers, came and earnestly entreated Pilate to deliver it to him, that he might bury it in his own new tomb. (See on Matt. xxvii, 56, 60.)

43. Went in boldly unto Pilate—He who was a coward before, now acts a more open, fearless part than any of the disciples of our Lord! This the Holy Spirit has thought worthy of especial notice. It needed no small measure of courage to declare now for Jesus, who had been a few hours ago condemned as a *blasphemer* by the Jews, and as a *seditionary* person by the Romans; and this was the more remarkable in Joseph, because hitherto, for fear of the Jews, he had been only a *secret* disciple of our Lord. (See John xix, 38.) [The body of the Lord had not been taken down, for some reason which does not appear, but which we can easily guess. If Joseph had declared to the soldiers his intention of begging the body, nay, had immediately gone, (perhaps with [some of] them,) to Pilate for that purpose, they would have left the body for him to take down.—*Alford*.] [The conduct of Joseph in this whole affair was eminently noble; it must be recollected, however, that both he and Pilate were well aware that the crucifixion had been an outrage upon justice, and probably Pilate was glad of the opportunity to make some slight compensation for the wrong of which, through his own moral cowardice, he may have felt that he had been guilty.] The apostle says, *We have BOLDNESS to enter into the holiest through his blood*. Strange as it may appear, the death of Jesus is the grand cause of *confidence and courage* to a believing soul.

turion, he asked him whether he had been any while dead. **45** And when he knew it of the centurion, he gave the body to Joseph. **46** And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. **47** And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

CHAPTER XVI.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. **2** And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. **3** And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? **4** And when they looked, they saw that the stone

g Matt. 27. 59, 60: Luke 23. 53: John 19. 40.—*a* Matt. 23. 1: Luke 24. 1: John 20. 1.—*b* Luke 23. 54.—*c* Luke 24. 1: John 20. 1.—*d* Luke 24. 3: John 20. 11, 12.

47. Beheld where he was laid—The courage and affection of these holy women cannot be too much admired. The strength of the Lord is perfected in weakness; for here a timid man and a few weak women acknowledge Jesus in death, when the strong and the mighty utterly forsook him.

Human strength and human weakness are only names in religion. The mightiest man, in the hour of trial, can do nothing without the strength of God; and the weakest woman can do all things if Christ strengthen her. These truths are sufficiently exemplified in the case of Peter and all his brother disciples on the one hand, and Joseph of Arimathea and the two Marys on the other. And all this is recorded, equally to prevent both presumption and despair. Reader, let not these examples be produced before thee in vain.

NOTES ON CHAPTER XVI.

1. And anoint him—Rather, to embalm him. This is a proof that they had not properly understood what Christ had so frequently spoken, namely, that he would rise again the third day. This inattention or unbelief of theirs is a proof of the truth of the resurrection.

2. Very early in the morning—This was the time they left their own houses, and by the rising of the sun they got to the tomb. As the preceding day was the sabbath, they could not, consistently with the observances of that day, approach the tomb. (See the concluding notes at the end of John.)

4. For it was very great—They knew that the stone was too heavy for them to roll away; and, unless they got access to the body, they could not apply the aromatics which they had brought to finish the embalming.

6. Jesus of Nazareth—The Jews had given this name to Christ by way of reproach, (Matt. ii, 23;) but as it was under this name that he was crucified, (John xix, 19,) the angel here, and the apostles after, gave him the same name. (Acts iv, 10, etc.)

was rolled away: for it was very great. **5** And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. **6** And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. **7** But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. **8** And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. **10** And she went and told them that had been with him, as they mourned and wept. **11** And they, when they had heard

e Matt. 28. 5-7.—*f* Matt. 28. 53: chap. 14. 28.—*g* See Matt. 28. 8: Luke 24. 8.—*h* John 20. 14.—*i* Luke 8. 2.—*k* Luke 24. 10: John 20. 18.—*l* Luke 24. 11.

7. Tell his disciples and Peter—Why is not Peter included among the disciples? For this plain reason: he had forfeited his discipleship, and all right to the honour and privileges of an apostle, by denying his Lord and Master. However, he is now a penitent: tell him that Jesus is risen from the dead, and is ready to heal his backsliding, and love him freely; so that, after being converted, he may strengthen his brethren. **Peter**—[Because of his superiority, not because Peter, as a denier, required a mark of forgiveness.—Meyer and De Wette.] [The mention of Peter here is probably merely official, as the *primus inter pares*. We can not say that others of the apostles besides Peter, may not have denied their Master.—Alford.] [The particular mention of Peter was a very great favour for the poor disciple, who was sorely distressed on account of his fall, and needed [the assurance of] pardon, and the restoration to the apostolic office.—Nast.]

8. They went out quickly, and fled—[The idea of our narrative here is, that the women fled in terror, (not, however, unmixed with joy, see Matt. xxviii, 8,) from the sepulchre, and did not deliver the message at the time, for they were afraid.—Alford.]

9. Now when Jesus was risen, etc.—This, to the conclusion of the gospel, is wanting in the famous *Codex Vaticanus*. (See Wetstein and Griesbach.) In the margin of the later *Syriac* Version there is a remarkable addition after this verse; it is as follows: "And they declared briefly all that was commanded to them that were with Peter. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation. Amen." **Mary Magdalene**—It seems likely that, after this woman had carried the news of Christ's resurrection to the disciples, she returned alone to the tomb, and that it was then that Christ appeared to her, (John xx, 1-11, 12,) a little after he appeared to all the women together. (Matt. xxviii, 9, Luke xxiv, 10.)

10. Them that had been with him—Not only the eleven disciples, but others who had been the occasional companions of Christ and the apostles. **Mourned and wept**—Because they had

that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form—unto two of them, as they walked, and went into the country. **13** And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. **15** And he said unto them, Go ye into all the world, and preach the gospel to every creature. **16** He that believeth and is baptized shall be saved; but

he that believeth not shall be damned. **17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **20** And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

—*m* Luke 24. 13.—*n* Luke 24. 36; John 20. 19; 1 Cor. 15. 5.—*o* Or, together.—*p* Matt. 28. 19; John 18. 16.—*q* Col. 1. 23.—*r* John 3. 18, 36; Acts 2. 38; 16. 30-33; Rom. 10. 4; 1 Pet. 3. 21.—*s* John 12. 43.—*t* Luke 10. 17; Acts 5. 16; 8. 7; 16. 18; 19. 13.

—*u* Acts 2. 4; 10. 46; 19. 6; 1 Cor. 12. 10, 28.—*v* Luke 10. 19; Acts 28. 5.—*w* Acts 4. 15, 16; 9. 17; 23. 8; James 4. 14, 15.—*x* Acts 1. 3, 8.—*y* Luke 24. 51.—*z* Psa. 110. 1; Acts 7. 55.—*a* Acts 5. 12; 14. 3; 1 Cor. 2. 4, 5; Heb. 2. 4.

lost their Lord and Master, and had basely abandoned him in his extremity.

12. He appeared . . . unto two of them—These were the two who were going to Emmaus. (See Luke, chapter xxiv, 13-34.)

13. And they went and told it unto the residue—[On their hasty return from Emmaus. The residue, *τοῖς λοιποῖς*, the disciples who had remained at Jerusalem, and were probably now gathered together, greatly vexed with contending hopes and fears. (See Luke xxiv, 34.)]

14. As they sat at meat—[It is very difficult to determine when and where this appearance took place; nor have the harmonists and commentators succeeded in their effort to unravel the obscurities of the passage. Alford thinks at least four different transactions are here brought into a single account.]

15. Go ye into all the world—See on Matt. xxviii, 19. **And preach the gospel to every creature**—Proclaim the glad tidings—of Christ crucified and raised from the dead—to all the creation, *πᾶσιν τῇ κτίσει*—to the Gentile world. [Every creature, *πᾶσα κτίσις*, the whole creation, includes all that needs (is capable of) restoration.—*Nast.*] [The world marred and held in bondage by demons, and filled with the fear of death, is to become a world of peace, faith, and life, blessed, set free, and glorified by the Gospel. (See Lange.)] [The *κτίσις* to which the Gospel should be preached can be limited only by subjective possibilities; all that have souls to be saved, are included in that great "creation" to which the Gospel is sent. The Gospel is for all men, and for men only. No mystical redemption as of brute beasts, (Wesley,) *reliquis creaturis*, (Bengel,) inferior creatures, (Alford,) the entire creation, (Lange,) should here be dreamed of. Mark's *πᾶσιν τῇ κτίσει*, is precisely the equivalent of Matthew's *πάντα τὰ ἔθνη*, and the identical word used by Paul in Col. i, 23. Alford properly interprets this phrase when he says: By these words the missionary office is bound upon the Church through all ages, till every part of the earth shall have been evangelized.]

16. He that believeth—He that [from the heart] credits this Gospel as a revelation from God: and is baptized—takes upon him the profession of it, obliging himself to walk according to its precepts; shall be saved—redeemed from sin here, and brought at last to the enjoyment of my eternal glory. But he that believeth not, shall be damned—Because he rejects the only

provision that could be effectual to his soul's salvation.

17. These signs shall follow—Or, rather, accompany; *παράκολουθήσει*, this is the proper import of the original word. **Them that believe**—The believers, as we express it; that is, the apostles, and all those who in those primitive times were endued with miraculous powers for the confirmation of the doctrines they preached. **In my name**—That is, by the authority and influence of the almighty Jesus. **Cast out devils**—Whose kingdom Jesus Christ was manifested to destroy. **Speak with new tongues**—This was most literally fulfilled on the day of pentecost. (Acts ii, 4-12.)

18. Take up serpents—Shall be enabled to give, when such a proof may be serviceable to the cause of truth, this evidence of their being continually under the power and protection of God, and that all nature is subject to him. This also was literally fulfilled in the case of Paul. (Acts xxviii, 3-5.) **If they drink any deadly thing**—*θανάσιμον* (*φάρμακον*) being understood—if they should through mistake or accident drink any poisonous matter, their constant Preserver will take care that it shall not injure them. (See Isa. xliii, 2.) **They shall lay hands on the sick**—And I will convey a healing power by their hands, so that the sick shall recover, and men shall see that these are sent and acknowledged by the Most High. Several instances of this kind are found in the Acts of the Apostles. [Even at this day, in every believer, faith has a latent miraculous power; (every effect of prayer being really miraculous;) although in many, both because of their own littleness of faith and because the world is unworthy, that power is not exerted. Miracles, in the beginning, were helps to faith; now also they are the objects of it.—*Wesley.*]

19. After the Lord had spoken—These things, and conversed with them at intervals for forty days, he was taken up into heaven, there to appear in the presence of God for us.

20. The Lord working with them—This co-operation was twofold, internal and external. Internal, illuminating their minds, convincing them of the truth, and establishing them in it. External, conveying their word to the souls that heard it, by the demonstration of the Holy Ghost; convincing them of sin, righteousness, and judgment; justifying them by his blood, and sanctifying them by his Spirit. Though miraculous powers are not now requisite, because the truth of the Gospel has been sufficiently confirmed, yet this co-operation of God

is indispensably necessary, without which no man can be a successful preacher; and without which no soul can be saved. **Confirming the word with signs following**—Ἐπακολουθούντων σημείων, *the accompanying signs*: namely, those men-

tioned in the seventeenth and eighteenth verses, and those others just now spoken of, which still *continue* to be produced by the energy of God *accompanying* the faithful preaching of his unadulterated word.

ADDENDA.

[In the margin of the later Syriac Version, and also in the text of the *Codex Regius Parisiensis*, (L) (of the eighth or ninth century), is found an entirely different ending, after verse 8, namely: Πάντα δὲ τὰ παραγγελλόμενα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτοὶ ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἁγίον κήρυγμα τῆς αἰωνίου σωτηρίας. *And they declared briefly all that was commanded to them that were with Peter. Afterward Jesus himself published by them, from east to west, the holy and incorruptible preaching of eternal salvation.* Verses 15-18 occur in the (apocryphal) Gospel of Nicodemus, (see Tischendorf, p. 242.) They might, therefore, have already appeared in the (lost) *Acts of Pilate*, which composition, as is well known, is worked up in the *Gospel of Nicodemus*.

... If the section (9-20) is decided to be not genuine, it is evident that the gospel (without it) has no proper conclusion; for the announcement of verse 7, and the last words, ἐφοβούντο γάρ, themselves decisively show that Mark did not intend to conclude his treatise with these words. But whether Mark himself left the gospel unfinished, or whether the conclusion has been *lost*, can not be ascertained, and all conclusions on this subject are arbitrary. In the latter case the lost concluding section may have been similar to the concluding

section of Matthew, (xxviii, 9, 10, and 16-20.) It must, nevertheless, have contained some incident, after verse 8, by means of which the angelic announcement of verse 6, etc., was still, notwithstanding the women's silence, (in verse 8,) conveyed to the disciples. Evidently verse 9 originally stood in connexion with matter preceding, (not verse 8,) from the fact that in verse 9 the subject ὁ Ἰησοῦς, is not named. The intimation of Euthymius, (in the 12th century,) that the section had been called in question on exegetical grounds, is not sustained by the history of the case, nor is much importance to be attached to it after the far older, (and more credible,) testimonies of Eusebius and others, from which is apparent not the exegetical, but the *critical*, point of view of the condemnation. See *Meyer*.]

[It would appear, (from *critical* reasons,) that while the passage was appended as early as the time of Irenæus, *it was still absent from the majority of the codices* (now existing) as late as Jerome's day. The legitimate inference is, that it *was placed as a completion of the gospel soon after the apostolic period*, the gospel itself having been, for some reason unknown to us, left incomplete. The most probable supposition is, that the *last leaf of the original gospel was torn away*.—*Alford*.]

PREFACE TO THE GOSPEL

ACCORDING TO

ST. LUKE,

WITH A SHORT ACCOUNT OF HIS LIFE.

WHO THIS WRITER WAS.

THERE is little *certainly* known of this evangelist: from what is spoken in the Scriptures, and by the best-informed of the primitive fathers, the following probable account is collected:—

Luke was, according to Dr. Lardner, a Jew by birth, [born at Antioch,] and an early convert to Christianity; but Michaelis thinks he was a Gentile. Some think he was one of our Lord's *seventy* disciples. It is worthy of remark that he is the only evangelist who mentions the commission given by Christ to the seventy. (Chapter x, 1–20.) It is likely he is the *Lucius* mentioned in Rom. xvi, 21, and if so, he was related to the Apostle Paul, and is [probably] the same *Lucius* of Cyrene who is mentioned Acts xiii, 1, and in general with others, Acts xi, 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the *two* whom our Lord overtook on the way to Emmaus on the day of his resurrection, as related Luke xxiv, 13–35; one of these was called *Cleopas*, (verse 18,) the other is not mentioned; the evangelist himself being probably the person and the relator.

St. Paul, in Philemon 24, styles him his “fellow-labourer.” It is barely probable that he is the person mentioned in Col. iv, 14 as “Luke, the beloved physician.” All the ancients of repute, such as Eusebius, Gregory Nyssen, Jerome, Paulinus, Euthalius, Euthymius, and others, agree that he was a physician, but where he was born, and where he exercised the duties of his profession, are not known. Many moderns have attributed to him the most profound skill in the science of painting, and that he made some pictures of the Virgin Mary. This is justly esteemed fabulous; nor is this attributed to him by any writer previously to Nicephorus Callisti, in the fourteenth century; an author who scarcely deserves any credit, especially in relations not confirmed by others.

Luke accompanied Paul when he first went into Macedonia. (Acts xvi, 8–40; xx; xxvii; xxviii.) Whether he went with him constantly afterward is not certain; but it is evident he accompanied him from Greece through Macedonia and Asia to Jerusalem, where he is supposed to have collected many particulars of the evangelic history. From Jerusalem he went with Paul to Rome, where he stayed with him the two years of his imprisonment in that city. This alone makes out the space of five years, and upward. It is probable that he left St. Paul when he

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was set at liberty, and that he then went into Greece, where he finished and published this Gospel, and the Book of the Acts, which he dedicated to Theophilus, an honourable Christian friend of his in that country. It is supposed that he died in peace about the eightieth or eighty-fourth year of his age. Some suppose he published this Gospel fifteen, others twenty-two, years, after the ascension of Christ.

[Luke was evidently a man of fine Greek culture, as his writings show. His name would indicate heathen extraction; but if so, whether or not he was a proselyte to Judaism before embracing Christianity cannot be determined. He was every way qualified to write the history of Christ and his apostles. Brought up in the great literary city of Antioch, led by his very profession to be a close observer and to form scientific habits, and an extensive traveller, for years a companion of the Apostle Paul, associating with apostles and others who were eye-witnesses of the life of Christ, and he himself having spent about two years in various parts of Palestine, where flourishing Christian Churches had been established, many of whose members had themselves seen and heard Christ less than thirty years before, he was fully competent to write the history of the Founder of Christianity and the Acts of his Apostles, especially in Jerusalem and in the chief places of the Roman empire.—*Harman.*]

RELATIONS OF ST. LUKE'S GOSPEL AND THE ACTS OF THE APOSTLES.

[The author of the third Gospel and of the Acts of the Apostles was certainly the same person. Both books are addressed to the same individual, (Theophilus,) and at the beginning of the latter, the former and earlier "treatise" is referred to as the work of the author of the Acts. From these things, and from their similarity of style and method, as well as from certain more direct references in the books themselves, it is evident that the author of the Acts also wrote the Gospel addressed to Theophilus, who appears to have been a distinguished Gentile Christian. The author states in the preface to the Gospel that he derived his information from the eye-witnesses and ministers of the word, and that he had traced up the history from the beginning. It is clear from this that the preface refers to the sources for the history of the apostles. For "the eye-witnesses and ministers of the word," are those who were the eye-witnesses of Christ's life, and the preachers of his doctrines and acts. The history of the actions of the apostles the author derived partly from those who were themselves the chief actors in the scenes, and partly from his own personal knowledge as a companion of the Apostle Paul.—See *Harman.*]

Most modern critics are agreed in not only recognising the identity of the authorship of the third Gospel and of the Acts, but also in ascribing that authorship to Luke, which *consensus* of these learned authorities is thus happily expressed by Rénan: "In respect to Luke," says he, "there is little possible doubt. The Gospel of Luke is a regular composition based upon previous documents. It is the work of a man who selects, prunes, combines. The author of the Gospel is certainly the same as that of the Acts of the Apostles. Now the author of the Acts appears to be a companion of St. Paul, a title which perfectly suits Luke. I know that more than one objection can be made to this reasoning; but one thing, at least, is beyond doubt—that the author of the third Gospel and of the Acts is a man of the second apostolic generation, and that is sufficient for our object."

In the ancient Church there never was any doubt that Luke, the companion of

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Paul, wrote the third Gospel. We have to this effect the testimonies of Irenæus, Clement of Alexandria, Tertullian, Origen, and others. Marcion, also, about A. D. 138 or 140, abridged the Gospel, and made it, along with ten of Paul's Epistles—which he selected and more or less curtailed—his Canon of Scripture, evidently selecting the Gospel of Luke because it was well known that this evangelist was a companion of Paul.

In all the ancient manuscripts and the ancient versions this Gospel bears the name of Luke. In the Canon of Muratori (about A. D. 160) it is attributed to Luke the companion of Paul. Its genuineness is in every respect entirely unassailable.

THE DATE OF ITS COMPOSITION.

Ewald places this Gospel a little after A. D. 75; Baur, sometime after A. D. 70. On the other hand, Tholuck thinks it was probably written by Luke while with Paul in Jerusalem and Cesarea, about A. D. 58–60. Ebrard places it at the end of A. D. 53; Olshausen, before A. D. 66.

The probabilities seem decidedly in favour of a date preceding the destruction of Jerusalem, most likely during the imprisonment of Paul in Rome, about A. D. 63. It is very probable that Luke collected materials for the Gospel and the first part of the Acts while he was with Paul in Jerusalem and Cesarea, about 58–60.

[We are enabled to approximate the time of the publication of this Gospel with much more certainty than we can that of either of the others. We may safely assume that the "former treatise" (Acts i, 1) can be no other than this Gospel; and on that follows the inference that the Gospel was published *before the Acts of the Apostles*. Now, the Acts was published about two years after Paul's arrival at Rome—not *sooner*, because it gives the account of that residence; and not much later, because the account ends abruptly at that point, without giving any thing that followed: which things we cannot suppose that so careful a recorder as Luke would have failed to notice had he written after their occurrence. It is clear, therefore, that the publication of *the Act of the Apostles* could have occurred a little more than two years after Paul's arrival at Rome, probably in the spring of A. D. 63.

[This Gospel was, therefore, published sometime *before* that date. The manner in which it is referred to by the writer, as the *former*, or *first*, *treatise*, indicates that it was already known and recognised, which would be the case only after the lapse of a few years. During those years the writer appears to have obtained the fuller and more accurate account of what occurred immediately after the resurrection, as found in the first two or three chapters of Acts, which makes it probable that this second treatise did not follow immediately after the first. The gaining of this larger information is most readily explained on the supposition that the writer had changed his place of abode, and so come among other sources of information. Now just such changes of residence had occurred in Luke's recent history. Two and a half years before, he had left Cesarea with Paul for Rome, and two and a half years before that date he had gone from Philippi for Jerusalem, probably continuing with Paul during his two years' detention at Cesarea, during which time he was probably collecting material for the Acts, having previously published his Gospel. This would place its publication before A. D. 58, and earlier than the traditional date of Matthew's Gospel.

[While the Apostles still resided at Jerusalem, which was certainly as late as

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A. D. 50, at which date the council recorded Acts xv, 1-5 took place, it is scarcely probable that any written account of our Lord's career was accepted as an authority, because of the presence and the oral instruction of the eye-witnesses themselves. How soon after this date the dispersion took place cannot be accurately determined; but we have certainly this fixed date, before which, almost assuredly, no Gospel was published. Sometime, then, within the eight years A. D. 50-58 must be accepted as the date of the publication of this Gospel, and probably it was not very long before Paul's last journey to Jerusalem, in A. D. 58. At any rate the Gospel preceded the Acts, the publication of which, as already shown, could not have been much later than two years after Paul's arrival at Rome. See Alford.]

CONTENTS AND ORDER OF THE BOOK.

It is allowed that there is considerable diversity in the order of time between St. Matthew and St. Luke, which is accounted for by supposing that Matthew presents the facts related in his history in chronological order, while Luke, on the contrary, paid little attention to this order, because he proposed to make a classification of events, referring each to its proper class, without paying attention to chronological arrangement. Some critics divide this history into five distinct classes or sections, in the following manner:—

CLASS I. comprehends all the details relative to the birth of Christ; with the preceding, concomitant, and immediately succeeding circumstances. (Chapter i; ii, 1-40.)

CLASS II. contains an account of our Lord's infancy and bringing up; his visit to the temple when twelve years of age; and his going down to Nazareth and continuing under the government of his parents. (Chapter ii, 41-52.)

CLASS III. contains the account of the preaching of John Baptist, and his success; the baptism of Christ, and his genealogy. (Chapter iii.)

CLASS IV. comprehends the account of our Lord's transactions in Galilee, for the whole three years of his ministry, (chapter iv, to chapter ix, 1-50.) This seems evident; for as soon as Luke had given the account of our Lord's temptation in the desert, (chapter iv, 1-13,) he represents him as immediately returning in the power of the Spirit into Galilee, (verse 14;) mentions Nazareth, (verse 16;) Capernaum, (verse 31;) and the lake of Galilee, (chapter v, 1;) and thus, (to chapter ix, 50,) goes on to describe the preaching, miracles, etc., of our Lord in Galilee.

CLASS V. and last, commences at chapter ix, verse 51, where the evangelist gives an account of our Lord's last journey to Jerusalem: therefore this class contains, not only all the transactions of our Lord from that time to his crucifixion, but also the account of his resurrection, his commission to his apostles, and his ascension to heaven. (Chapter ix, 51, to chapter xxiv, 53.)

A plan similar to this has been followed by Suetonius, in his life of Augustus: he does not produce his facts in chronological order, but *classifies* them, as he himself professes, (chapter 12,) giving an account of all his *Wars, honours, legislative acts, discipline, domestic life*, etc., etc. Matthew, therefore, is to be consulted for the correct arrangement of facts in chronological order: Luke, for a classification of facts and events, with only a partial attention to the order of time in which they occurred. It must not, however, be forgotten that this evangelist gives us some very valuable chronological *data* in several parts of the first three chapters.

THE GOSPEL

ACCORDING TO

S T. L U K E.

CHAPTER I.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, **2** *Even as they delivered them unto us,

α Heb. 2. 3; 1 Pet. 5. 1; 2 Pet. 1. 16; 1 John 1. 1. —δ Mark 1. 1; John 15. 27.

NOTES ON CHAPTER I.

1. **Many have taken in hand**—[Πολλοί, many; not the authors of our canonical gospels, but rather the many incomplete and often erroneous sketches (λόγια) that were in use among the early believers.] *Ἐπεχείρησαν*—Literally, *have taken in hand*, as expressed in our Version. **To set forth . . . a declaration**—[Rather, *an account*, etc.] [The only proper interpretation of these words seems to be, that many persons, in charge of Churches or otherwise induced, drew up, here and there, statements of the testimony of eyewitnesses as far as they had been able to collect them. . . . It is probable that in almost every Church, where an eyewitness preached, his testimony would be taken down and framed into some διήγησις, (narrative,) more or less complete, of the life and sayings of our Lord. — *Alford*.] [The addition of some old translators, *mihi et spiritui sancto*, the product of a theory of mechanical inspiration, is not needed to make us conscious that we have, in the gospel of St. Luke, a striking revelation of the true spirit of Christ. — *Lange*.] (See the note on chapter ix, 10.) **Most surely believed among us**—*Τῶν πεπληροφορημένων πραγμάτων*, [things most surely believed, indicates the completeness of conviction that prevailed in the apostolical times, *ἐν ἡμῖν*, among us—Christians.] Every thing that had been done or said by Jesus Christ was so public, so plain, and so accredited by thousands of witnesses, who could have had no interest in supporting an imposture, as to carry the fullest conviction to the hearts of those who heard and saw him, of the divinity of his doctrine and the truth of his miracles.

2. **Even as they delivered them unto us, which from the beginning were eyewitnesses**—Probably this alludes to the gospels of *Matthew* and *Mark*, which it is likely were written before St. Luke wrote his, and on the models of which he professes to write his own; and *ἀπ' ἀρχῆς*, "from the beginning," must mean, from the time that Christ first began to proclaim the glad tidings of the kingdom; and *αὐτόματτοι*, "eyewitnesses," must signify, those who had been with him from the beginning, and consequently had the best opportunities of knowing the truth of every fact,

which ^bfrom the beginning were eyewitnesses, and ministers of the word; **3** *It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee ^din order, ^emost excellent Theophilus,

ο Acts 15. 19, 26, 28; 1 Corinthians 7. 40. —d Acts 11. 4. —e Acts 1. 1.

[This delivering (*παράδοσις*) is certainly the oral tradition which formed the basis of the written gospels. — *Lange*.] [Yet not to the exclusion of written, fragmentary memoirs.] **Ministers of the word**—*Τοῦ λόγου*. Some suppose that our blessed Lord is meant by this phrase; as *ὁ Λόγος*, the Word or Logos, in his essential character in John i, 1, etc.; but it does not appear that any of the inspired penmen ever use the word in this sense except John himself. Here it certainly means the doctrine of Christ; and in this sense *λόγος* is frequently used both by the evangelists and apostles.

3. **Having had perfect understanding**—*Παρηκολουθήκῃτι ἄνωθεν*, having accurately traced up. Though God gives his Holy Spirit to all those who ask him, yet this gift was never designed to set aside the use of those faculties with which he has already endowed the soul, and which are as truly his gifts as the Holy Spirit itself is. The nature of inspiration, in the case of St. Luke, we at once discover: he set himself, by impartial inquiry and diligent investigation, to find the whole truth, and to relate nothing but the truth; and the Spirit of God presided over and directed his inquiries, so that he discovered the whole truth, and was preserved from every particle of error. **From the very first**—*Ἄνωθεν*, from the origin. Some think *ἄνωθεν* should, in this place, be translated from above; and that it refers to the inspiration by which St. Luke wrote. I prefer our translation, or, from the origin, which several good critics contend for, and which meaning it has in some of the best Greek writers. **Theophilus**—As the literal import of this word is friend of God, Θεοῦ φίλος, some have supposed that under this name Luke comprised all the followers of Christ, to whom, as friends of God, he dedicated this faithful history of the life, doctrine, death, and resurrection of our Lord. But *κράτιστε*, most excellent, is never applied in this way. It evidently designates a particular person, and one probably distinguished by his situation in life; though this does not necessarily follow from the title, which was often given in the way of friendship. Theophilus appears to have been some very reputable Greek or Roman, who was one of St. Luke's disciples. The first four verses seem a

4 'That thou mightest know the certainty of those things, wherein thou hast been instructed.

5 **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blame-

¹ John 30. 31. — ² Matt. 2. 1. — ³ 1 Chron. 24. 10. 19; Neh. 12. 4. 17. — ⁴ Gen. 7. 1; 17. 1; 1 Kings 9. 4; 2 Kings 30. 3; Job 1. 1; Acts 23. 1; 24. 16; Phil. 3. 6.

private epistle, sent by the evangelist with this history, which, having been carefully preserved by Theophilus, was afterward found and published with this gospel.

4. **Wherein thou hast been instructed** — *Κατηχθήσης*. It appears that Theophilus had already received the first elements of the Christian doctrine, but had not as yet been completely grounded in them. That he might know the certainty of the things in which he had been thus catechised, by having all the facts and their proofs brought before him *in order*, the evangelist sent him this faithful and divinely inspired narrative. Some suppose that St. Luke refers to the imperfect instruction which Theophilus had received from the defective gospels to which he refers in verse 1. [The peculiar style of this preface, which is purer Greek than the contents of the gospel, and also more laboured and formal, may be accounted for—partly because it is the composition of the evangelist himself, and not translated from Hebrew sources like the rest—and partly because prefaces, especially when also dedicatory, are usually in a rounded and artificial style.—*Alford*.]

5. [The periodic and Greek style of the preface gives place now to the simple Hebraizing mode of present action in the preliminary history—a circumstance explained by the nature of its Jewish-Christian sources, which withal were not made use of without being subjected to manipulation, since Luke's peculiarities of expression pervade even this preliminary history.—*Meyer*.] **In the days of Herod, the king**—This was Herod surnamed the Great, the son of Antipater, an Idumean by birth, who had professed himself a proselyte to the Jewish religion, but regarded no religion further than it promoted his secular interests and ambition. *The sceptre had departed from Judah*, (Gen. xlix, 10:) and now was the time to look for the governor from Bethlehem, who should rule and feed the people of Israel. (Mic. v, 1, 2.) (See Matt. ii, 1.) **The course of Abia**—David divided the sacerdotal families into *twenty-four* classes, that they might minister at the tabernacle by turns, (1 Chron. xxiv, 1, etc.,) each family serving a whole week. (2 Kings xi, 7; 2 Chron. xxiii, 8.) "Abia" was the *eighth* in the order in which they had been originally established. (1 Chron. xxiv, 10.) **Of the daughters of Aaron**—Was of one of the sacerdotal families. This shows that John was most nobly descended: his father was a priest and his mother the daughter of a priest; and thus, both by father and mother, he descended from the family of Aaron.

6. **They were both righteous**—Upright and holy in all their outward conduct in civil life. **Before God**—Possessing the *spirit* of the religion

less. 7 And they had no child, because that Elisabeth was barren; and they both were now well stricken in years. 8 And it came to pass, that, while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And

¹ 1 Chron. 24. 19; 2 Chron. 8. 14; 31. 2.—² Exod. 30. 7. 8; 1 Sam. 2. 33; 1 Chron. 23. 13; 2 Chron. 26. 11.—³ Lev. 16. 17; Rev. 8. 3, 4.

they professed; exercising themselves constantly in the presence of their Maker. **Walking in all the commandments and ordinances of the Lord blameless**—None being able to lay any evil to their charge. They were as exemplary and conscientious in the discharge of their religious duties as they were in the discharge of the offices of civil life. [We may add, that the popular testimony to such *δικαιοσύνη* (righteousness) does not exclude human imperfection, and hence is not opposed to the doctrine of justification.—*Meyer*.]

7. **Both were now well stricken in years**—By the order of God, sterility and old age both met in the person of Elisabeth to render the birth of a child (humanly speaking) impossible. This was an exact parallel to the case of Sarah and Abraham. (Gen. xi, 30; xvii, 17.) Christ must (by the miraculous power of God) be born of a virgin: whatever was connected with, or referred to, his incarnation must be miraculous and impressive. Isaac was his grand type, and therefore must be born contrary to the common course of nature. *John the Baptist* was to be the forerunner of Christ; his birth, like that of Isaac, must be miraculous, because, like the other, it was to be a representation of the birth of Christ. The birth of each of these *three* extraordinary persons was announced nearly in the same way. God himself foretells the birth of Isaac, (Gen. xvii, 16;) the angel of the Lord predicts the birth of John the Baptist, (Luke i, 13;) and six months after, the same angel, Gabriel, informs Mary of the coming birth of Christ.

8. **Before God**—In the temple, where God used to manifest his presence, though, long before this time, he had forsaken it; yet, on this important occasion, the angel of his presence visited it. [The altar of incense stood in the sanctuary—*εἰς τὸν ναόν*—between the table of the showbread and the golden candlestick.—*Meyer*.]

9. **His lot was, etc.**—[In the service of the sanctuary nothing was left to accident or to human arrangement. The lot determined who was to perform each separate portion of the sacred service, and, especially, who was each morning and evening to burn incense before the Lord.—*Lange*.] In this case, the decision of the lot was, that Zacharias should at that time be before the Lord in the holy place.

10. **The whole multitude . . . were praying**—The incense was itself an emblem of the prayers and praises of the people of God. (See Psa. cxli, 2; Rev. viii, 1.) While, therefore, the *rite* is performing by the priest, the people are employed in the thing signified. Happy the people who attend to the *spirit* as well as the *letter* of every divine institution! Incense was burned twice a day in the

there appeared unto him an angel of the Lord standing on the right side of "the altar of incense. **12** And when Zacharias saw him, "he was troubled, and fear fell upon him. **13** But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and "thou shalt call his name John. **14** And thou shalt have joy and gladness; and "many shall rejoice at his birth. **15** For he shall be great in the sight of the Lord, and "shall drink neither

^a Exodus 30, 1. — ^c Judges 6, 22; 13, 22; Daniel 10, 8; verse 20; chapter 2, 9; Acts 10, 4; Revelation 1, 17. — ^d Verses 60, 63. — ^e Verse 58.

temple, in the morning and in the evening; (Exod. xxx, 7, 8;) but the evangelist does not specify the time of the day in which this transaction took place. It was probably in the morning.

11. There appeared . . . an angel of the Lord—There had been neither prophecy nor angelic ministry vouchsafed to this people for about four hundred years. But now, as the Sun of righteousness is about to arise upon them, the dayspring from on high visits them, that they may be prepared for that kingdom of God which was at hand. It is worthy of remark, that Zacharias, when the angel appeared, was *burning incense*—one of the most sacred and mysterious functions of the Levitical priesthood, and which typified the intercession of Christ. (Compare Heb. xii, 25, with chapter ix, 24.) [Many commentators are careful to maintain that this was *not a vision*, but a real angelic apparition, as if these things were not only distinct but incompatible. That what Zacharias saw was something *real and objective*, is not to be doubted; and yet the seeing a spiritual object implies a supernatural perception, which is the very essence of the *vision*. Accordingly the evangelist tells us (verse 22) that he had "seen a vision." A clear distinction must be made between merely natural seeing with our physical organs, and the perception of spiritual beings, and the apprehension of supernatural verities. (See Numbers xxiv, 8.)] [The angelic apparitions were by no means the fruit of an overstrained imagination, but objective revelations of God, by means of personal spirits; yet only capable of being received under certain subjective conditions.—*Lange*.]

12. Zacharias . . . was troubled—Or, *confounded* at his sudden and unexpected appearance. **And fear fell upon him**—[Such has been the uniform effect of supernatural appearances, even when gracious, to good men. . . . These appearances bring God very nigh to us; and the appropriate language which a sense of his holiness and our own impurity or defects suggests is that of Peter: "Depart from me, for I am a sinful man." (See Isaiah vi, 5.)—*Watson*.]

13. Thy prayer is heard—This may refer either to the frequent prayers which he had offered to God for a son, or to those which he had offered for the deliverance and consolation of Israel. Perhaps to both. [This "prayer" concerned the highest solicitude of all Israel, namely, *the Messianic deliverance of the people*.—*Meyer*.] **Thou shalt call his name John**—For the proper exposition of this name, see on Mark i, 4.

14. Thou shalt have joy, etc.—*Ἐσται χαρὰ σοι, he will be joy and gladness to thee*. [Showing that he will truly fulfil the promise contained in his

wine nor strong drink; and he shall be filled with the Holy Ghost, "even from his mother's womb. **16** "And many of the children of Israel shall he turn to the Lord their God. **17** "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient "to the wisdom of the just; to make ready a people prepared for the Lord. **18** And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife

^f Num. 6, 3; Judges 13, 4; chap. 7, 38. — ^g Jer. 1, 5; Gal. 1, 15. — ^h Mal. 4, 5, 6. — ⁱ Mal. 4, 5; Matt. 11, 14; Mark 9, 12. — ^j Or, *by*. — ^k Gen. 17, 17.

name.] **Many shall rejoice at his birth**—He shall be the minister of God for good to multitudes who shall, through his preaching, be turned from the error of their ways, and converted to God their Saviour.

15. He shall be great in the sight of the Lord—That is, before Jesus Christ, whose immediate forerunner he shall be; or, he shall be a *truly great person*. **Neither wine nor strong drink**—*Σικερα*, that is, no fermented liquors which have the property of intoxicating or producing drunkenness; [intimating the spiritual nature of his office and influence. The priests were similarly forbidden to drink strong drink, and the Nazarites even more rigidly.] **Shall be filled with the Holy Ghost**—Shall be divinely designated to this particular office, and qualified for it *from his mother's womb*; from the instant of his birth. [John was placed under special influence and training for his great office, from the earliest period of his life.—*Watson*.]

16. Many of the children of Israel shall he turn—See this prediction fulfilled, chapter iii, 10–18. [The work of John was one of preparation and turning of men's hearts toward God. It was a *concentration of the spirit of the law*, whose office it was to *convince of sin*; and he eminently represented the law and the prophets in their work of preparing the way for Christ.—*Alford*.]

17. He shall go before him—Jesus Christ, in the spirit and power of Elias. He shall resemble Elijah in his retired and austere manner of life, and in his zeal for the truth, reproving even princes for their crimes. (Compare 1 Kings xxi, 17–24, with Matt. xiv, 4.) It was on these accounts that the Prophet Malachi, (chapter iv, 6,) had likened John to this prophet. (See also Isa. xl, 3; Mal. iv, 5, 6.) **To turn the hearts of the fathers**—Gross ignorance had taken place in the hearts of the Jewish people. John is announced as a divine instructor; by his preaching and manner of life all classes among the people should be taught the nature of their several places, and the duties respectively incumbent upon them. (See chapter iii, 10, etc.) In these things the *greatness* of John, (mentioned verse 15,) is pointed out. **To make ready . . . for the Lord**—[The prophets look upon and depict the setting in of the Messianic kingdom, as the entrance of Jehovah into the midst of his people, so that thereupon God himself is represented by the Messiah. In the person of the entering Messiah, Jehovah himself enters, but the Messiah's own personal divine nature is not yet expressed in this ancient prophetic view.—*Meyer*.]

18. Whereby shall I know this—[Though an angel had spoken to him, he was slow to believe,

well stricken in years. **19** And the angel answering said unto him, I am ^a Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. **20** And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. **21** And the people waited for Zacharias, and marvelled that he tarried so long in the temple. **22** And when he came out, he could not speak unto them: and they perceived that he had seen a vision

^a Dan. 8. 16; 2. 21-23; Matt. 18. 10; Heb. 1. 14. — ^v Ezek. 2. 26; 24. 27.

and therefore asks a sign, some token that he was not deceived by an illusion. — *Watson.* I am an old man—[The Levites became superannuated at fifty, but this was not the case with the priests. Nothing can be inferred, from the facts of the case, as to the precise age of Zacharias.]

19. I am Gabriel—This angel is mentioned, Dan. viii. 16; ix. 21. The original, גַּבְרִיֵּאל, is exceedingly expressive: *the might of the strong God*. That stand in the presence of God—This is in allusion to the case of the prime minister of an eastern monarch, who alone has access to his master at all times; and is therefore said, in the eastern phrase, *to see the presence*, or, *to be in the presence*. [With respect to the angel who appeared to Zacharias, if unbelief, on hearing his name, should cavil, and doubt whether such definite names are borne in heaven, this conclusion cannot be escaped under the pretext that "Gabriel" (*hero of God*) is not a proper name, but an appellative; it only need be said, in answer, that the burden of proof is with the objector.—*Lange.*]

20. Thou shalt be dumb—Σιωπών, *silent*; this translation is literal—the angel immediately explains it, *thou shalt not be able to speak*. Dumbness ordinarily proceeds from a natural imperfection or debility of the organs of speech; in this case there was no natural weakness or unfitness in those organs: but for his rash and unbelieving speech silence is imposed upon him by the Lord, and he shall not be able to break it till the power that has silenced him gives him again the permission to speak! [We must not consider this dumbness solely as a punishment—it was also a "sign," as Zacharias had required. It is impossible for us to say what the degree of unbelief in Zacharias was, and therefore we can be no judges as to his being deserving of the punishment.—*Alford.*]

21. The people waited—The time spent in burning the incense was probably about half an hour, during which there was a profound silence, as the people stood without engaged in mental prayer. To this there is an allusion in Rev. viii. 1-5. Zacharias had spent not only the time necessary for burning the incense, but also that which the discourse between him and the angel took up.

22. They perceived that he had seen a vision—As the sanctuary was separated from the court by a great veil, the people could not see what passed; but they understood this from Zacharias himself, who (*ἡν διακρίων*) beckoned or nodded unto them to that purpose. [The sight of the priest struck dumb awakens among the people an expectation of some great and heavenly event; and soon

in the temple; for he beckoned unto them, and remained speechless. **23** And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. **24** And after those days his wife Elisabeth conceived, and hid herself five months, saying, **25** Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, **27** To a virgin espoused to a man whose name was Joseph, of the house

^a See 2 Kings 11. 5; 1 Chron. 2. 25. — ^v Gen. 20. 23; Isa. 4. 1; 54. 1, 4. — ^b Matt. 1. 18; chap. 2. 4, 6.

"a fear came on all," as "all these things were noised abroad." (See verse 65.)—*Lange.*]

23. As soon as the days of his ministration were accomplished—Each family of the priesthood officiated one whole week. (2 Kings xi. 17.)

24. Hid herself five months—That she might have the fullest proof of the accomplishment of God's promise before she appeared in public, or spoke of her mercies. When a Hindu female is pregnant of her first child, she avoids the presence of those with whom she was before familiar, as a point of delicacy.

25. To take away my reproach—As fruitfulness was a part of the promise of God to his people, (Gen. xvii. 6,) and children, on this account, being considered as a particular blessing from heaven, (Exod. xxiii. 26; Lev. xxvi. 9; Psa. cxxvii. 3;) so barrenness was considered among the Jews as a reproach, and a token of the disapprobation of the Lord. (1 Sam. i. 6. But see verse 36.)

26. A city of Galilee—As Joseph and Mary were both of the family of David, the patrimonial estate of which lay in Bethlehem, it seems as if the family residence should have been in that city, and not in Nazareth. But it is possible that the holy family removed to Galilee for fear of exciting the jealousy of Herod, who had usurped that throne to which they had an indisputable right. See on chapter ii. 39. Thus, by keeping out of the way, they avoided the effects of his jealousy.

27. To a virgin espoused, etc.—See on Matt. i. 18, 23. [Joseph was of the direct lineage of David. That Mary was so is nowhere expressed in the gospels, but is implied in verse 32, and has been the general belief of Christendom. The Son of David was to be of the fruit of his body, (Psa. cxxxii. 11;) which he could not be [in literal exactness] unless his virgin mother was of the house of David.—*Alford.*] The reflections of pious Father Queenel on this subject are worthy of serious regard. At length the moment is come which is to give a son to a virgin, a saviour to the world, a pattern to mankind, a sacrifice to sinners, a temple to the divinity, and a new principle to the new world. This angel is sent from God, not to the palaces of the great, but to a poor maid, the wife of a carpenter. The Son of God comes to humble the proud, and to honour poverty, weakness, and contempt. He chooses an obscure place for the mystery which is most glorious to his humanity, its union with the divinity; and for that which is most degrading (his sufferings and death) he will choose the greatest city! How far are men from such a conduct as this!

of David; and the virgin's name *was* Mary. **28** And the angel came in unto her, and said, *•Hail, thou that art highly favoured, •the Lord is with thee: blessed art thou among women.* **29** And when she saw *him*, *•she was troubled at his saying, and cast in her mind what manner of salutation this should be.* **30** And the angel said unto her, Fear not, *Mary: for thou hast found favour with God.* **31** *•And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.* **32** He shall be great, *•and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: 33* *•And he shall reign*

over the house of Jacob for ever; and of his kingdom there shall be no end. **34** Then said Mary unto the angel, How shall this be, seeing I know not a man? **35** And the angel answered and said unto her, *•The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called •the Son of God.* **36** And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. **37** For *•with God nothing shall be impossible.* **38** And Mary said, Behold the handmaid of the Lord; be it unto me ac-

c Dan. 9. 26; 10. 19.—*d* Or, *graciously accepted, or, much graced.* See ver. 30.—*e* Judges 6. 12.—*f* Ver. 12.—*g* Isa. 7. 14; Matt. 1. 21.—*A* Chap. 2. 21.—*h* Mark 5. 7.—*i* 2 Sam. 7. 11, 12; Psa. 132. 11; Isa. 9. 6, 7; 16. 5; Jer. 23. 5; Rev. 2. 7.

j Dan. 2. 44; 7. 14, 37; Obad. 21; Micah 4. 7; John 12. 84; Heb. 1. 5.—*m* Matt. 1. 20.—*n* Matt. 14. 33; 26. 63, 64; Mark 1. 1; John 1. 34; 90. 31; Acts 8. 37; Rom. 1. 4.—*o* Gen. 18. 14; Jer. 22. 17; Zech. 6. 6; Matt. 19. 26; Mark 10. 27; chap. 18. 37; Rom. 4. 21.

28. And the angel came in unto her—Some think that all this business was transacted in a vision; and that there was no personal appearance of the angel. See the notes on verse 11. **Hail**—[*Xaίρε*, a friendly salutation:] *peaces be to thee.* **Highly favoured**—As being chosen, in preference to all the women upon earth, to be the mother of the Messiah. Not the *mother of God*, for that is *blasphemy*. **The Lord is with thee**—Thou art about to receive the most convincing proofs of God's peculiar favour toward thee. **Blessed art thou among women**—That is, thou art favoured beyond all others.

29. She was troubled at his saying—The glorious appearance of the heavenly messenger filled her with amazement. (See note on verse 12.)

31. Thou . . . shalt call his name JESUS—See on Matt. i. 20, 21, and here, (on chapter ii. 21,) and John i. 29.

32. He shall be great—He shall be the everlasting Head and Sovereign of his Church. His government and kingdom shall be *eternal*. Revolutions may destroy the kingdoms of the earth, but the powers and gates of hell and death shall never be able to destroy or injure the kingdom of Christ. *His* is the only dominion that shall never have an end. (Isa. ix. 7; xvi. 5; Jer. xxiii. 5; Dan. ii. 44; vii. 14.) The prophecies speak of the glory, extent, and perpetuity of the evangelical kingdom. The kingdom of grace and the kingdom of glory form the endless government of Christ.

33. The house of Jacob—All who belong to the twelve tribes, the whole Israelitish people. [The conception of the kingdom is Jewish-national, which, however, does not exclude the dominion over the Gentiles according to the prophetic prediction—*quasi per accessione*.—*Meyer*.]

34. Seeing I know not a man—Or, *husband*. As she was only *contracted* to Joseph, and not as yet married, she knew that this conception could not have yet taken place; and she modestly inquires by what means the promise of the angel is to be fulfilled, in order to regulate her conduct accordingly.

35. The Holy Ghost shall come upon thee—This conception shall take place suddenly, and the Holy Spirit himself shall be the grand operator. **The power—*δύναμις***, the miracle-working power. **Of the Highest shall overshadow thee**—To accomplish this purpose. [The power of God was put forth by the Holy Ghost, as the immedi-

ate divine agent in this work; and so he exerted the power of the Highest as his own power, who, together with the Father and the Son, is the most high God.—*Wesley*.] **Therefore also that holy thing (or person) . . . shall be called the Son of God**—[Not only as he is God from eternity, but on this account likewise he *shall be called the Son of God*.—*Wesley*.] We may plainly perceive here, that the angel does not give the appellation of *Son of God* to the *divine nature* of Christ; but to that *holy person or thing, τὸ ἅγιον*, which was to be born of the virgin by the energy of the Holy Spirit. That Word which was in the beginning (from eternity) with God, (John i. 2,) was afterward *made flesh*, (became manifest in human nature,) and *tabernacled among us*, (John i. 14.) Of this divine nature the angel does not particularly speak. Two natures must ever be distinguished in Christ: the human nature, in reference to which he is the *Son of God* and *inferior* to him, (Mark xiii. 32, John v. 19, xiv. 28,) and the *divine nature*, which was from *eternity* and *equal* to God, (John i. 1; x. 30; Rom. ix. 5; Col. i. 16–18.) It is true, that to Jesus the Christ, as he appeared among men, every characteristic of the divine nature is sometimes attributed, without appearing to make any distinction between the divine and human natures. [His miraculous birth is here spoken of as the natural, but by no means the only reason, why he, who had no human father, should receive the name of the Son of God.—*Lange*.]

36. Thy cousin Elisabeth—Thy kinswoman, συγγενίς. As Elisabeth was of the tribe of *Levi*, (verse 5,) and Mary of the tribe of *Judah*, they could not be relatives but by the mother's side. **She hath also conceived**—And this is wrought by the same power and energy through which *thou* shalt conceive. Thus God has given thee a proof and pledge, in what he has done for Elisabeth, of what he will do for thyself; therefore, have faith in God. **Who was called barren—*καλονόμενη στειρά***, was accounted or reckoned "*barren*." Perhaps this is the "*reproach*" which Elisabeth speaks of in verse 25.

37. For with God nothing shall be impossible—Words of the very same import with those spoken by the Lord to Sarah, when he foretold the birth of Isaac, (Gen. xviii. 14,) "*Is any thing too hard for the Lord?*"

38. Behold the handmaid of the Lord—[She was no unconscious vessel of the divine will, but in humility and faith a fellow-worker with the purpose

cording to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Judah; **40** And entered into the house of Zacharias, and saluted Elisabeth. **41** And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: **42** And she spake out with a loud voice, and said, *Blessed art thou among women, and blessed is the fruit of thy womb.* **43** And whence is this to me, that the mother of my Lord should come to me? **44** For, lo, as soon as the voice of thy salutation

ψ Josh. 21. 9-11.—*γ* Judges 5. 24; Ver. 28.—*ρ* Or, *which believeth that there*: *α* 1 Sam. 2. 1; Psa. 54. 2, 3; 55. 9; Job. 2. 18.—*β* 1 Sam. 1. 11; Psa. 138. 6.—*δ* Mal. 3. 12; chap. 11. 27.

of the Father; and, therefore, *her own unity with that purpose was required*, and is here recorded.—*Alford.*

39. In those days—As soon as she could conveniently fit herself out for the journey. [As a betrothed virgin she could not travel; but now immediately, and perhaps for the very reason of the circumstances under which Joseph had taken her home, she visits Elisabeth, remaining with her about three months.—*Alford.*] **Hill country**—Hebron, a city of the priests, (Josh. xxi, 11,) which was situated in the tribe of Judah, about forty miles south of Jerusalem, and upward of seventy from Nazareth. **With haste**—This probably refers to nothing else than the earnestness of her mind to visit her relative Elisabeth, and to see what the Lord had wrought for her.

41. The babe leaped in her womb—This seems to have been the accomplishment of the promise made by the angel, (verse 15,) "He shall be filled with the Holy Ghost, even from his mother's womb." The mother is filled with the Holy Spirit, and the child in her womb becomes sensible of the divine influence.

42. Blessed art thou among women—Repeating the words of the angel, (verse 28,) of which she had probably been informed by the holy virgin, in the present interview.

43. The mother of my Lord—The prophetic Spirit, which appears to have overshadowed Elisabeth, gave her a clear understanding in the mystery of the birth of the promised Messiah.

45. Blessed is she that believed: for there shall be, etc.—Or, *Blessed is she who hath believed that there shall be, etc.* Faith is here represented as the foundation of true happiness, because it receives the fulfilment of God's promises. We should believe whatever he has spoken—his own authority is a sufficient reason why we should believe. Let us only be convinced that God has given the promise, and then implicit faith becomes an indispensable duty: in this case not to believe implicitly would be absurd and unreasonable—God will perform his promise, for *he cannot lie*.

46. And Mary said—This is allowed by many to be the first piece of poetry in the New Testament; but the address of the angel to Zacharias, (verse 13-17,) is delivered in the same way; so is that to the virgin, in verses 30-38; and so also is Elisabeth's answer to Mary, in verses 42-45. All these portions are easily reducible to the *hemistich* form in which the Hebrew poetry of the Old Testa-

sounded in mine ears, the babe leaped in my womb for joy. **45** And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. **46** And Mary said, *My soul doth magnify the Lord,* **47** And my spirit hath rejoiced in God my Saviour. **48** For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. **49** For he that is mighty hath done to me great things; and *holy is his name.* **50** And his mercy is on them that fear him from generation to generation. **51** He hath showed strength with his arm; he hath scattered the proud in the

ψ Psa. 71. 19; 136. 2, 3.—*α* Psa. 111. 9.—*β* Gen. 17. 7; Exod. 20. 6; Psa. 103. 17, 18.—*γ* Psa. 98. 1; 118. 15; Isa. 40. 10; 51. 9; 62. 10.—*δ* Psa. 33. 10; 1 Pet. 5. 5.

ment is found in many MSS. **My soul doth magnify the Lord**—The verb *μεγαλύνει*, signifies to celebrate with words, to extol with praises. This is the only way in which God can be magnified, or made great; for, strictly speaking, nothing can be added to God, for he is infinite and eternal; therefore the way to magnify him is to show forth and celebrate those acts in which he has manifested his greatness.

47. My spirit hath rejoiced—*Exulted*. These words are uncommonly emphatical: they show that Mary's whole soul was filled with the divine influence, and wrapped up in God.

48. He hath regarded—*Looked favourably, etc.*, *ἐπέβλεψεν*. In the most tender and compassionate manner he has visited me in my humiliation, drawing the reasons of his conduct, not from any excellence in me, but from his own eternal kindness and love. **All generations shall call me blessed**—This was the character by which alone she wished to be known, namely, *The blessed or happy virgin*. What dishonour do those do to this holy woman, who give her names and characters which her pure soul would abhor; and which properly belong to GOD her Saviour!

49. He that is mighty hath done to me great things—Or, *miracles*, *μεγαλεία*. As God fills her with his goodness, she empties herself to him in praises; and, sinking into her own nothingness, she ever confesses that God alone is all in all. **Holy is his name**—Probably the word which Mary used was *קדש* *cheed*, which though we sometimes translate *holy*, (see Psa. lxxvi, 2, cxlv, 17,) yet the proper meaning is, *abundant goodness, exuberant kindness*; and this well agrees with the following clause.

50. His mercy is on them that fear him—His exuberant kindness manifests itself in acts of mercy to all those who fear or reverence his name; and this is continued from generation to generation, because he is *abundant* in goodness, and because he delighteth in mercy. This is a noble, becoming, and just character of the God of the Christians; a being who delights in the salvation and happiness of all his creatures, because his name is *mercy*, and his nature love.

51. He hath showed strength—Or, *He hath gained the victory*, *ἐποίησε κράτος*. With his arm—Grotius has well observed, that God's efficacy is represented by his finger, his great power by his hand, and his omnipotence by his arm. The plagues were in general wrought by his hand, (Exod. iii, 20;)

imagination of their hearts. **52** *He hath put down the mighty from *their* seats, and exalted them of low degree. **53** *He hath filled the hungry with good things; and the rich he hath sent empty away. **54** He hath holpen his servant Israel, *in remembrance of *his* mercy; **55** *As he spake to our fathers, to Abraham, and to his seed for ever. **56** And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. **58** And her neighbours and her cousins

α1 Sam. 2. 6, etc.; Job 5. 11; Psa. 113. 6. — β1 Sam. 2. 5; Psa. 54. 10. — γ Psa. 93. 3; Jer. 51. 4, 20.

and the destruction of Pharaoh's host in the Red Sea, which was effected by the *omnipotence* of God, is (Exod. xv, 16) called the act of his *arm*. **He hath scattered** — Δισκορπίσεν, *hath scattered abroad*; as a whirlwind scatters dust and chaff. **The proud** — Or, *haughty*, ὑπερηφάνους; the haughty men, who wish to be noticed in preference to all others, and feel sovereign contempt for all but themselves. Those God scatters abroad: instead of being in his sight, as in their own, *the most excellent of the earth*, he treats them as *straw, stubble, chaff, and dust*. **In the imagination of their hearts** — While they are forming their insolent, proud, and oppressive projects, laying their plans, and imagining that accomplishment and success are waiting at their right hand, the whirlwind of God's displeasure blows, and they and their machinations are dissipated together.

52. He hath put down the mighty from their seats — Or, *He hath taken down potentates from their thrones*. As Mary spoke *prophetically*, this saying may allude to the destruction of the kingdom of Satan and his allies, and the final prevalence of the kingdom of Christ.

53. Filled the hungry . . . the rich he hath sent empty away — God is here represented under the notion of a person of unbounded benevolence, who is daily feeding multitudes at his gates. The poor and the rich are equally dependent upon him; to the one he gives his *affluence* for a season, and to the other his *daily bread*. The *poor man* comes, through a sense of his want, to get his daily support, and God feeds him; the *rich man* comes, through the lust of gain, to get more added to his abundance, and God sends him "empty away;" not only gives him nothing more, but often deprives him of that which he has, because he has not improved it to the honour of the Giver. There is evidently an allusion here, as in several other parts of this song, to the case of Hannah and Peninah. (1 Sam. i, 2, etc.; ii, 1-10.)

54. He hath holpen [supported, ἀντελάβετο] his servant Israel — Israel is here represented as falling, and the Lord comes speedily in and lifts him up. **In remembrance of his mercy** — By "mercy," the covenant which God made with Abraham (Gen. xv, 18) is intended; which covenant proceeded from God's eternal mercy, as in it salvation was promised to all the nations of the earth. (See Gen. xvii, 19; xxii, 18.) And this promise was, in one form or other, given to all the "fathers." (Verse 55.) [As connected with the defence of the hymns in this and the next chapter we may observe, taking the *very lowest ground*, that

heard how the Lord had showed great mercy upon her; and *they rejoiced with her. **59** And it came to pass, that 'on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. **60** And his mother answered and said, *Not so; but he shall be called John. **61** And they said unto her, There is none of thy kindred that is called by this name. **62** And they made signs to his father, how he would have him called. **63** And he asked for a writing table, and wrote, saying, *His name is John. And they marvelled all

δ Gen. 17. 19; Psa. 132. 11; Rom. 11. 28; Gal. 3. 16. — ε Ver. 14. — ζ Gen. 17. 13; Lev. 12. 3. — η Ver. 12. — θ Ver. 12.

there is nothing improbable, as matter of fact, in holy persons, full of the thoughts which permeate the Old Testament prophecies, breaking out into such songs of praise as those which are grounded on and almost expressed in the words of Scripture. The Christian believer, however, will take a *higher view* than this, and attribute to the mother of our Lord that same inspiration of the Holy Spirit which filled Elisabeth and Zacharias. — *Alford*.]

56. And Mary abode with her about three months — The departure of Mary from Hebron must have been but a few days before the birth of John; as nearly *nine* months had now elapsed since Elisabeth's conception. [It is not definitely determined in any part of the evangelical record whether or not Joseph became aware of the condition of his betrothed before her going to Hebron, or after her return. The best authorities favour the former view of the case.]

58. And her neighbours and her cousins . . . rejoiced with her — They now rejoiced with their relative, from whom the reproach of barrenness was now rolled away.

59. On the eighth day they came to circumcise — See an account of this institution in Gen. xvii, 10-14. **They called him Zacharias** — Among the Jews, the child was named when it was circumcised, and ordinarily the name of the father was given to the firstborn son.

60. Not so; but he shall be called John — This is the name which the angel directed should be given him, (verse 13,) and of which Zacharias, by writing, had probably informed his wife.

61. None of thy kindred — As the Jewish tribes and families were kept sacredly *distinct*, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables, which, for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbours and relatives objected to a name which had not before existed in any branch of the family.

62. They made signs to his father — Who, it appears from this, was *deaf* as well as *dumb*; otherwise they might have *asked* him, and obtained his answer in this way.

63. A writing table — Πικτιδιον, a *tablet*, a diminutive of πίναξ, a *table*: [a tablet smeared with wax, on which they wrote with a style. Perhaps during the months of his privation he had kept one at hand for such uses.]

64 'And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. **65** And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. **66** And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled

4 Ver. 20.—*t* Or, things.—2 Ver. 39.—*m* Chap. 2, 19, 51.
—*n* Gen. 39, 2; Psa. 80, 17; 89, 21; Acts 11, 21.—*o* Joel 2, 28.
—*p* 1 Kings 1, 48; Psa. 41, 13; 72, 18; 106, 48.

64. His mouth was opened.—[In return for his obedient faith, now complete in the naming of his child.] **And he spake, and praised God.**—In his nine months' silence he had learned the proper use of his tongue; and God, whose power was discredited by it, is now magnified.

65. Fear came.—The inhabitants of Hebron and its environs, who were well acquainted with the circumstances of Zacharias and Elisabeth, perceived that God had in a remarkable manner visited them; and this begot in their minds a more than ordinary reverence for the *Supreme Being*. Thus the salvation of one often becomes an instrument of good to the souls of many. The inhabitants of this hill country seem to have been an open, honest-hearted, generous people; who were easily led to acknowledge the interposition of God, and to rejoice in the comfort and welfare of each other.

66. What manner of child shall this be.—As there have been so many extraordinary things in his conception and birth, surely God has designed him for some extraordinary purpose. These things they laid up in their hearts, intently waiting to see what God would work. **The hand of the Lord was with him.**—God defended and prospered him in all things, and the prophetic spirit began to rest upon him.

67. Zacharias . . . prophesied.—The word "prophesied" is to be taken here in its proper acceptance, for the *predicting* or *foretelling future events*. Zacharias speaks, not only of what God had already done, but also of what he was about to do, in order to save a lost world. [The evangelist does not say that Zacharias uttered his song of praise on this eighth day. . . . The song of praise now uttered by Zacharias has so gradually and completely ripened in his soul that he could never forget it in future. The song depicts the form and stature of his faith; it is the expression of the Gospel, as his heart had received it. . . . His heart's delight as a father is, that his son shall be the herald of the Lord, to give the knowledge of his salvation, even to them that sit in darkness and the shadow of death.—*Lange*.]

68. Blessed be the Lord God of Israel; for, etc.—Zacharias praises God for the grand benefits which he had granted to his people. He speaks by the spirit of prophecy, which calls things that are not as though they were; because they are absolutely determined by the Most High, and shall be all fulfilled in their season. God visits his people in the *incarnation* of Jesus Christ; therefore this Christ is called by him, *Κύριος ὁ Θεός, Jehovah the God of Israel*. This God *redeems his people*: it is for this end that he visits them. His soul is about to be made a sacrifice for sin: he becomes

with the Holy Ghost, and prophesied, saying, **68** 'Blessed be the Lord God of Israel; for he hath visited and redeemed his people, **69** 'And hath raised up a horn of salvation for us in the house of his servant David; **70** 'As he spake by the mouth of his holy prophets, which have been since the world began: **71** That we should be saved from our enemies, and from the hand of all that hate us; **72** 'To perform the mercy promised

q Exod. 3, 16; 4, 31; Psa. 111, 9; chap. 7, 16.—*r* Psa. 122, 17.
—*s* Jer. 32, 5, 8; 39, 10; Dan. 9, 24; Act. 3, 31; Rom. 1, 2.
—*t* Lev. 26, 42; Psa. 96, 3; 106, 8, 9; 106, 46; Ezek. 16, 60; ver. 54.

flesh, that he may suffer and die for the sin of the world. God, by taking upon him the nature of man has redeemed that nature from eternal ruin. **He hath . . . redeemed.**—*Ἐποίησεν λύτρωσιν, made a ransom*—laid down the ransom price. *Λύτρωσις* signifies particularly to ransom a captive from the enemy, by paying a price. Sinners are fallen into the hands of their enemies, and are captives to sin and death. Jesus ransoms them by his own blood, and restores them to life, liberty, and happiness. This truth the whole Bible teaches: this truth God has shown in certain measures, even to those nations who have not been favoured with the light of his written word: for Christ is that *true Light* which enlightens every man that cometh into the world. [Man was now visited, not by the ministry of angels or prophets, or the interposition of second causes, operating beneficially under the divine agency, but visited by God himself—God incarnate, and for the purpose of *redeeming*—paying the redemption price—to divine justice, and ACTUALLY REDEEMING, or delivering, man from guilt and sin, and the power of Satan, and the reign of death.—*Watson*.]

69. And hath raised up a horn of salvation.—That is, a *mighty and glorious Saviour*! (Psa. xviii, 2.) [A strong and powerful defender is pointed out, nor does Zacharias forget that this horn is to spring from the race of David, though it is remarkable how much less the Davidic element prevails in his song than in Mary's.—*Lange*.] [*Κέρας*, a metaphor from horned beasts, who are weak and defenceless without, but formidable with, their horns. There is (here) no allusion to the horns of the altar; the mere notion of a refuge is never connected with the Messiah's kingdom.—*Alford*.] **In the house of his servant David.**—Or, in the family; so the word *οἶκος, house* is often used in the sacred writings. In verse 32, the angel states that Mary was of the family of David; and Zacharias, who, from the nature of his office, must have been well acquainted with the public genealogical tables, attests the same thing. The prophetic declarations uniformly state that the Messiah should come from the family and sit on the throne of DAVID.

71. That we should be saved (literally, a *salvation*). **from our enemies.**—[*Salvation* (*Σωτηρίαν*) from our enemies. Perhaps the political enemies, by which Israel was enslaved, were chiefly present to Zacharias. The priest is, at the same time, the patriarch in the best sense of the term. But he chiefly prizes this political liberation as the means to a higher end, the reformation of divine worship.—*Lange*.] [Zacharias spake by prophecy, and, as in so many other cases of prophetic utterance, the meaning of his words very far overran his own conscious intentions.]

to our fathers, and to remember his holy covenant; **73** "The oath which he sware to our father Abraham, **74** That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, **75** "In holiness and righteousness before him, all the days of our life. **76** And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; **77** To give knowledge of salvation unto his people by the remission of their sins, **78** Through the

^a Gen. 12. 3; 17. 4; 22. 16, 17; Heb. 8. 13, 17. — ^b Rom. 6. 18, 22; Heb. 9. 14. — ^c Jer. 32. 39, 40; Eph. 4. 24; 3 Thess. 2. 13; 3 Tim. 1. 9; Titus 2. 12; 1 Pet. 1. 15; 2 Pet. 1. 4. — ^d Isa. 40. 5; Mal. 3. 1; 4. 5; Matt. 11. 10; ver. 17. — ^e Or, *for*.

72. To remember his holy covenant—See the note on verse 54.

74, 75. Being delivered, etc.—[The deliverance from the hand of our enemies, here prophesied of, is connected with our serving him without fear, (without dread of any spiritual dangers,) in holiness and righteousness before him, that is, in his sight, and therefore in true and real holiness and righteousness, all the days of our life.—*Watson.*]

76. And thou, child, etc.—Zacharias proclaims the dignity, employment, doctrine, and success of his son; and the ruin and recovery of the Jews and the Gentiles. His dignity: **Shalt be called (constituted) the prophet of the Highest**—John was a "prophet" in both senses of that term: he proclaimed the mercy which should be communicated, announced the baptism of the Holy Spirit, and taught men how to leave their sins, and how to find the salvation of God. (See chapter iii, 5-14.) His very name was a constant prediction of the salvation of God. Our Lord terms him the *greatest prophet* which had ever appeared in the world. He had the honour of being the *last and clearest* prophet of the *old* covenant, and [approaching to the very threshold] of the *new*. His employment: **Thou shalt go before the face of the Lord to prepare his ways**—Zacharias points out that the doctrine or teaching of John should be *γνώσις σωτηρίας*, the science of salvation. Men are ignorant, and they must be instructed. The science that teaches God must come from God.

77, 78. To give knowledge of salvation—Zacharias also predicts the success of his son's ministry. Under his preaching, the people should be directed to that tender mercy of God, through which they might obtain the remission of their sins. **The dayspring from on high, etc.**—John is represented as being a "dayspring" from on high—a morning star—that foretold the speedy approach of the day and the rising of the Sun of righteousness. These words should be applied to John, [primarily,] and to Christ, [only secondarily, but eminently.]

79. To give light to them that sit in darkness, etc.—The wretched state in which the inhabitants of Judea and the Gentile world were then found, is here seen. Their feet had wandered out of the way of peace: the way of temporal and spiritual prosperity. They were in darkness—were blind concerning the things of God and the things which belonged to their salvation. They had become contented inhabitants of this land of spiritual darkness—they had sat down in it, and were not concerned to get out of it. And they were about

"tender mercy of our God; whereby the day-spring from on high hath visited us, **79** "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. **80** And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CHAPTER II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

^a Mark 1. 4; ch. 3. 3. — ^b Or, bowels of the mercy. — ^c Or, sunrise, or, branch. — ^d Num. 24. 17; Isa. 11. 1; Zech. 3. 8; 6. 12; Mal. 4. 2. — ^e Isa. 40. 3; 42. 7; 49. 9; Matt. 4. 16; Acts 26. 18. — ^f Chap. 2. 40. — ^g Matt. 3. 1; 11. 7. — ^h Or, enrolled.

to perish in it: death had his dominion there; and his swift approaches to them were now manifested to the prophet by seeing his shadow cast upon them.

80. The child grew—Increased in stature and bodily vigour. **And waxed strong in spirit**—Had his understanding divinely illuminated and confirmed in the truths of God. **And was in the deserts**—The hill country circumjacent to the city of Hebron. **Till the time of his showing**—Or, manifestation—till he was thirty years of age, before which time the law did not permit a man to enter into the public ministry. [No doubt the parents of John had died some years before he entered upon his ministry; and as his dwelling was among the solitudes of the wilderness, no acquaintance could be formed between him and our Lord, who remained in a distant part of the country. When, therefore, John was led forth by the Spirit to commence his ministry, and to bear testimony to the Messiah, he (John) knew not his (Christ's) person; and hence he received an assurance that he should be made acquainted with him by the visible descent of the Holy Spirit upon him.—*Watson.*] [That this first chapter is a separate document, translated or transcribed by the evangelist, appears from its very distinct style. Whether it had been preserved in the holy family, or how otherwise obtained by Luke, no trace now appears. It has a certain relation to, and at the same time is distinguished from, the narrative of the next chapter. The Old Testament spirit is stronger here, and the very phraseology more in unison with Hebrew usage.—*Alford.*]

NOTES ON CHAPTER II.

1. Cesar Augustus—This was Caius Cesar Octavianus Augustus, who was proclaimed emperor of Rome in the 29th year before our Lord, and died A. D. 14. **That all the world should be taxed**. — Πᾶσαν τὴν οἰκουμένην, the whole of that empire. This cannot mean the whole world, literally; the Romans had not the dominion of the whole earth. Οἰκουμένη signifies properly the inhabited part of the earth, from οἰκῶ, to dwell, or inhabit; [but the word is often used in a more limited sense.], All that is meant here, can be no more than that a general census of the inhabitants and their effects had been made in the reign of Augustus, through all the Roman dominions, [which is known to have been done.] Probably in this case the meaning of οἰκουμένην should be further restrained, and applied solely to the land of Judea. This signification it certainly has in this same evangelist, chapter xxi, 26: Men's hearts failing them for fear, and for

2 And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) 5 To be taxed with Mary his espoused wife,

b Acts 8. 37.—c 1 Sam. 16. 1, 4; John 7. 42.—d Matt. 1. 16;

looking after those things which are coming on the earth, *τη οikουμένη, this land.* It appears that St. Luke used this word in this sense in conformity to the *Septuagint*, which has applied it in precisely the same way. (Isa. xiii. 11; xiv. 26; xxiv. 1.) 'H γῆ, which signifies the earth, or world in general, is frequently restrained to this sense, being often used by the evangelists and others for all the country of Judea. (See Luke iv. 25; Josh. ii. 3.) Perhaps, also, this enrolment, or census, is said to have been throughout the whole Jewish nation, to distinguish it from that partial one made ten years after, (see Acts v. 37,) which does not appear to have extended beyond the estates of Archelaus, and which gave birth to the insurrection excited by Judas of Galilee. (See JOSEPHUS, *Ant.*, book xx. c. 3.)

2. This taxing was first made when Cyrenius, etc.—The next difficulty in this text is found in this verse, which may be translated, *Now this first enrolment was made when Quirinus was governor of Syria.* But Caius Sulpicius Quirinus, the person mentioned in the text, was not governor of Syria till ten or twelve years after the birth of our Lord. At the time our Lord was born, Quintilius Varus was president of Syria, (JOSEPHUS, *Ant.*, xvii. c. 5, sect. 2,) who was preceded in that office by Sentius Saturninus. Cyrenius, or Quirinus, was not sent into Syria till Archelaus was removed from the government of Judea; and Archelaus reigned there between nine and ten years after the death of Herod; so that it is impossible that the census mentioned by the evangelist could have been made in the presidency of Quirinus. [A vast amount of learned labour has been expended upon these difficult questions with only approximately satisfactory results. The following from Alford is worthy of respectful consideration. "On the whole," writes that learned and very discreet biblical critic, "I believe that an ἀπογραφή, or enrolment of names with a view to ascertain the population of the empire, was commanded and put in force at this time, unaccompanied with any payment of money . . . We know that Augustus drew up a *rationarium*, or *breviarium totius imperii*, which took many years to arrange and complete, and of which the enrolment of the inhabitants of the provinces would naturally form a part. Of the data for this compilation, the enrolment in our text might be one." [Its completion may not have taken place immediately, (the death of Herod and the irregularities of Archelaus hindering it,) but after the removal of Archelaus under Quirinus.] [That Judea was not a Roman province at this time is no objection to our text, for the *breviarium* of Augustus contained the "regnum" of the Roman Empire, as well as the "provincias." From this it would appear probable that the census begun at the time designated in the text was not, in fact, completed till the time "when Cyrenius was governor of Syria."]

3. And all went to be taxed, every one in-

being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 8 And there were in the same country shepherds abiding in the

chap. 1. 37.—e Matt. 1. 18; chap. 1. 27.—f Matt. 1. 25.

to his own city—The Roman census was an institution of Servius Tullius, sixth king of Rome. A Roman census appears to have consisted of these two parts: 1) The account which the people were obliged to give in of their names, quality, employment, wives, children, servants, and estates; and 2) The value set upon the estates by the censors, and the proportion in which they adjudged them to contribute to the defence and support of the state, either in men or money, or both: and this seems to have been the design of the census or enrolment in the text. This census was probably similar to that made in England in the reign of William the Conqueror, which is contained in *Domesday Book*. [There is a mixture here of Roman and Jewish customs, which is not at all improbable, considering the circumstances. In the Roman census, men, women, and children, were all obliged to go and be enrolled. But then this (Roman) census was made at their dwellingplace, (residence,) not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology.—Alford.]

5. With Mary his espoused wife—There was no necessity that Mary should go to Bethlehem, as Joseph's presence could have answered the end proposed in the census as well without Mary as with her; but God so ordered it that the prophecy of Micah should be thus fulfilled, and that Jesus should be born in the city of David. (Mic. v. 2.)

7. Laid him in a manger—Wetstein has shown, from a multitude of instances, that *φάτνη* means, not merely the manger, but the whole stable, and this I think is its proper meaning in this place. Many have thought that this was a full proof of the meanness and poverty of the holy family, that they were obliged to take up their lodging in a stable; but the reason given is altogether different. As multitudes were going now to be enrolled, all the lodgings in the inn had been occupied before Joseph and Mary arrived. [It was not, indeed, poverty that drove the holy family into this stable, but the circumstance that the inn was full of guests; yet was this also ordered by a higher power, that the entrance of the incarnate Saviour into our world should be one of marked humiliation, that he might so begin his course as to show "the vanity of earthly distinctions, and to consecrate poverty."—Watson.] There was no room for them in the inn—In ancient times, inns were as respectable as they were useful, being fitted up for the reception of travellers alone. [The opinion of the Fathers and tradition make this place subterranean; a cave in a rock, which indeed it might be, and yet be a stable; for these natural stables, affording shelter to men and their cattle, were sufficiently common in Palestine. That there were inns or houses for public accommodation of travellers, distinct from what are now called in the East caravansaries, which are designed for the reception of whole caravans, appears from

field, keeping watch over their flock by night. **9** And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. **10** And the angel said unto them, Fear not:

o Or, the night watches.—A Ch. 1. 12.—4 Gen. 12. 3: Matt. 28. 19: Mark 1. 13: ver. 31, 33; ch. 34. 47: Col. 1. 28.

the parable of the good Samaritan. That is called *παρδοχείον*, and this *κατάλυμα*, which, as taken from the *loosing* of the girdles and sandals of the guests, and the packages of their beasts, could not greatly differ. There appears to have been but one such place at Bethlehem, which was a reduced town; and at this time of public concourse it was crowded. The *φάτνη* was probably the stable of this inn, the place where the cattle of travellers were separately accommodated; and it might be either an enclosed court, or a collection of caves or stalls in the rock, according to tradition. —Watson.]

8. There were . . . shepherds abiding in the field—There is no intimation here that these shepherds were exposed to the *open air*. They dwelt in the fields where they had their sheep penned up; but they undoubtedly had tents or booths under which they dwelt. **Keeping watch . . . by night**—Or, as in the margin, *keeping the watches of the night*, that is, each one keeping a watch (which ordinarily consisted of three hours) in his turn. The reason why they watched them in the field appears to have been to preserve the sheep from *beasts of prey*, or from robbers, with which all the land of Judea was at that time much infested. It was a custom among the Jews to send out their sheep to the deserts about the passover, and bring them home at the commencement of the *first rain*: during the time they were out, the shepherds watched them night and day. The *time* in which Christ was born has been considered a subject of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the evangelists; as not one hint is dropped on the subject by which it might be possible even to guess nearly to the time. Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit, by his silence, has plainly informed them is of none. *Fabrice* gives a catalogue of no less than 186 different opinions concerning the *YEAR* of Christ's birth: and as to his *BIRTH DAY*, that has been placed by Christian sects and learned men in every month in the year. [The fact mentioned by Luke, that the shepherds pastured their flock in the field of Bethlehem, is of itself not inconsistent with the traditional date of our Saviour's birth. —Lange.] [There seems, so far as the climate is concerned, no good ground to affirm that the shepherds could not have been pasturing their flocks in the field, during the month of December. . . . It is during this month that the wind begins to blow from the south, or southwest, which brings rain, and betokens warm weather, and thus hastens forward vegetation. —Andrews.] But the Latin Church, supreme in power and infallible in judgment, placed it on the 25th of *December*, the very day on which the ancient Romans celebrated the feast of their goddess Bruma. Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return toward the northern tropic, ending the

for, behold, I bring you good tidings of great joy, which shall be to all people. **11** For unto you is born this day in the city of David a Saviour, which is Christ the Lord. **12** And this shall be a sign unto you; Ye

k Isa. 9. 6.—2 Matt. 1. 21.—*m* Matt. 1. 16; 16. 16: chap. 1. 43: Acts 2. 36; 10. 38: Phil. 2. 11.

winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.

9. The angel of the Lord came upon them—Or, *stood over* [or before] them, *ἐπένθη*. [The original word gives no intimation as to the mode of the angel's approach to the shepherds, whether in mid-air or upon the earth; but that a heavenly radiance accompanied him.] They were sore afraid—Terrified with the appearance of so glorious a being, and probably fearing that he was a messenger of justice, coming to denounce divine judgments, or punish them immediately for sins with which their consciences would not fail, on such an occasion, to reproach them. [The fear which we so often find mentioned in the sacred narration, when man comes in immediate contact with the supernatural and the holy, is not to be wholly attributed to the fact that such contact was unexpected, and still less to a conviction of moral impurity before God, only. It seems, rather, that the old popular belief, that he who had seen God would die, had by no means disappeared, even after the Babylonian captivity. —Lange.] [Rather, should not a fact so universal be referred to an original instinct of man's nature?]]

10. Behold, I bring you good tidings—The subject being a matter of great joy. **Unto you**—To the Jews first, and then to the human race. St. Paul says, *he look not upon him the nature of angels, but the seed of Abraham*, that is, the human nature; therefore the good news is to you, and not to yourselves exclusively, for it is to all people, to all the inhabitants of this land, and to the inhabitants of the whole earth.

11. A Saviour, which is Christ the Lord—A Saviour, *σωτήρ*, the same as *Jesus*, from *σῶζω*, to make safe, to deliver. Mintert adds under *σωτήρ*: "The word properly denotes such a Saviour as perfectly frees us from all evil and danger, and is the author of perpetual salvation." "Which is Christ," *Χριστός*, (the anointed) "Lord." This name points out the Saviour of the world in his prophetic, regal, and sacerdotal offices: as in ancient times, prophets, kings, and priests were anointed with oil, when installed into their respective offices. Jesus the Christ, he alone is King of kings, and Lord of lords: the King who governs the universe and rules in the hearts of his followers; the Prophet to instruct men in the way wherein they should go; and the great High Priest to make atonement for their sins. Hence he is called the *Messiah*, the Anointed One, in Hebrew; *ὁ Χριστός*, in Greek, which has precisely the same signification. Of him, Melchizedek, Abraham, Aaron, David, and others, were illustrious types; but none of these had the title of THE MESSIAH, OR THE ANOINTED OF GOD. "The Lord"—*Κύριος*—the supreme eternal Being, the ruler of the heavens and the earth. The Septuagint generally translates יהוה, *Yehovah*, by *Κύριος*. [This is the only place where these words come together,

shall find the babe wrapped in swaddling clothes, lying in a manger. **13** And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, **14** "Glory to God in the highest, and on earth peace, and goodwill toward men."

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. **16** And they came with haste, and found Mary and Joseph, and the babe ly-

ing in a manger. **17** And when they had seen it, they made known abroad the saying which was told them concerning this child. **18** And all they that heard it wondered at those things which were told them by the shepherds. **19** But Mary kept all these things, and pondered them in her heart. **20** And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. them.

21 And when eight days were accomplished for the circumcising of the child, his

n Gen. 28. 12; 32. 1, 2; Ps. 103. 20, 31; 148. 2; Dan. 7. 10; Heb. 1. 14; Rev. 5. 11. — Chap. 10. 38; Eph. 1. 6; 3. 10, 31; Rev. 5. 13. — p Isa. 57. 19; chap. 1. 78; Rom. 6. 1; Eph. 2. 17; Col. 1. 30.

q John 8. 16; Eph. 2. 4, 7; 3 Thess. 2. 16; 1 John 4. 9, 10. — r Gen. 27. 31; chap. 1. 68; ver. 51. — Gen. 17. 12; Lev. 12. 3; chap. 1. 50.

and I see no way of understanding this *Kúrios*, but as corresponding to the Hebrew *JEHOVAH*. — *Alford*.] The lordship of Christ must be considered in a purely spiritual sense, as he never set up any secular government upon earth, nor commanded any to be established in his name; and there is certainly no spiritual government but that of God: and indeed the word "Lord," in the text, appears to be properly understood when applied to the deity of Christ. Jesus is a prophet, to reveal the will of God and instruct men in it. He is a priest, to offer up sacrifice, and make atonement for the sin of the world. He is "Lord," to rule over and rule in the souls of the children of men, [and as the Head of the Church.]

12. This shall be a sign (or token) unto you — [A token by which the designated child may be known.] *You shall find a babe wrapped in swaddling clothes, lying in a manger, or stable!* [*σπρέτος* without the article, not the child, but a child. The angel, in giving the sign, generalizes the term. They were to find a child wrapped, etc.] Christ came in the way of humility to destroy that pride which is the root of evil in the souls of men.

13. Suddenly there was with the angel, etc. — This multitude of the heavenly host just now descended from on high to honour the new-born Prince of peace, to give his parents the fullest conviction of his glory and excellence, and to teach the shepherds, who were about to be the first proclaimers of the Gospel, what to think and what to speak of Him who, while he appeared as a helpless infant, was the object of worship to the angels of God. [This whole transaction is highly significant of the interest felt and possessed by the angels in the incarnation and its sequences.]

14. Glory to God in the highest — The design of God, in the incarnation, was to manifest the hidden glories of his nature, and to reconcile men to each other and to himself. The angels, therefore, declare that this incarnation shall manifest and promote the glory of God, *ἐν ὑψίστοις*, in the highest heavens, and among the highest orders of beings, as well as in the highest and most exalted degrees. For in this astonishing display of God's mercy, attributes of the divine nature which had not been known should be now exhibited in the fulness of their glory, so that even the angels should have fresh objects to contemplate, and new glories to exult in. These things the angels desire to look into, (1 Pet. i, 12,) and they desire it because they feel they are thus interested in it. The incarnation of Jesus Christ is an infinite and eternal benefit. Heaven and earth both partake of the

fruits of it, and through it angels and men become one family. (Eph. iii, 15.) **Peace, goodwill toward men** — Men are in a state of hostility with Heaven and with each other. The carnal mind is enmity against God. He who sins wars against his Maker and against his brother; but when men become reconciled to God through the death of his Son, they love one another. They have peace with God; peace in their own consciences; and peace with their neighbours; goodwill dwells among them, speaks in them, and works by them. [The verb is not given in this text: it may be either a present or a future, as both are included in the sense.]

15. Let us now go even unto [ἐως, even to, having the sense of distance] Bethlehem — [Not the language of doubt, which can scarcely believe, (and would put the saying to the test,) but of obedience, desiring to receive, as soon as possible, assurance and strength in the way of God's appointing. — *Lange*.]

17. They made known abroad the saying — The shepherds were the first preachers of the Gospel of Christ; and their text was, "Glory to God in the highest heavens, and on earth peace and goodwill among men." This is the message which all Christ's true pastors or shepherds bring to men.

19. And pondered them in her heart — Συμβάλλουσα, *Weighing them in her heart*. *Weighing* is an English translation of our word pondering, from the Latin *ponderare*. Every circumstance relative to her son's birth Mary treasured up in her memory; and every new circumstance she weighed, or compared with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her son. [Some things respecting his character and mission had been revealed to her, but of the greatness and the extent of the work he was to perform she could have only very indefinite conceptions; and yet, with a deep spiritual consciousness, she kept all these things, comparing (συμβάλλουσα) them together in her heart. She believed though she did not comprehend, and waited in faith for the results.]

20. The shepherds returned, glorifying and praising — These simple men, having satisfactory evidence of the truth of the good tidings, and feeling a divine influence upon their own minds, returned to the care of their flocks glorifying God for what he had shown them, and for the blessedness which they felt. [Perhaps their early and simple testimony to the new-born Saviour was not entirely without fruit. — *Lange*.]

21. When eight days were accomplished — The law had appointed that every male should be

name was called 'JESUS, which was so named of the angel before he was conceived in the womb. **22** And when 'the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; **23** (As it is written in the law of the Lord, 'Every male that openeth the womb shall be called holy to the Lord;) **24** And to offer a sacrifice according to 'that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

† Matt. i. 21, 25; ch. i. 31. —s Lev. 12. 3-4, 6. —Exod. 13. 2; 22. 29; 34. 19; Num. 3. 13; 8. 17; 18. 15.

circumcised at eight days old, or on the eighth day after its birth, (Gen. xvii, 12;) and our blessed Lord received circumcision in token of his subjection to the law. [In the fulfilment of his great work of redemption Jesus became subject to legal rites and purifications, not that they were absolutely necessary for him, but were included in those things which were *πρόποντα* (proper) for him in his humiliation, and "making [himself] perfect," and in his lifting up of that human nature for which these things were *absolutely necessary* into the God-head.—*Alford*.] **His name was called JESUS**—See on Matt. i, 21; John i, 29.

22. Days of her [their] purification—That is, *thirty-three* days after what was termed the seven days of her uncleanness—*forty* days in all: for that was the time appointed by the law, after the birth of a male child. (See Lev. xii, 2, 6.) [In this instance the translators of our English Bible seem to have followed the Complutensian reading, *αβήης*, which is almost without authority, and certainly incorrect. *Τῶν* (their) is much better authenticated, and must be received, referring, of course, to Joseph and Mary.] [Joseph was not obliged to be present in the temple, yet he might take part in the solemnity of purification, as it was his part to present the firstborn to the Lord.—*Lange*.]

24. And to offer a sacrifice—Neither mother nor child was considered as in the Lord's covenant, or under the divine protection, till these ceremonies, prescribed by the law, had been performed. **A pair of turtle doves, etc.**—One was for a burnt-offering, and the other for a sin-offering. (See Lev. xii, 8.) The rich were required to bring a lamb; but the poor and middling classes were required to bring either two turtle doves or two pigeons. This is a proof that the holy family were not in affluence.

25. And, behold, there was a man in Jerusalem—This man is distinguished because of his singular piety. There can be no doubt that there were many persons in Jerusalem named "Simeon" besides this man; but there was none of the name who merited the attention of God so much as he in the text. Such persevering, exemplary piety was very rare, and therefore the inspired penman ushers in the account with "behold!" Several learned men are of the opinion that he was son to the famous Hillel, one of the most celebrated doctors and philosophers who had ever appeared in the Jewish nation since the time of Moses. Simeon is supposed also to have been the Ab, or president, of the grand sanhedrin. **The same man was just**—He steadily regulated all his conduct by the law of his God. **And devout**—He had fully consecrated himself to God, so that he added a pious

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, 'waiting for the consolation of Israel: and the Holy Ghost was upon him. **26** And it was revealed unto him by the Holy Ghost, that he should not 'see death, before he had seen the Lord's Christ. **27** And he came 'by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, **28** Then took he him up in his

† Lev. 12. 2, 6, 8. —s Isa. 40. 1; Mark 15. 42; ver. 28. —y Psa. 86. 48; Heb. 11. 6. —s Matt. 4. 1.

heart to a righteous conduct. The original word *εὐλαβής*, signifies also a person of *good report*—one *well received* among the people, or one cautious and circumspect in matters of religion. **Waiting for the consolation of Israel**—That is, the Messiah, who was known among the pious Jews by this character; he was to be the "consolation of Israel," because he was to be its *redemption*. This "consolation of Israel" was so universally expected that the Jews swore by it: *So let me see the Consolation, if such a thing be not so, or so.* **The Holy Ghost was upon him**—He was a man divinely inspired, overshadowed, and protected by the power and influence of the Most High.

26. It was revealed unto him—He was *divinely informed*, *κεκρηματισμένον*—he had an *express communication* from God concerning the subject. The secret of the Lord is with them that fear him. The soul of a righteous and devout man is a proper habitation for the Holy Spirit. **He should not see death**—They that *seek* shall *find*: it is impossible that a man who is earnestly seeking the salvation of God, should be permitted to die without finding it. **The Lord's Christ**—Rather, *the Lord's Anointed*—who was appointed to come in the fulness of time, to accomplish all that was written in the law, in the prophets, and in the psalms, concerning him. (See verse 11.) [Of the nature of the intimation made to Simeon nothing is said. He was the subject of an especial indwelling of the Holy Ghost, analogous to that higher form of spiritual life expressed in the earliest days by *walking with God*, and according to which God's saints have often been directed and informed in an extraordinary manner by the Holy Spirit.—*Alford*.]

27. He came by the Spirit into the temple—Probably he had in view the prophecy of Malachi, (chapter iii, 1,) "The Lord, whom ye seek, shall suddenly come to his temple." In this messenger of the covenant, the soul of Simeon *delighted*. Now the prophecy was just going to be fulfilled; and the Holy Spirit, who dwelt in the soul of this righteous man, directed him to go and see its accomplishment. **After the custom of the law**—To present him to the Lord, and then redeem him by paying five shekels, (Num. xviii, 15, 16,) and to offer those sacrifices appointed by the law. (See verse 24.)

28. Then took he him up in his arms—[The shepherds, Simeon, and Anna, agree in this, that they all become, in their respective circles, witnesses to others of the salvation of God. They do not wait, or seek for suitable opportunity, but seize upon the first as the best.—*Lange*.] Even Christ *in the arms* could not avail a man, if he were not *formed in his heart*.

arms, and blessed God, and said, **29** Lord, 'now testest thou thy servant depart in peace, according to thy word: **30** For mine eyes 'have seen thy salvation, **31** Which thou hast prepared before the face of all people; **32** *A light to lighten the Gentiles, and the glory of thy people Israel. **33** And Joseph and his mother marvelled at those things which were spoken of him. **34** And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the ^dfall and rising again

^a Gen. 46. 30; Phil. 1. 23.—^b Isa. 53. 10; ch. 8. 6.—^c Isa. 9. 9; ^d 61. 49. 6; 60. 1-3; Matt. 4. 16; Acts 13. 47; 23. 22.—^e Isa. 8. 14;

29. Lord, now testest thou thy servant depart in peace—*Now thou dismisses, ἀπολύεις*—loosest him from life; having lived long enough to have the grand end of life accomplished. **According to thy word**—It was promised to him that he should not die till he had seen the Lord's Anointed, (verse 26;) and now, having seen him, he is ready to be immediately dismissed in peace into the eternal world, having a full assurance and enjoyment of the salvation of God. Though Simeon means his death, yet the thing itself is not mentioned; for death has not only lost its sting, but its name also, to those who have, even by faith, seen the Lord's Anointed.

30. Thy salvation—Christ is called our "salvation," as he is called our life, our peace, our hope; that is, he is the author of all these to those who believe.

31. Which thou hast prepared—*Ὁ ἡτοίμασας*, (which thou hast made ready,) before the face—in the presence—of all people. Here salvation is represented under the notion of a feast, which God himself has provided for the whole world; and to partake of which he has invited all the nations of the earth. Salvation is properly the food of the soul, by which it is nourished unto eternal life: he that receiveth not this, must perish for ever.

32. A light to lighten the Gentiles—*φῶς εἰς ἀποκάλυψιν ἐθνῶν*—A light of the Gentiles, for revelation. By Moses and the prophets a light of revelation was given to the Jews, in the blessedness of which the Gentiles did not partake. By Christ and his apostles a luminous revelation is about to be given unto the Gentiles, but which to all true Israelites shall be a glory, an evident fulfilment of the predictions of the prophets relative to the salvation of a lost world.

33. Joseph—His father. [The reading "Joseph," in the received text, is not sustained by any considerable authorities, and is evidently incorrect, having been substituted out of deference to our Lord's birth from a virgin.] [The word (father) is, of course, not to be taken in the physical, but in the legal and popular sense.—Lange.] **Marvelled**—For they did not as yet fully know the counsels of God relative to the salvation which Christ was to procure, nor the way in which the purchase was to be made: but to this Simeon refers in the following verses.

34. This child is set for the fall—This seems an allusion to Isa. viii, 13-15: "Jehovah of hosts, . . . shall be . . . for a stone of stumbling and . . . rock of offence to both the houses of Israel; . . . and many among them shall stumble, and fall," etc. As Christ did not come as a temporal deliverer, in which character the Jews expected him, the consequence should be, they would reject him, and so fall by the

of many in Israel; and for *a sign which shall be spoken against; **35** (Yea, 'a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; **37** And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and

Hosea 14. 9; Matt. 21. 44; Rom. 9. 32. 33; 1 Cor. 1. 23. 24; 2 Cor. 2. 16; 1 Pet. 2. 7, 8.—^c Acts 23. 22.—^f Psa. 42. 10; John 19. 36.

Romans. (See Rom. xi, 11, 12; Matt. xxiv.) But in the fulness of time there shall be a rising again of many in Israel. (See Rom. xi, 26.) And for a sign—Perhaps Simeon refers to Isa. xi, 10-12: "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek;" intimating that the Jews would reject it, while the Gentiles should flock to it as their ensign of honour, under which they were to enjoy a glorious rest.

35. Yea, a sword shall pierce through thy own soul also—As this is a metaphor used by the most respectable Greek writers to express the most pungent sorrow, it may here refer to the anguish Mary must have felt when standing beside the cross of her tortured son. (See John xix, 25.) [This prophecy I do not believe to have its chief reference to the deep sorrow of the mother of our Lord on beholding his sufferings, much less to her future death by martyrdom, (of which we have no proof,) for they stand in a totally different relation. The prophecy is of the struggle of many in Israel, through repentance to faith in this Saviour, among which number even his mother was to be included. The sharp pangs of sorrow for sin must pierce her heart "also;" and the general end follows; that the reasonings out of many hearts may be revealed; that they who receive the Lord Jesus may be manifest, and they who reject him.—Alford.]

36. Anna, a prophetess—It does not appear that this person was a "prophetess" in the strict sense of the word, that is, one who could foretell future events: but rather a holy woman; who, from her extensive knowledge and deep experience in divine things, was capable of instructing others, according to the use of the word *προφητεῖαν*, (1 Cor. xiv, 3;) "He that prophesieth, speaketh unto men to edification, and exhortation, and comfort." So we find this holy widow proclaiming Jesus to all who looked for redemption in Jerusalem. (Verse 38.) **Tribe of Aser**—*Asher*. This was one of the ten tribes of the kingdom of Israel, several families of which had returned from their idolatry unto God, in the time that Hezekiah proclaimed the passover in Jerusalem, and taken up their abode in Judah. (2 Chron. xxx, 1-11.) Though her family might have been a distinguished one in Jerusalem, yet we find that it was her very exemplary piety that entitled her to be thus honourably mentioned in the sacred history.

37. A widow of about fourscore and four years—She was a virgin when married, was favoured with her husband but seven years, and was now eighty-four years of age. **Departed not from the temple**—Attended constantly at the hours of prayer, which were nine in the morning and three in the afternoon. (See Acts ii, 15; iii, 1.) It does

prayers "night and day. **38** And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that "looked for redemption in Jerusalem. **39** And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. **40** "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

σ Acts 26. 7; 1 Tim. 5. 5. — *h* Mark 15. 43; ver. 25; chap. 24. 21.
— *i* Or. *Israel*.

not appear that women had any other functions to perform at that holy place. **With fastings**—Probably *twice* in the week: for this was the custom of the most rigid Pharisees. (See chapter xviii, 12.) [This aged woman had given up herself entirely to devotional exercises, being no doubt exempted by her circumstances from any other employment. She therefore *departed not from the temple*, but was present there at the stated services, (each day.) To this she added *fastings and prayers*, as a thorough Jewish ritualist, *night and day*, certainly not in the temple at night, for it was then closed.—*Watson*.]

38. Coming in that instant—*Αὐτῇ τῇ ὥρᾳ, at that time*, while Simeon held the blessed Redeemer in his arms, and was singing his departing and triumphal song. **Gave thanks likewise**—She, as well as Simeon, returned God public thanks for having sent this Saviour to Israel. **Spake of him**—Of the nature and design of his mission; and the glory that should take place in the land. **To all them that looked for redemption**—Pious Jews were in constant expectation of the promised Messiah. They were expecting redemption, *λύτρωσιν*; such a redemption as was to be brought about by an *atonement*, or *expiatory victim*, or *ransom price*. (See on chapter i, 68.) [We thus learn that there was a pious remnant in Jerusalem looking out with desire and confidence for the advent of the great salvation of God, the Redeemer promised in all their sacred books; and to these Anna appears to have paid a joyful visit, acquainting them with what she had seen and heard in the temple. It is interesting to observe that these pious people appear to have had mutual knowledge and pious intercourse with each other. They formed at that time the true spiritual Church, within the nominal, fallen Church of Jerusalem. And we may gather that this number of spiritual persons was not large; although a great deterioration of the Jewish Church, both in doctrine and in manners, appears to have taken place during the thirty years which elapsed between this event and the entrance of our Lord upon his public ministry.—*Watson*.]

39. They returned into Galilee—But not immediately; for the coming of the *wise men*, and the retreat of Joseph with his family *into Egypt*, happened between this period of time and his going to Nazareth in Galilee. (Bishop Pearce.) [It seems the most natural to place the visit of the wise men after the offering in the temple; then the flight into Egypt would follow soon afterward, and the return into Galilee, (named in that text, would, in that case, appear to be the same with that described by Matthew, chapter ii, 19–23.)]

40. The child grew—As to his *body*—being in perfect health. **Waxed strong in spirit**—His rational *soul* became strong and vigorous. **Filled**

41 Now his parents went to Jerusalem every year at the feast of the passover. **42** And when he was twelve years old, they went up to Jerusalem after the custom of the feast. **43** And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. **44** But they, supposing him to have been in the company, went a day's journey; and they sought him among

h Ver. 53; chap. 1. 80. — *i* Exod. 23. 15, 17; 24. 23; Deut. 16. 1. 16.

with wisdom—The divinity continuing to communicate itself more and more, in proportion to the increase of the *rational* principle. The reader should never forget that Jesus was *perfect man*, as well as *God*. **And the grace of God was upon him**—The word *χάρις*, not only means *grace* in the common acceptation of the word, (some blessing granted by God's mercy to those who are sinners, or have no merit,) but it means also *favour* or *approbation*: [and personal excellences.] Even Christ himself, who knew no sin, *grew* in the *favour* of God, and, as to his human nature, *increased* in the *graces* of the Holy Spirit. God loves every thing and person in proportion to the nearness of the approaches made to his own perfections.

41. His parents went . . . every year—[The *passover*, which every (male) Israelite was bound to attend, (Exod. xxiii, 14–17;) *women*, also, according to the school of Hillel, were bound to go up once a year, that is, to the passover, though it is doubtful whether this was generally accepted as obligatory, and Mary's accompanying her husband and son on this occasion was voluntary, but quite natural. Every Jewish child, at twelve years old, might become a "son of the law," and take part in the celebration of the passover, and with scrupulous carefulness on the part of both his parents and himself, "to fulfil all righteousness," we find our Lord in his proper place on this important occasion.]

43. Had fulfilled the days—*Eight* days in the whole: *one* was the passover, and the other *seven*, the days of unleavened bread. (See on Matt. xxvi, 2.) **The child Jesus tarried behind**—[The first day's journey of a company of eastern travellers is always short, usually not more than six or eight miles, when the tents are pitched for the night's encampment. Thus leaving Jerusalem in the afternoon, with the crowd of Galilean pilgrims, that Mary and Joseph should have lost sight of Jesus for three or four hours, and yet not have felt any alarm, supposing him to have been somewhere in the company, presents no difficulty. (See Andrews, page 103.) It has been suggested as a possible explanation of the case, that as the men and women usually moved in separate bands, each of his parents supposed that he was with the other; and again it has been suggested, that his known discretion made his mother the less careful to have him always under her eyes. All these may be well enough in their way; but the case scarcely calls for any laboured defence. It was quite natural, and entirely without blame.]

44. Supposing him to have been in the company—Some have supposed that the men and women marched in separate companies on these occasions, which is very likely; and that sometimes the children kept company with the men, sometimes

their kinsfolk and acquaintance. **45** And when they found him not, they turned back again to Jerusalem, seeking him. **46** And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. **47** And "all that heard him were astonished at his understanding and answers. **48** And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. **49** And he said unto them, How is it that ye

see Matt. 7. 28; Mark 1. 22; chap. 4. 22, 23; John 7. 15, 46.—
see John 2. 16.

with the women. Joseph, not seeing Jesus in the men's company, might suppose he was with his mother in the women's company; and Mary, not seeing him with her, might imagine he was with Joseph.

46. Sitting in the midst of the doctors—The rabbins, who were explaining the law and the ceremonies of the Jewish religion to their disciples. [No stress need be laid on the expression "in the midst," it is only "among." Nor is it to be supposed that our Lord was acting the part of a *master*. It was the custom of the Jewish schools for the scholars to ask questions of their teachers.—*Alford*.] **Asking them questions**—[There is often as much wisdom evinced in asking questions, as in answering them.]

47. Answers—The word ἀποκρίσιν here seems not to mean "answers" only, but also what Jesus said by way of question to the doctors. (Verse 46.)

48. Why hast thou thus dealt with us—[An expression of joyful surprise, with only the mildest possible shading of reproof.] **Thy father and I**—[Not merely the only possible manner in which Mary could speak to her son of Joseph, but also an indisputable proof of the wisdom with which she brought up the child—a wisdom which led her to say nothing to him of the mystery of his birth, and which had faith enough to wait till his own consciousness should be fully and clearly awakened to the fact of his being the Son of God.—*Lange*.]

49. How is it that ye sought me—[This is no reproachful question. It is asked in all the simplicity and boldness of holy childhood. "Did ye not know?" It appeared as if that conviction, the expression of which now first breaks forth from him, must have been a matter known to them.—*Alford*.]

My Father's business—'Εν τοῖς πατρός μου, *My Father's concerns*. Some think that these words should be translated, *In my Father's house*; which was a reason that they should have sought him in the temple only. [It is a question much disputed among the learned and devout, whether or not the "child" Jesus at that time consciously recognised his own divinity. It has been the fashion to assume that he did; but to do so involves not a few serious difficulties, especially in respect to the normal development of his human character, and his dealings with our merely human temptation, to which it was needful that he should be subjected. (Heb. iv, 14.) He was, no doubt, wise beyond his years, and naturally devout, and no doubt often felt the movings of the divinity within his soul; and yet it may be doubted whether his human consciousness directly apprehended the mystery of his own complex being. It seems more according to

sought me? wist ye not that I must be about 'my Father's business? **50** And 'they understood not the saying which he spake unto them. **51** And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. **52** And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of

o Chap. 9. 46; 18. 34.—p Dan. 7. 26; Ver. 19.—q 1 Sam. 2. 26; ver. 40.—r Or, age.

the sacred records to fix the point of that awful discovery at the time of the baptism.]

51. Was subject unto them—Behaved toward them with all dutiful submission. Probably his working with his hands at his reputed father's business, is here also implied. (See on verse 41.) No child among the Jews was ever brought up in idleness. *Is not this the carpenter?* was a saying of those Jews who appear to have had a proper knowledge of his employment while in Joseph's house. (See the note on Matt. xiii, 55.) [The modesty, the filial piety, the perfectness of self-control, contentment in mechanical labour, conscious sovereignty undisclosed, a wealth of nature kept back, in short, the holding of his whole being in tranquil silence, waiting for growth to produce his ripe self, and for God, his Father, to shake out the seed which was to become the bread of the world, all this is in itself a wonder of divinity, if men were only wise enough to marvel. Christ's greatest miracle was wrought within himself.—*H. W. Beecher*.] [In the ordering of God's purposes for the salvation of the world through his incarnate Son, the conditions of his human education was a matter of infinite importance, and this high duty was committed, (under God,) to Joseph and Mary. The conduct of Joseph in all these things is, in the highest degree, admirable. Nowhere does he show any weakness of either faith or purpose, and his whole life appears to have been devoted to the interests of his wonderful foster-child. But to Mary the mother of Jesus does the whole race of mankind, and especially the redeemed Church, owe an uncounted debt of gratitude; for to her was given the awful duty of fashioning the human character of the world's Redeemer. It is a beautiful thought, and equally truthful, that through the ministries of motherhood have come to our race some of its highest and holiest blessings—that our salvation has come to us through the mingled joys and sorrows of maternity.]

52. Jesus increased in wisdom—See on verse 40.

NOTES ON CHAPTER III.

1. Fifteenth year of . . . Tiberius Cesar—This was the *fifteenth year* of his *principality* and *thirteenth* of his monarchy: for he was two years joint emperor previously to the death of Augustus. Tiberius succeeded Augustus, in whose reign Christ was born. He began his reign August 19, A. D. 14, reigned twenty-three years, and died March 16, A. D. 37, aged seventy-eight years. He appears to have been a most infamous character. **Herod**—Herod Antipas, the son of Herod the Great. He was the Herod who beheaded John the Baptist, and to

Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 * Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. 7 Then said he to

a John 11. 49, 51; 18, 12; Acts 4. 6.—b Matt. 8. 1; Mark 1. 4.
c Chap. 1. 77.—d Isa. 40. 3; Matt. 3. 3; Mark 1. 3; John 1. 28.—e Psa. 98. 2; Isa. 52. 10; chap. 3. 10.

whom our Lord was sent by Pilate. [He also governed Perea.] [See the account of the Herod family in the notes on Matt. ii, 1.] Iturea and . . . Trachonitis—Two provinces of Syria, on the confines of Judea, [lying east and north-east of the sea of Galilee.] These estates were left to Herod Antipas and his brother Philip by the will of their father Herod the Great; and were confirmed to them by the decree of Augustus. Abilene—Another province of Syria, which had its name from Abila, its chief city, [lying northward, at the foot of Hermon.] That Philip was tetrarch of Trachonitis in the fifteenth year of Tiberius, we are assured by Josephus, who says that Philip, the brother of Herod, died in the twentieth year of Tiberius, after he had governed Trachonitis, Batanea, and Gaulonitis thirty-seven years. (Antiq., b. xviii, c. 5, sec. 6.) Herod continued tetrarch of Galilee till he was removed by Caligula, the successor of Tiberius. (Antiq., b. xviii, c. 8, sec. 2.) That Lysanias was tetrarch of Abilene is also evident from Josephus. He continued in this government till the Emperor Claudius took it from him, A. D. 42, and made a present of it to Agrippa. (See Antiq., b. xiv, c. 5, sec. 1.) Tetrarch signifies the ruler of the fourth part of a country. (See the note on Matt. xiv, 1.)

2. Annas and Caiaphas being the high priests—Caiaphas was the son-in-law of Annas or Ananias, and it is supposed that they exercised the high priest's office by turns. It is likely that Annas only was considered as high priest; and that Caiaphas was the high priest's deputy, or ruler of the temple. (See the notes on Matt. ii, 4, and on John xviii, 13.) The word of God came unto John—That is, the Holy Spirit revealed to him this doctrine of salvation. This "came unto" him in the desert, where he was living in such harmlessness and piety as gave him full right to preach repentance to others. Thus we find that the first preachers and followers of the doctrines of the Gospel were men eminent for the simplicity of their manners and the sanctity of their conduct; they were authorized by God, and filled with the most precious gifts of the Spirit. In the wilderness—[There is no reason for so closely uniting these words as to make them designate the voice of John, as actually crying in the wilderness. The word came to him in "the wilderness," calling him out to preach and baptize in the region about Jordan.] (See on Matt. iii, 1, John i, 6, 7, 15.)

the multitude that came forth to be baptized of him, 'O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, 'What shall we do then? 11 He answereth and saith unto them, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also publicans to be

f Matt. 3. 7.—g Or, meet for.—h Matt. 7. 18.—i Acts 2. 37.—k Chap. 11. 41; 2 Cor. 8. 14; James 2. 15, 16; 1 John 3. 17; 4. 20.—l Matt. 21. 32; chap. 7. 29.

3. The baptism of repentance—See on Matt. iii, 4-6; Mark i, 1, etc.; xvi, at the end.

4. Prepare ye the way—It was customary for the Hindu kings, when on journeys, to send a certain class of the people two or three days before them, to command the inhabitants to clear the ways. A very necessary precaution where there are no public roads.—Ward.

5. Every valley shall be filled—All hindrances shall be taken out of the way. This is a quotation from the Greek version of Isa. xl, 4, containing an allusion to the preparations made in rough countries to facilitate the march of mighty kings and conquerors. (See the instance produced on Matt. iii, 3.) [The whole of this passage from Isaiah (xl, 3, 4) is a figure derived from the march of a monarch preceded by his herald, and though it has a real, it has no direct or exclusive reference to John the Baptist. A manifestation of the glory of God is announced, which, beginning with the return from Babylon, is beheld in incomparable splendour at the coming of Christ, and since goes on in growing fulfilment, but is not completed until the last day.—Lange.]

7-9. On this account of the Baptist's mode of preaching, see the notes on Matt. iii, 7-11.

10. What shall we do then—The preaching of the Baptist had been accompanied with an uncommon effusion of that Spirit which convinced of sin, righteousness, and judgment. The people who heard him, now earnestly begin to inquire what they must do to be saved? They are conscious that they are exposed to the judgments of the Lord, and they wish to escape from the coming wrath. [It is not improbable that John may have begun his labours as a preacher of the kingdom sometime before he began to baptize. . . . His preaching would naturally precede its administration. His preaching, then, need not have been confined to the banks of the Jordan, but may have begun in the wilderness, and only after he began to baptize did he remain in one place.—Andrews.]

11. He that hath two coats, etc.—He first teaches the great mass of the people their duty to each other. The uncharitable and oppressive are taught not to expect mercy from the hand of God while they act toward others in opposition to his dictates.

12. Then came also publicans—John next instructs the tax-gatherers in the proper discharge

baptized, and said unto him, Master, what shall we do? **13** And he said unto them, "Exact no more than that which is appointed you. **14** And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, "Do violence to no man, "neither accuse *any* falsely; and be content with your *wages*.

15 And as the people were *in* expectation, and all men *mused* in their hearts of John, whether he were the Christ, or not; **16** John answered, saying unto *them* all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: **17** Whose fan *is* in his hand, and he will thoroughly purge his floor, and 'will gather the wheat into his

m Chap. 19. 8. — *n* Or, Put no man in fear. — *o* Exod. 23. 1; Lev. 19. 11. — *p* Or, allowance. — *q* Or, in suspense. — *r* Or, reasoned, or, debated.

of their duties. Though it was an office detested by the Jews at large, yet the Baptist does not condemn it. It is only the abuse of it that he speaks against.

14. The soldiers likewise demanded of him—They were either Roman soldiers, or the soldiers of Herod or Philip. **Do violence to no man**—*μηδὲνα διαγελᾶντε*, do not extort money or goods, by force or violence from any. This is the import of the words *neminem concutite*, used here by the Vulgate, and points out a crime of which the Roman soldiers were notoriously guilty. **Neither accuse any falsely**—Or, on a frivolous pretence; *μηδὲ συκοφαντῆσαι*, be not sycophants, like those who are base flatterers of their masters, who, to ingratiate themselves into their esteem, malign, accuse, and impeach the innocent. (See the note on chapter xix, 7.) **Be content with your wages**—*ὀψωνίου*. The word signifies not only the money which was allotted to a Roman soldier, which was *two oboli*, about three halfpence, per day, but also the necessary supply of wheat, barley, etc. [Pay and rations.]

15. Whether he were the Christ—So general was the reformation which was produced by the Baptist's preaching that the people were ready to consider *him* as the promised Messiah. Thus John came in the spirit and power of Elijah, and *reformed all things*; showed the *people*, the *tax-gatherers*, and the *soldiers*, their respective duties, and persuaded them to put away the evil of their doings. (See the note on Matt. xvii, 11.)

16, 17. On these verses see on Matt. iii, 11, 12; Mark i, 7, 8; and particularly the note on John iii, 5.

18. Preached he unto the people—[The announcement of the most fearful judgments, no less than that of an abundant baptism of the Spirit, belongs to that work of evangelization which the Baptist had commenced.—*Lange*.] [The year during which John began his ministry was probably a sabbatic year. If so, and if it was now observed by the Jews according to its original intent, it was a most appropriate time for the Baptist to begin his labours, the people having no burdensome agricultural tasks to occupy them, and being thus at liberty to attend upon his instructions.—*Andrews*.]

19. Herod the tetrarch—See this subject explained at large, Matt. xiv, 1, etc.; Mark vi, 21, 23.

garner; but the chaff he will burn with fire unquenchable. **18** And many other things in his exhortation preached he unto the people. **19** "But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, **20** Added yet this above all, that he shut up John in prison. **21** Now when all the people were baptized, 'it came to pass, that Jesus also being baptized, and praying, the heaven was opened, **22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be "about thirty years of age, being (as was supposed) "the son of Joseph, which was *the son of Heli*,

s Matt. 3. 11. — *t* Micah 4. 19; Matt. 13. 55. — *u* Matt. 14. 2; Mark 6. 17. — *v* Matt. 3. 18; John 1. 32. — *w* See Num. 4. 2, 35, 38, 42, 47. — *x* Matt. 13. 55; John 6. 42.

21. Jesus... being baptized—See on Matt. iii, 16, 17.

23. Thirty years of age—This was the age required by the law to which the priests must arrive before they could be installed into their office. (See Num. iv, 3.) **Being (as was supposed) the son of Joseph**—This same phrase is used by Herodotus to signify one who was only *reputed* to be the son of a particular person: *τοῦτοῦ πατρὸς νομιζέται*, he was *supposed* to be *this man's son*. Much learned labour has been used to reconcile this genealogy with that in St. Matthew, (chapter i,) and there are several ways of doing it; the following, which appears to me to be the *best*, is also the most *simple* and *easy*. *Matthew*, in descending from Abraham to Joseph, the spouse of the blessed Virgin, speaks of *sons properly such*, by way of natural generation: *Abraham begat Isaac, and Isaac begat Jacob*, etc. But *Luke*, in ascending from the Saviour of the world to God himself, speaks of *sons either properly or improperly such*: on this account he uses an *indeterminate* mode of expression, which may be applied to sons either *putatively* or *really* such. **And Jesus himself... being (as was supposed) the son of Joseph... of Heli... of Matthat**, etc.—That St. Luke does not always speak of sons *properly* such, is evident from the first and last person whom he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary: and *Adam*, who is said to be the *son of God*, was such only by *creation*. As the Hebrews never permitted *women* to enter into their genealogical tables, whenever a family happened to end with a *daughter*, instead of naming *her* in the genealogy they inserted her *husband*, as the *son* of him who was, in reality, but his *father-in-law*. *Jesus* was *considered*, according to *law* or *allowed custom*, to be the son of Joseph, as *he* [Joseph] was of Heli. The two *sons-in-law* who are to be noticed in this genealogy are *Joseph* the son-in-law of *Heli*, whose *own* father was *Jacob*, (Matt. i, 16,) and *Salathiel* the son-in-law of *Neri*, whose *own* father was *Jechonias*, (1 Chron. iii, 17; Matt. i, 12.) Thus it appears that *Joseph*, son of *Jacob* according to St. Matthew, was *son-in-law* of *Heli* according to St. Luke. And *Salathiel*, son of *Jechonias* according to the former, was *son-in-law* of *Neri* according to the latter. *Mary*, therefore, appears to have been the daughter of *Heli*, so called by abbreviation

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, **25** Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, **26** Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, **27** Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, **28** Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, **29** Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, **30** Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, **31** Which was *the son* of Melea, which was *the son* of

Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, **32** Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, **33** Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Judah, **34** Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, **35** Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, **36** Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, **37** Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, **38** Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

^y Zech. 12. 12.—^z Sam. 5. 14; 1 Chron. 3. 5.—^a Ruth 4. 18, etc.; 1 Chron. 2. 10, etc.

^b Gen. 11. 24, 25.—^c See Gen. 11. 12.—^d Gen. 5. 6, etc.; 11. 10, etc.—^e Gen. 5. 1, 2.

for Heliachim, which is the same in Hebrew with Joachim. Joseph, son of Jacob, and Mary, daughter of Heli, were of the same family: both came from *Zerubbabel*; Joseph through *Abiad*, his eldest son, (Matt. i, 13,) and Mary by *Rhesa*, the youngest. (See verse 27.) Salathiel and Zorobabel, from whom St. Matthew and St. Luke declare Christ to proceed, were themselves descended from Solomon in a direct line: and though St. Luke says that Salathiel was son of Neri, who was descended from Nathan, Solomon's eldest brother, (1 Chron. iii, 5,) this is only to be understood of his having espoused Nathan's daughter, and that Neri dying, probably without male issue, the two branches of the family of David—that of Nathan and that of Solomon—were united in the person of Zerubbabel by the marriage of Salathiel, chief of the regal family of Solomon, with the daughter of Neri, chief and heretrix of the family of Nathan. Thus it would appear that Jesus, son of Mary, reunited in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called, *The son of David*. It is worthy of being remarked that St. Matthew, who wrote principally for the *Jews*, extends his genealogy to *Abraham*, through whom the promise of the Messiah was given to the Jews; but St. Luke, who wrote his history for the instruction of the *Gentiles*, extends his genealogy to *Adam*, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity. (See the notes on Matt. i, 1, etc.)

36. Of Cainan—This "Cainan," the son of *Arphaxad*, and father of *Sala*, is not found in any other Scripture genealogy. (See Gen. x, 24; xi, 12; 1 Chron. i, 18, 24, where *Arphaxad* is made the father of *Sala*, and no mention at all made of *Cainan*.) Some suppose that *Cainan* was a surname of *Sala*; and that the names should be read together thus: *The son of Heber, the son of Salacainan, the son of Arphaxad*, etc. If this does not untie the knot, it certainly cuts it; and the reader

may pass on without any great scruple or embarrassment. There are many sensible observations on this genealogy in the notes at the end of Bishop Newcome's Harmony.

[Somewhat different from the foregoing are the remarks of Dean Alford respecting the two apparently inharmonious genealogies of our Lord, given respectively by Matthew and Luke. His confessed learning and candour entitle his remarks to a candid reading, even if his conclusions shall not be accepted.] "It is quite beside the purpose of this commentary to attempt to reconcile the two [accounts.] It has never yet been accomplished; and every endeavour to do it has violated either ingenuousness or common sense. I shall only indicate the landmarks which may serve to guide us to all that is possible for us to discover concerning them.

"1. The two genealogies are *both the line of Joseph*, and *not of Mary*. Whether Mary were an heiress or not, Luke's words preclude the idea of the genealogy being *hers*; for the descent of the Lord is transferred putatively to Joseph by the *ὡς ἐνομίζετο*, before the genealogy begins; and it would be unnatural to suppose that the reckoning which began with the real mother would, after such transference, pass back through her to her father again, as it must do if the genealogy be *hers*. (The attempts of many to make it appear that the genealogy is that of Mary, by reading the text, *the son [as supposed, of Joseph, but in reality] of Heli*, are quite unsuccessful.)

"2. Luke appears to have taken this genealogy entire from some authority before him, in which the expression *υἱὸς θεοῦ*, (Son of God,) as applied to Christ, was made good by tracing it up, as here, through a regular ascent of progenitors till we come to Adam, who was, but here again inexactly, the son of God. This seems much more probable than that Luke should, for his Gentile readers, have gone up to the origin of the human race instead of to Abraham. I cannot imagine any such purpose

CHAPTER IV.

AND ^aJesus being full of the Holy Ghost returned from Jordan, and ^bwas led by the Spirit into the wilderness, ² Being forty days tempted of the devil. And ^cin those days he did eat nothing: and when they were ended, he afterward hungered. ³ And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. ⁴ And Jesus answered him, saying, ^dIt is written, That man shall not live by bread alone, but by every word of God. ⁵ And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. ⁶ And the devil said unto him, All this power will I give thee, and the glory of them: for ^ethat is delivered unto me; and to whomsoever I will, I give it. ⁷ If thou therefore wilt ^fworship me, all shall be thine. ⁸ And Jesus answered and said unto him, Get thee behind me, Satan: for ^git is

^a Matt. 4. 1; Mark 1. 12.—^b Chap. 2. 27; ver. 14.—^c Exod. 17. 23; 1 Kings 19. 8.—^d Deut. 8. 3.—^e John 12. 13; 14. 30; Rev. 12. 2.—^f Or, fall down before me.—^g Deut. 6. 13; 10. 20.

definitely present in the mind of the evangelist. This view is confirmed by the entirely insulated situation of the genealogy here given.

"3. The points of divergence between the genealogies are, in Matthew the father of Joseph is Jacob; in Luke, Heli. This gives rise to different lists (except two common names, Zorobabel and Salathiel) up to David, where the accounts coincide again, and remain nearly identical up to Abraham, where Matthew's ceases.

"4. Here, as elsewhere, I believe that the accounts might be reconciled, or at all events good reasons might be assigned for their differing, if we were in possession of data on which to proceed; but here, as elsewhere, *we are not*. For who shall reproduce the endless combinations of elements of confusion which might creep into a genealogy of this kind? Matthew's we know is squared so as to form three tessera decades by the omission of several generations; how can we tell that some similar step, unknown to us, may not have been taken with the one before us? It was common among the Jews for the same man to bear different names; how do we know how often this may occur among the immediate progenitors of Joseph? The levirate marriage (with a brother to a deceased brother's wife, to raise up seed which then might be accounted to either husband) was common: how do we know how often this may have contributed to produce variations in the terms of a genealogy? With all these elements of confusion, it is quite as presumptuous to pronounce the genealogies discrepant as it is over curious and uncritical to attempt to reconcile them. It may suffice us that they are inserted in the gospels as authentic documents, and both of them merely to clear the Davidical descent of the putative father of the Lord. His own real Davidical descent *does not depend on either of them*, but on [what is said in] chap. i. 32-35, and [that] is solely derived through his mother."]

NOTES ON CHAPTER IV.

1. **Was led by the Spirit**—Or, *and was carried about, ἡγετο*. Matthew says, ἀνήχθη, *he was brought up*. Mark says, *the Spirit driveth him ἐκβάλλει*—

written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁹ ^aAnd he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: ¹⁰ For ^bit is written, He shall give his angels charge over thee, to keep thee: ¹¹ And in ^ctheir hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ¹² And Jesus answering said unto him, ^dIt is said, Thou shalt not tempt the Lord thy God. ¹³ And when the devil had ended all the temptation, he departed from him ^efor a season.

¹⁴ ^aAnd Jesus returned ^bin the power of the Spirit into ^cGalilee: and there went out a fame of him through all the region round about. ¹⁵ And he taught in their synagogues, being glorified of all.

¹⁶ And he came to ^dNazareth, where he had been brought up: and, as his custom was,

^a Matt. 4. 5.—^b Psal. 91. 11.—^c Deut. 6. 16.—^d John 14. 30; Heb. 4. 15.—^e Matt. 4. 12; John 4. 43.—^f Verse 1.—^g Acts 10. 37.—^h Matt. 2. 23; 13. 54; Mark 6. 1.

putteth him forth. But each of the evangelists attributes this to the Holy Ghost, not to Satan. [No doubt Jesus came from his baptism in a widely changed frame of mind, and with a deep and clear consciousness of his own proper divinity; and accordingly, under the influence of the indwelling Spirit, he retired into the solitudes of the desert for prayer and meditation, and to wait for further instruction in respect to his Messianic mission.]

7. **If thou . . . wilt worship me**—This temptation is the last in order, as related by Matthew; and it is not reasonable to suppose that any other succeeded to it. Luke has here told the particulars, but not in the order in which they took place. (See on Matt. iv. 1-11.)

14. **Returned in the power of the Spirit**—[The Spirit which was poured out at his baptism upon the Saviour, far from being suppressed or departed from him in consequence of the temptation in the wilderness, on the other hand exhibited itself for the first time in full power in him after the triumph there achieved.—*Van Oosterzee*.] Having now conquered the grand adversary, he comes in the energy of the Spirit to show forth his power, godhead, and love to the people, that they might believe and be saved. He who, through the grace of God, resists and overcomes temptation is always *bettered* by it.

15. **And he taught in their synagogues**—We do not find that even the persecuting Jews ever hindered Christ or his disciples from preaching in their synagogues. **Glorified of all**—All felt the power of his preaching, and acknowledged the excellence of his mission. The scandal of the cross had not yet taken place.

16. **To Nazareth, where he had been brought up**—It is likely that our Lord lived principally in this city till the thirtieth year of his age; but, after he entered on his public ministry, his usual place of residence was in Capernaum. **As his custom was**—Our Lord regularly attended the public worship of God in the synagogues; for there the *Scriptures* were read. To worship God *publicly* is the duty of every man. Better to attend the most indifferent ministry than to stay at home, especially on the

he went into the synagogue on the sabbath day, and stood up for to read. **17** And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **18** 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, **19** To preach the acceptable year of the Lord. **20** And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. **21** And he began to say unto them, This day is this scripture fulfilled in your ears. **22** And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son? **23** And he said

unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. **24** And he said, Verily I say unto you, No prophet is accepted in his own country. **25** But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; **26** But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. **27** And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. **28** And all they in the synagogue, when they heard these things, were filled with wrath, **29** And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. **30** But he, pass-

g Acts 13. 14; 17. 2.—r Isa. 61. 1.—s Psa. 45. 2; Matt. 13. 64; Mark 6. 2; chap. 2. 47.—t John 6. 42.—u Matt. 4. 18; 11. 22.—v Matt. 13. 64; Mark 6. 1.

to Matt. 13. 57; Mark 6. 4; John 4. 44.—w 1 Kings 17. 9; 18. 1; James 5. 17.—y 2 Kings 5. 14.—z Or, edge.—a John 8. 59; 10. 29.

Lord's day. Stood up for to read.—The Jews, in general, sat while they taught or commented on the sacred writings, or the traditions of the elders; but when they read either the law or the prophets they invariably stood up.

17. And when he had opened the book— *Ἀναπτύξας, when he had unrolled it.* [A large proportion of the best authorities have *ἀνοίξας* (*opening*) instead of *ἀναπτύξας*, (*unrolling*.) Both readings are well authenticated, and the sense is the same in either case.] The sacred writings used to this day, in all the Jewish synagogues, are written on skins of basil, parchment, or vellum, sewed end to end, and rolled on two rollers, beginning at each end; so that in reading from right to left, they roll off with the left, while they roll on with the right. Probably the place in the Prophet Isaiah, here referred to, was the lesson for that day.

18. The Spirit of the Lord.—This is found in Isa. lxi. 1; but our Lord immediately adds to it verse 7 of chapter xlii. The proclaiming of liberty to the captives, and the acceptable year (or year of acceptance) of the Lord, is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. Our Saviour, by applying this text to himself, plainly declares the typical design of that institution. **He hath anointed me**—All the functions of this new prophet are exercised on the hearts of men; and the grace by which he works in the heart is a grace of healing, deliverance, and illumination: which, by an admirable virtue, causes them to pass from sickness to health, from slavery to liberty, from darkness to light, and from the lowest degrees of misery to supreme eternal happiness. —*Quenel.*

20. Were fastened on him.—Were attentively fixed on him. The proper import of *ἀρεῖς ὡς αὐτὸν*.

22. At the gracious words.—To the words of grace, *ἐν τοῖς λόγοις τῆς χάριτος*, or the doctrines of grace which he then preached. [While acknowledging the truth of what he said, and the power with which he said it, they wondered, and were jealous of him as being the son of Joseph, their townsman.—*Alford.*]

23. Physician, heal thyself.—That is, heal the broken-hearted in thy own country, as the latter clause of the verse explains it; but they were far from being in a proper spirit to receive the salvation which he was ready to communicate; and, therefore, they were not healed.

24. No prophet is accepted.—See on Matt. xiii. 55-57.

25-27. In the days of Elias.—(See this history, 1 Kings xvii. 1-9, compared with chapter xviii. 1-45.) [Elijah was sent, during the great famine, to be the inmate of [the house of] the widow of Sarepta, a Sidonian city, and herself a Gentile, although there were many widows in Israel needing his assistance; and Naaman, the Syrian leper, was cleansed by Elisha, although there were many lepers in Israel who were not cleansed. He [Christ] thus intimates that because of them, [the people of Nazareth,] because of their worldliness and unbelief, they were less regarded by God than some others, and not obscurely intimated that the doctrine of salvation, which they put away from themselves, should be sent to the Gentiles.—*Watson.*] **Unto none of them was Elias sent, save unto Sarepta.**—God dispenses his benefits *when, where, and to whom* he pleases. He never punishes any but those who deserve it; but he blesses incessantly those who deserve it not. The reason is evident: *justice depends on certain rules; but beneficence is free.* Those who do not make this distinction must have a very confused notion of the conduct of divine providence among men.

28. Were filled with wrath.—[Perceiving the purport of his discourse, namely, that the blessing which they despised would be offered to and accepted by the Gentiles. So changeable are the hearts of wicked men! So unable are they to bear the close application even of a discourse which they most admire!—*Wesley.*]

29. The brow of the hill.—[Nazareth was built on the lower margin of the hill, and the mob took Jesus up to its summit, where there is a nearly perpendicular precipice, forty or fifty feet high, over which a plunge would in all probability be fatal.—*Whedon.*]

ing through the midst of them, went his way, **31** And ^bcame down to Capernaum, a city of Galilee, and taught them on the sabbath days. **32** And they were astonished at his doctrine: ^cfor his word was with power.

33 ^dAnd in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, **34** Saying, ^eLet us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? ^fI know thee who thou art; ^gthe Holy One of God. **35** And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. **36** And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. **37** And the fame of him went out into every place of the country round about.

38 ^hAnd he arose out of the synagogue,

^b Matt. 4. 13; Mark 1. 21.—^c Matt. 7. 28, 29; Tit. 2. 15.—^d Mark 1. 23.—^e Or, *Away*.—^f Verse 41.—^g Psa. 16. 10; Dan. 1. 24; chap. 1. 85.—^h Matt. 8. 14; Mark 1. 29.

30. Passing through the midst of them—Either he shut their eyes so that they could not see him, or he so overawed them by his power as to leave them no strength to perform their murderous purpose. The man Christ Jesus was immortal till his *time* came; and all his messengers are immortal till their work is done. [Not in any such sense as that they were struck with blindness does he go forth, invisible and with an outward miracle, for this is precisely what the evangelist, by the words *passing through the midst*, means to deny. He only beholds them with a look of his hitherto restrained majesty, by which they are bound and incapable of touching him.—*Ster.*]

31. Came down to Capernaum—Which it is likely he made his ordinary place of residence from this time. (See on Matt. iv, 13.) [It is most probable that our Lord made his abode, and that of his family, at Capernaum, from the time of his return from the baptism and temptation; and his presence at Nazareth, as detailed in the text, seems to have been only a visit, for it is not named as "*his own city*," but rather the place "where he had been brought up."—See Alford.]

32. His word was with power—ⁱΕν ἐξουσίᾳ, *with authority*. He assumed the tone and manner of a new lawgiver; and uttered all his doctrines, not in the way of exhortation or advice, but in the form of precepts and commands, the unction of the Holy Spirit accompanying all he said. [He gave old truths an unwonted freshness of presentation, and added much that sounded entirely new, instead of confining himself to the lifeless repetitions and traditional commonplaces of the rabbis.—*Geikie.*] (See on Mark i, 22.)

33. A spirit of an unclean devil—[This account, and that by Mark, (i, 21–28,) are very closely cognate, being the same narrative, only slightly deflected, not more, certainly, than might have arisen from oral repetition by two persons, after some interval of time, of what they had received in the same words.—*Alford.*]

35. And hurt him not—Though he *convulsed* him, (Mark i, 26,) and *threw him down in the midst*

and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. **39** And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ^jNow when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. **41** ^kAnd devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And ^lhe rebuking *them* suffered them not ^mto speak: for they knew that he was Christ. **42** ⁿAnd when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. **43** And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. **44** ^oAnd he preached in the synagogues of Galilee.

ⁱ Matt. 8. 16; Mark 1. 32.—^j Mark 1. 34; 3. 11.—^k Mark 1. 25, 34; verses 34, 35.—^l Or, *to say that they knew him to be Christ*.—^m Mark 1. 35.—ⁿ Mark 1. 36.

of them, as if to take away his life, yet our Lord permitted it not; and this appears to be the meaning of the place. The spirit was not permitted essentially to injure him at that time.

37. The fame—^pἮχος, *the sound*. The people are represented as struck with astonishment, and the *sound* goes out through all the coasts. So this miracle was told to others by those who saw it, and by them to others still, till it was heard through all the coasts of Galilee. (Mark i, 28.)

38. Simon's wife's mother—See on Matt. viii, 14–17.

40. When the sun was setting—And consequently the sabbath ended, for before this it would have been unlawful to have brought their sick to be healed. [The bringing of so many sick folks to him is to be explained by the fame which the public healing of the demoniac in the synagogue had brought him.—*Meyer.*]

42. And the people sought him . . . and stayed him—Strove to detain him; ^qκατέχον αὐτόν, *they caught hold of him*. Thus showing their great earnestness to be further instructed. [Not simply to him; but even *up* to him, they come in their search, which therefore they did not discontinue until they found him.—*Meyer.*]

43. I must preach the kingdom of God to other cities—To proclaim the kingdom of God was the Messiah's great work; healing the diseases of the people was only an emblematical and secondary work—a work that was to be the proof of his goodness and the demonstration of his authority to preach the Gospel and open the kingdom of heaven to all believers. Some have found both a *difficulty* and a *mystery* in the shutting up of heaven, in the time of the prophet Elijah. It was no doubt emblematical of the hardened and impenitent state of the Israelites, and of the judgments of God in withholding those divine influences which they had so often abused. Reader, while thou hast the light walk as a child of the light, and let it not be thy curse and condemnation, that while others, by reading and hearing the word of God are plentifully watered, thy fleece alone should be found dry.

CHAPTER V.

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, 'Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. 6 And when they

had this done, they enclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. 8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord. 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; 'from henceforth thou shalt catch men. 11 And when they had brought their ships to land, 'they forsook all, and followed him.

a Matt. 4. 18; Mark 1. 16.—b John 21. 6.—c 2 Sam. 6. 9; 1 Kings 17. 13.

d Matt. 4. 19; Mark 1. 17.—e Matt. 4. 20; 19. 27; Mark 1. 18; chap. 18. 28.

NOTES ON CHAPTER V.

1. **The people pressed upon him**—There was a glorious prospect of a plentiful harvest, but how few of these blades came to *full corn in the ear*! **To hear the word of God**—*Τὸν λόγον τοῦ Θεοῦ, the doctrine of God, or, the heavenly doctrine*, [which Jesus preached.] **The lake of Gennesaret**—Called also the *Sea of Galilee*, (Matt. iv, 18, and Mark i, 16,) and the *Sea of Tiberias*. (John vi, 1.) It was, according to Josephus, forty furlongs in breadth, and one hundred and forty in length. No synagogue could have contained the multitudes who attended our Lord's ministry; and, therefore, he was obliged to preach in the open air. But this also some of the most eminent rabbins were in the habit of doing: though among some of their brethren it was not deemed reputable.

2. **Two ships**—*Πλοῖα δύο, two vessels: small boats* used to manage nets on flat, smooth beaches.

3. **And taught . . . out of the ship**—The people pressed so much upon him on the land, through their eagerness to hear the doctrine of life, that he could not conveniently speak to them, and so was obliged to get into one of the boats; and, having pushed a little out from the land, he taught them. [Simon, evidently, was with him in the boat.]

5. **Simon . . . said . . . Master**—*Ἐνιστάρα*. This is the first place where this word occurs. It properly signifies a *praefect*, or one who is *set over* certain affairs or persons: it is used also for an instructor or teacher. Peter considered Christ, from what he had heard, as *teacher* of a divine doctrine, and as having *authority* to command, etc. He seems to comprise *both ideas* in this appellation; he listened attentively to his *teaching*, and readily *obeyed his orders*. To hear attentively and obey cheerfully are duties we owe, not only to the sovereign *Master* of the world, but also to ourselves. **We have toiled all the night**—[The fishing appears to have been done by the sweep-net or seine, and in the *night*, probably because the fish were then chiefly abroad in the lake.] They had cast the net several times in the course of the night, and drew it to shore without success, and were now greatly disheartened. **At thy word I will let down the net**—He who assumes the character of a *fisher of men*, under any authority that does not proceed from Christ, is sure to catch *nothing*; but he who labours by the *order* and under the *direction*

of the great Shepherd and Bishop of souls, has no right to become discouraged.

6. **Their net brake**—Or, *began to break*. [Instead of *διεφθύνετο* the best authorities now read, *διεφθάρετο*, *was beginning to break*. Had it *broke*, as our version states, they could have caught no fish. [The tearing asunder had not actually begun, but was only beginning. The assistance for which they signalled prevented further damage.—*Meyer*.

7. **They . . . filled both the ships**—Both the boats had as many as they could carry, and were so heavily laden that they were ready to sink. As one justly observes, "There are fish plenty to be taken, were there skilful *hands* to take, and *vessels* to contain them. Many are disputing about the size, capacity, and goodness of their nets and their vessels, while the fish are permitted to make their escape."

8. **Depart from me; for I am a sinful man**—Peter was fully convinced that this draught of fish was a miraculous one; and that God's hand was in it, whose presence and power he recognises in the person of Jesus. It seems to have been a received maxim among the Jews, that whoever had seen a particular manifestation of God should speedily die. Hence Jacob seemed astonished that *his life should have been preserved when he had seen God face to face*. (Gen. xxxii, 30.) This supposition of the Jews seems to have been founded on the authority of God himself, (Exodus xxxiii, 20;) "There shall no man see my face and live." So Moses, (Deut. v, 26;) "Who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire as we have, and lived?" These different passages [and many others of like import] sufficiently show in what sense these words of Peter are to be understood. [The consciousness of the divine presence, in the person of Jesus, awakened in Peter a sense of his own sinfulness. (See Job xlii, 6.)]

10. **Thou shalt catch men**—*Ἀνθρώπους ἐσθλὴν ζωῶν*. "Fear not:" these discoveries of God tend to *life*, not to *death*; and ye shall become the instruments of *life and salvation* to a lost world.

11. **They forsook all, and followed him**—God expects this from every person, and especially from those in whose hearts, or in whose behalf, he has wrought a miracle of grace or of providence. [These apostles might have left little when they

12 'And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. **13** And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. **14** 'And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, 'according as Moses commanded, for a testimony unto them. **15** But so much the more went there a fame abroad of him: 'and great multitudes came together to hear, and to be healed by him of their infirmities.

16 'And he withdrew himself into the wilderness, and prayed. **17** And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 'And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. **19** And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

^fMatt. 8, 2; Mark 1, 40.—^oMatt. 8, 4.—^hLev. 14, 4, 10, 21, 22.—ⁱMatt. 4, 23; Mark 2, 7; John 6, 2.—^kMatt. 14, 23; Mark 6, 46.

left their *possessions*; but they left much, and had a right to feel that they had left much, when they left their *desires*.—*Trench.*]

12. A certain city—This was some city of Galilee. **A man full of leprosy**—See this *disease*, and the *cure*, largely explained on Matt. viii, 2-4.

14. And offer for thy cleansing—A Hindoo, after recovering from sickness, presents the offerings he had vowed when in distress. All nations agree in these gratitude-offerings for benefits received from the object of their worship. (See Psa. lvi, 13-15.)

16. And he withdrew himself into the wilderness—Christ made it a frequent custom to withdraw from the multitudes for a time, and pray, teaching hereby the ministers of the Gospel that they are to receive fresh supplies of light and power from God by prayer, that they may be the more successful in their work: and that they ought to seek frequent opportunities of being in private with God.

17. On a certain day—This was when he was at Capernaum. (See Mark ii, 1.) [No attention seems to be paid to the order of time in these several statements.] **The power of the Lord**—*Δύναμις Κυρίου*. [The power of the Father operating through the Son.—*Lange.*] **To heal them**—[That wondrous virtue which he possessed he exerted in healing many sick persons (not the Pharisees) on that occasion.—*Watson.*]

18. A man . . . taken with a palsy—See this case described on Matthew ix, 2, etc., and Mark ii, 1-12.

21. Who can forgive sins, but God alone—[Our Lord purposely exerted and proclaimed his

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. **21** 'And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? 'Who can forgive sins, but God alone? **22** But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? **23** Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? **24** But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. **25** And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. **26** And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 'And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. **28** And he left all, rose up, and followed him. **29** 'And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. **30** But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans

^lMatt. 9, 2; Mark 2, 2.—^mMatt. 9, 3; Mark 2, 6, 7.—ⁿPsa. 52, 5; Isa. 43, 26.—^oMatt. 9, 9; Mark 2, 13, 14.—^pMatt. 9, 10; Mark 2, 15.—^qChap. 14, 1.

own divinity in the presence of the cavilling Pharisees and doctors of the law, 1) by forgiving sin, which all recognised as a divine prerogative; 2) by curing the paralytic with a word, which was an evident miracle; and 3) by detecting their unuttered thoughts. (See on Matt. ix, 5, 6.)]

26. Strange things—*Παράδοξα, paradoxa, admirabilia*. [The remark refers to the whole series of miracles . . . One of the strange things they had seen was the departure of a sinner, publicly forgiven, from the presence of Him who claimed the right and the power to forgive sin, and who proved it (his right) by a miracle. That, indeed, was the strangest, and probably the most inexplicable, of the *strange things* they had that day seen.—*Watson.*]

27. Levi—See on Matt. ix, 9; Mark ii, 14.

28. And he left all—*Καταλείπων*; completely abandoning his office and every thing connected with it. He who wishes to preach the Gospel, like the disciples of Christ must have no earthly entanglement. If he have, his whole labour will be marred by it. The concerns of his own soul, and those of the multitudes to whom he preaches, are sufficient to engross all his attention and to employ all his powers.

29. A great feast—*Δοχὴν μεγάλην*, a splendid entertainment. A great number of his friends and acquaintance was collected on the occasion, that they might be convinced of the propriety of the change he had made, when they had the opportunity of seeing and hearing his heavenly teacher. (See Matt. ix, 10.)

30. Why do ye eat and drink, etc.—See what passed at this entertainment considered at large on Matt. ix, 10-17; Mark ii, 15-22.

and sinners? **31** And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. **32** I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? **34** And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? **35** But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. **37** And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. **38** But new wine must be put into new

bottles; and both are preserved. **39** No man also having drunk old wine straightway desireth new; for he saith, The old is better.

CHAPTER VI.

AND it came to pass on the second sabbath after the first, that he went through the corn fields: and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. **2** And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? **3** And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; **4** How he went into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? **5** And he said unto them, That the Son of man is Lord also of the sabbath. **6** And it came to pass also on another sabbath, that he entered into the synagogue and taught: and

^r Matt. 9. 12; 1 Tim. 1. 15. — ^s Matt. 9. 14; Mark 3. 18. — ^t Matt. 9. 16, 17; Mark 2. 21, 22. — ^u Matt. 12. 1; Mark 2. 23.

^v Exod. 20. 10. — ^w 1 Sam. 21. 6. — ^x Lev. 24. 9. — ^y Matt. 12. 9; Mark 3. 1; see chap. 13. 14; 14. 3; John 9. 16.

87. The new wine will burst the bottles— [Both parables illustrate the incompatibility of the old and the new; of the life under the law (of Moses) and that under grace, (the Gospel;) with the distinction, however, that in the former the new (the cloth) is represented as something added with intent of mending the old; while in the second the new (the wine) is more the principal thing, and comes into prominence in its peculiar force and working.—*Lange*.]

39. The old is better — *Χρηστέρος*, is more agreeable to the taste or palate. [*Χρηστός*, the positive form of the adjective, instead of the comparative, as in the received reading, is sustained by the best authorities, for no direct comparison seems to be intended.] [As Jesus had just shown how unsuitable and injurious it would be to bind up the essence and the life of the new theocracy with the forms and institutions of the old, so now he once more, by means of a parable, makes it intelligible how natural it is that the disciples of John and of the Pharisees should not be able to consent to the giving up of the old forms and institutions that had become dear to them, and to the exchanging of them for the new life in accordance with its fundamental principles.—*Meyer*.]

NOTES ON CHAPTER VI.

1. It came to pass — [Between the discourse just related and this incident Matthew interposes the raising of Jairus's daughter, the healing of the two blind and one dumb, the mission of the twelve, and the mission of John. — *Alford*.] **On the second sabbath after the first** — *Ἐν σαββάτῳ δευτεροπρώτῳ*, In the second-first sabbath. What does this mean? [The wonderful progress made in nearly all departments of Biblical learning during the fifty years since that question was asked by one of the best scholars of his time, has shed no new light on this place. Nothing any more satisfactory than what was then adduced can now be given, and these are but guesses.] This was the next day after the passover, the day in which they were forbidden to labour, (Lev. xxiii, 6,) and

for this reason it was termed *sabbath*, (Lev. xxiii, 15;) but here it is marked by the name, *second-first sabbath*, because, being the day after the passover, it was in this respect the *second*; and it was also the *first*, because it was the first day of unleavened bread, (Exod. xii, 15, 16.)—*Martin*. I think, with many commentators, that this transaction happened two weeks after the first sabbath of the month Nisan; that is, after the second day of the feast of unleavened bread. We may well suppose that our Lord and his disciples were on their way from Jerusalem to Galilee, after having kept the passover.—*Bishop Newcome*. The *Vulgate* renders *δευτεροπρώτον*, *secundo-primum*, which is literal and right. We translate it, the *second sabbath after the first*, which is directly wrong; for it should have been the *first sabbath after the second* day of the passover. This *sabbath*, then, on which the disciples plucked the ears of corn, was the *first sabbath after that second* day of the feast. This *sabbath* could not fall before the passover, because, till the second day of that feast, no Jew might eat either bread or parched corn, or green ears. (Lev. xxiii, 14.) Had the disciples, then, gathered these ears of corn on any sabbath before the passover, they would have broken two laws instead of one: and for the breach of these two laws they would infallibly have been accused: whereas now they broke only one, which was that of the sabbath. They took a liberty which the law gave them upon any other day; and our Lord vindicated them in what they did now in the manner we see. Nor can this fact be laid after *pentecost*: because then the harvest was fully in. Within the interval, therefore, this *sabbath* happened; and this is a plain determination of the time, according to the Jewish ways of reckoning, founded upon the text of Moses's law itself.—*Dr. Wotton*. The word *δευτεροπρώτῳ*, the *second-first*, is omitted by many MSS. and Versions, probably because they found it difficult to fix the meaning, which has been too much the case in other instances.

2. Which is not lawful—See on Matt. xii, 2-8.

3. What David did—See on Mark ii, 26. 27.

there was a man whose right hand was withered. **7** And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. **8** But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. **9** Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? **10** And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. **11** And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. **13** And when it was day, he called unto him his dis-

ciples: and of them he chose twelve, whom also he named apostles; **14** Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, **15** Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, **16** And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; **18** And they that were vexed with unclean spirits: and they were healed. **19** And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. **21** Blessed are ye that

f Matt. 14, 23. — g Matt. 10, 1. — h John 1, 42. — i Jude 1. —
k Matt. 4, 26; Mark 3, 7. — l Matt. 14, 26.

m Mark 6, 20; chap. 8, 46. — n Matt. 5, 3; 11, 5; James 2, 5.
— o Isa. 55, 1; 63, 18; Matt. 5, 6.

6. Whose right hand was withered—See on Matt. xii, 10, etc.

11. They were filled with madness—Pride, obstinacy, and interest, combined together, are capable of any thing. When men have once framed their conscience according to their passions, madness passes for zeal, the blackest conspiracies for pious designs, and the most horrid attempts for heroic actions.—*Quemel*.

12. In those days—[This may belong to any part of the period of our Lord's ministry now before us.—*Alford*.] **In prayer to God**—*Ev τῇ προσευχῇ τοῦ Θεοῦ* [the genitive of the object, with the force of *πρὸς*, in prayer to God.—*Watson*.] [It is of the greatest moment that the choice of the apostles is preceded by a night of prayer, and that it (the choice of them) may thus be denominated the fruit of the most immediate communion of the Son with the Father. An echo of this prayer we hear in the heartfelt supplication of the Lord for all those given him by the Father. (John xvii, 6-9.)—*Lange*.]

13. He chose twelve—*Ἐξελέμενος ἀπ' αὐτῶν*, he chose twelve out of them. Our Lord at this time had several disciples, persons who were converted to God under his ministry; and, out of these converts, he chose twelve, whom he appointed to the work of the ministry; and called them apostles, that is, persons sent or commissioned by himself, to preach that Gospel to others by which they had themselves been saved. These were favoured with extraordinary success: 1) Because they were brought to the knowledge of God themselves. 2) Because they received their commission from the great Head of the Church. And 3) Because, as he had sent them, he continued to accompany their preaching with the power of his Spirit. These three things always unite in the character of a genuine apostle. (See on Matt. x, 1-4.)

15. Called Zelotes—That is, the zealot. It is very probable that this name was first given to certain persons who were more zealous for the cause of pure and undefiled religion than the rest of their neighbours; but like many other sects and parties who have begun well, they transferred their zeal for the essentials of religion to nonessential things,

and from these to inquisitorial cruelty and murder. (See on Matt. x, 4.)

17. And stood in the plain—In Matt. v, 1, which is supposed to be the parallel place, our Lord is represented as delivering this sermon on a mountain; and this has induced some to think that the sermon mentioned here by Luke, though the same in substance with that in Matthew, was delivered in a different place, and at another time; but, as Dr. Priestly justly observes, Matthew's saying that Jesus was sat down after he had gone up to the mountain, and Luke's saying that he "stood in the plain" when he healed the sick, before the discourse, are no inconsistencies. The whole picture is striking. Jesus ascends a mountain, employs the night in prayer, and, having thus solemnly invoked the divine blessing, authoritatively separates the twelve apostles from the mass of his disciples. He then descends, and heals in the plain all the diseased among a great multitude collected from various parts by the fame of his miraculous power. Having thus secured attention, he likewise satisfies the desire of the people to hear his doctrine. [As to the question whether the Sermon on the Mount was twice delivered by the Lord, or whether we meet in Matthew, (chapter v-vii, Luke vi, 20-49,) with the same discourse, the views have always been different. We feel obliged to concur with the interpreters who maintain the identity of the discourse.—*Lange*.] [In Matthew I cannot doubt that we have the whole discourse much as it was spoken. . . . Here, on the other hand, the discourse is only reported in fragments, besides which, sayings of our Lord belonging apparently to other occasions, are inserted. . . . Our Lord's teaching was not studious of novelty, but speaking with authority, as he did, he would doubtless utter, again and again, the same weighty sentences. Hence may have arisen much of the difference of arrangement observable in the reports.—*Alford*.] [Whether or not the narratives of the two evangelists refer to the same or different times and occasions, probably can never be determined; as a question it is curious rather than important.]

20. Blessed be ye poor—See the Sermon on the Mount paraphrased and explained, Matt. v-vii.

hunger now: for ye shall be filled. *Blessed are ye that weep now: for ye shall laugh. 22 *Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 *But woe unto you that are rich! for ye have received your consolation. 25 *Woe unto you that are full! for ye shall hunger. *Woe unto you that laugh now! for ye shall mourn and weep. 26 *Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. 27 *But I say unto you which hear, Love your enemies, do good to them which hate you,

p Isa. 61. 3; Matt. 5. 4.—q Matt. 5. 11; 1 Pet. 3. 19; 2. 14; 4. 14.—r John 16. 2.—s Matt. 5. 13; Acts 5. 41; Col. 1. 24; James 1. 4.—t Acts 7. 51.—u Amos 6. 1; James 5. 1.—v Chap. 12. 31.—w Matt. 6. 2, 5, 16; chap. 16. 28.—x Isa. 66. 13.

22. They shall separate you—Meaning, They will excommunicate you, ἀποποιῶσιν ὑμᾶς, or separate you from their communion. Luke having spoken of their separating or excommunicating them, continues the same idea in saying that they would cast out their name likewise, as a thing evil in itself. So James (ii, 7) says to the converts, "Do not they blaspheme that worthy name by the which ye are called?" Thus St. Paul (in Acts xxiv, 5) is called "a ringleader of the sect of the Nazarenes;" and (in Acts xxviii, 22) the Jews say to Paul, "As concerning this sect, we know that everywhere it is spoken against;" and this is implied in 1 Peter iv, 14, when he says, "If ye be reproached for the NAME of Christ," that is, as Christians; agreeably to what follows there, (in verse 16,) "If any man suffer as a Christian," etc. In after times we find Pliny, (Epist., x, 97,) consulting the Emperor Trajan, whether or no he should PUNISH the NAME ITSELF, (of Christian,) though no evil should be found in it.

23. Did . . . unto the prophets—See 1 Kings xviii, 4; xix, 20; 2 Chron. xxiv, 21; xxxvi, 16; Neh. ix, 26.

24-26. But woe unto you that are rich—The Pharisees, who were laden with the spoils of the people which they received in gifts, etc. These three verses are not found in the sermon as recorded by Matthew. They seem to be spoken chiefly to the scribes and Pharisees, who, in order to be pleasing to all, spoke to every one what he liked best; and by finesse, flattery, and lies, found out the method of gaining and keeping the good opinion of the multitude. [If a Nicodemus ventured only in the night to come to Jesus—if Joseph of Arimathea, "who also himself waited for the kingdom of God," was a disciple only "secretly for fear of the Jews"—if the rich young man went away sad, and there were innumerable proofs of the truth of the declaration of Matt. xix, 23, 24—no wonder that there here proceeded forth a terrific woe over the rich, who for the greater part were self-satisfied and proud characters.—Lange.] Ye have received your consolation—[Both in this place and in chapter xvi, 25, there is an intimation that the possession of wealth and worldly goods may be only judicial allotments, instead of the

28 Bless them that curse you, and pray for them which despitefully use you. 29 *And unto him that smiteth thee on the one cheek offer also the other; *and him that taketh away thy cloak forbid not to take thy coat also. 30 *Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 *And as ye would that men should do to you, do ye also to them likewise. 32 *For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 *And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good,

y Prov. 14. 13.—z John 15. 19; 1 John 4. 5.—a Exod. 28. 4; Prov. 25. 21; Matt. 5. 44; ver. 35; Rom. 12. 20.—b Chap. 25. 34; Acts 7. 60.—c Matt. 5. 39.—d 1 Cor. 6. 7.—e Dent. 15. 7, 8, 10; Prov. 21. 21; Matt. 5. 43.—f Matt. 7. 12.—g Matt. 5. 46.—h Matt. 5. 43.—i Ver. 37.

eternal things that may have been refused; and in the latter case there is an intimation that the endurance of temporal evils (τὰ κακά) may be only a divinely appointed preparation for eternal blessedness.]

29. Thy cloak . . . thy coat—In Matt. v, 40, I have said that COAT, χιτῶνα, signifies under garment, or straight coat; and CLOAK, ἱμάτιον, means upper garment, or great coat. This interpretation is confirmed by the following observations of Bishop Pearce. The χιτῶν was a tunic, or vest coat, over which the Jews and other nations threw an outer coat, or gown, called a cloak, (Matt. v, 40,) which is meant by ἱμάτιον, when they went abroad or were not at work. So Plutarch, speaking of a man who felt the heat of the sun too much for him, says that he put off, τὸν χιτῶνα, τὸ ἱμάτιον, his vest coat also with his cloak.

30. Ask them not again—Or, do not beg them off. This probably refers to the way in which the tax gatherers and Roman soldiers used to spoil the people. Give up your goods rather than lose your meekness and charity toward them. The retaliation of those who hearken not to their own passion, but to Christ, consists in doing more good than they receive evil. Ever since our blessed Saviour suffered the Jews to take away his life, it is by his patience that we must regulate our own.—Quesnel.

32. For sinners also love those that love them—Ἀμαρτωλοῖ, heathens; not only men who have no religion, but men who acknowledge none. The religion of Christ not only corrects the errors and reforms the disorders of the fallen nature of man, but raises it even above itself: it brings it near to God; and, by universal love, leads it to frame its conduct according to that of the Sovereign Being.

34. Of whom ye hope to receive—Or, whom ye expect a return. "To make our neighbour purchase, in any way, the assistance which we give him, is to profit by his misery; and, by laying him under obligations which we expect him in some way or other to discharge, we increase his wretchedness under the pretence of relieving it."

35. Love ye your enemies—This is the most sublime precept ever delivered to man: a false religion would not dare to give a precept of this nature, because, without supernatural influence, it

and ¹lend, hoping for nothing again; and your reward shall be great, and ¹ye shall be the children of the Highest: for ye shall be kind unto the unthankful and to the evil. **36** "Be ye therefore merciful, as your Father also is merciful. **37** "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: **38** "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For ¹with the same measure that ye mete withal it shall be measured to you again. **39** And he spake a parable unto them; "Can the blind lead the blind? shall they not both fall into the ditch? **40** "The disciple is not above his master: but every one ¹that is perfect shall be as his master. **41** "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? **42** Either how canst thou

say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, ¹cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. **43** "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. **44** For ¹every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they ¹grapes. **45** "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for ¹of the abundance of the heart his mouth speaketh.

46 ¹And why call ye me, Lord, Lord, and do not the things which I say? **47** "Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he

¹ Psa. 37, 26; ver. 30. — ¹ Matt. 5, 45. — ¹ Matt. 5, 48. — ¹ Matt. 7, 1. — ¹ Prov. 19, 17. — ¹ Psa. 79, 12. — ¹ Matt. 7, 2; Mark 4, 24; James 2, 13. — ¹ Matt. 15, 14. — ¹ Matt. 10, 24; John 13, 16; 15, 20.

¹ Or, shall be perfected as his master. — ¹ Matt. 7, 3. — ¹ See Prov. 18, 17. — ¹ Matt. 7, 16, 17. — ¹ Matt. 12, 33. — ¹ Gr. a grape. — ¹ Matt. 12, 33. — ¹ Matt. 12, 34. — ¹ Mal. 1, 6; Matt. 7, 21; 23, 11; chap. 13, 25. — ¹ Matt. 7, 24.

must be forever impracticable. In these words of our blessed Lord we see the tenderness, sincerity, extent, disinterestedness, pattern, and issue of the love of God dwelling in man. **Lend, hoping for nothing again**—*Μὴδὲν ἀπελπίζοντες*. [Our Lord forbids the expectation of human recompense; but encourages the hope of heavenly rewards.—*Lange*.]

36. Be ye therefore merciful—Or, *compassionate*; *οἰκτιρμονες*. As God is ever disposed to give all necessary help and support to those who are miserable, so his followers, being influenced by the same spirit, are easy to be entreated, and are at all times ready to contribute to the uttermost of their power to relieve or remove the miseries of the distressed. A merciful or compassionate man easily forgets injuries; pardons them without being solicited; and does not permit repeated returns of ingratitude to deter him from doing good, even to the unthankful and the unholly. (See on Matt. v, 7.)

37. Judge not—*Condemn not*. See on Matt. vii, 1. "How great is the goodness of God, in being so willing to put our judgment into our own hands as to engage himself not to enter into judgment with us, provided we do not usurp the right which belongs solely to him in reference to others!" **Forgive**—The mercy and compassion which God recommends extends to the forgiving of all the injuries we have received, or can receive. To imitate in this the mercy of God is not a mere counsel; since it is proposed as a necessary condition in order to receive mercy.

38. Give, and it shall be given—Men live in such a state of social union as renders mutual help necessary; and, as self-interest, pride, and other corrupt passions mingle themselves ordinarily in their commerce, they cannot fail of offending one another. In civil society men must, in order to taste a little tranquillity, resolve to bear something from their neighbours; they must *suffer, pardon, and give* up many things; without doing which they must live in such a state of continual agitation as will render life itself insupportable. Without this *giving and forgiving* spirit there will be nothing in civil society, and even in Christian congregations, but divisions, evil surmising, injurious discourse,

outrages, anger, vengeance, and, in a word, a total dissolution of the mystical body of Christ. Thus our interest in both worlds calls loudly upon us to *give and to forgive*. **Bosom**—*Κόλπον, or lap*; the folds of their long, wide, and loose garments. **The same measure that ye mete withal it shall be measured to you again**—The same words we find in the Jerusalem Targum on Gen. xxxviii, 26. Our Lord therefore lays down a maxim which themselves allowed.

39. Can the blind lead the blind—This appears to have been a general proverb and to signify that a man cannot teach what he does not understand. This is strictly true in spiritual matters. A man who is not illuminated from above is utterly incapable of judging concerning spiritual things, and wholly unfit to be a *guide* to others.

40. Every one that is perfect—Or, *thoroughly instructed*, *κατηχησμένους*. Every one who is thoroughly instructed in divine things, who has his heart united to God, whose disordered tempers and passions are purified and restored to harmony and order; every one who has in him the mind that was in Christ—though he cannot be *above*, yet will be *as*, his teacher—"holy, harmless, undefiled," even if not "separate from sinners."

41. And why beholdest thou the mote—See this explained on Matt. vii, 3-5.

43. Corrupt fruit—*Καρπὸν σαπρὸν*, literally, *rotten fruit*; but here it means, such fruit as is unfit for use. See on Matt. vii, 17-20.

45. A good man—See on Matt. xii, 35.

46. Lord, Lord—God judges of the heart, not by words, but by *works*. A good servant never disputes, speaks little, and always follows his work. Such a servant a real Christian is: such is a faithful minister, always intent either on the work of his own salvation, or that of his neighbour; speaking more to God than to men. The love of God is a hidden spring, which supplies the heart continually, and never permits it to be dry or unfruitful.—*Quærel*.

47. I will show you—*Ἵποδείξω*. I will enable you *fully* to comprehend my meaning on this subject by the following parable.

is like: **48** He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. **49** But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

CHAPTER VII.

NOW when he had ended all his sayings in the audience of the people, *he entered into Capernaum. **2** And a certain centurion's servant, who was dear unto him, was sick, and ready to die. **3** And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. **4** And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: **5** For he loveth our nation, and he hath built us a synagogue. **6** Then Jesus went with them, And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: **7** Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. **8** For I also am a man set under authority, having under

me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. **9** When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. **10** And they that were sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. **12** Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. **13** And when the Lord saw her, he had compassion on her, and said unto her, Weep not. **14** And he came and touched the ^b bier: and they that bare him stood still. And he said, Young man, I say unto thee, *Arise. **15** And he that was dead sat up, and began to speak. And he delivered him to his mother. **16** *And there came a fear on all: and they glorified God, saying, *That a great prophet is risen up among us; and, *That God hath visited his people. **17** And this rumour of him went forth throughout all Judea, and throughout all the region round about. **18** *And the disciples of John showed him of all these things.

a Matt. 8. 8. — b Or, coffin. — c Chap. 8. 54; John 11. 43; Acts 9. 40; Rom. 4. 17.

d Chap. 1. 68. — e Chap. 24. 19; John 4. 19; 6. 14; 9. 17. — f Chap. 1. 68. — g Matt. 11. 2.

48. He is like a man, etc. — See on Matt. vii, 24–27.

49. The ruin of that house was great — “It is neither by the speculations of astrologers, nor by the assurance of predestination, that we can discover what will be our portion forever: but it is by the examination of our heart, and the consideration of our life, that we may in some measure prognosticate our eternal state. Without a holy heart and a holy life, all is ruinous in the hour of temptation and in the day of wrath.” — *Questel*. To this may be added, He that believeth on the Son of God, hath the witness in himself. (1 John v, 10.)

The subjects of this chapter have been so amply explained and enforced in the parallel places in Matthew, to which the reader has been already referred, that there appears to be no necessity to make any additional observations.

NOTES ON CHAPTER VII.

2. A certain centurion's servant — See on Matt. viii, 5–13.

3. Elders of the Jews — These were either *magistrates* in the place, or the *elders* of the *synagogue*. He sent these, probably, because he hesitated to come himself, not being a Jew, either by nation or religion. In the parallel place in Matthew he is represented as coming to Christ himself; but it is a usual form of speech in all nations to attribute any act to a person which is done by his *authority*.

5. He loveth our nation — [The founding of a synagogue by a heathen suggests no difficulty, since the sanctity of the place did not depend upon the

founder, but on the religious consecration. Probably this centurion was a proselyte of the gate, like Cornelius and many others. — *Lange*.]

10. Found the servant whole — This cure was the effect of the *faith, prayer, and humility* of the centurion, through which the almighty energy of Jesus Christ was made available for the sick man. But these very graces in the centurion were the products of grace. God himself disposes the soul to receive its cure; and whatever contributes to the reception of his grace is itself the fruit of grace. Though we cannot endue ourselves with any gracious disposition, yet we can quench the Spirit, by whose agency these are produced in the soul. The centurion had not received the grace of God in vain.

11. Nain — A small city of Galilee, in the tribe of Issachar, [and which is nowhere else named in the Holy Scriptures.] According to Eusebius, it was two miles from Mount Tabor, southward; and near to Endor.

12. Carried out — The Jews always buried their dead *without* the city, except those of the family of David.

16. God hath visited his people — Sometimes God visited his people in judgment, to consume them in their transgressions; but now he had visited them in the most tender compassion and mercy.

18. The disciples of John showed him — Informed him of Christ's wonderful teachings and acts. It is very likely that John's disciples occasionally attended the ministry of our Lord, [and so were able to inform their master of matters he would not otherwise have known.]

19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? **20** When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? **21** And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. **22** Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. **23** And blessed is he, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? **25** But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. **26** But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

A Matt. 11. 4.—I Isa. 35. 5.—E Chap. 4. 18.—I Matt. 11. 7.
—m Mal. 3. 1.—n Matt. 2. 5; chap. 3. 12.—o Or, *frustrated*.
—p Acts 20. 27.

19. Art thou he that should come?—Art thou the promised Messiah? See on Matt. xi. 3. Some have thought that this character of our Lord, *ὁ ἐρχόμενος*, *he who cometh*, refers to the prophecy of Jacob, (Gen. xlix. 10,) where he is called *שִׁילֹחַ* *Shiloh*, [the Sent;] hence, as the time of the fulfilment of the prophecy drew nigh, he was termed *He who cometh*, that is, he who is just now ready to make his appearance in Judea.

21. Infirmities and plagues—The following judicious note from Bishop Pearce is worthy of deep attention: "Luke mentions here *νόσους μαστιγὰς*, and *πνεύματα πονηρὰ*, that is, diseases or ill habits of body, sores or lamenesses, and evil spirits; from whence we may conclude that *evil spirits* are reckoned by him (who speaks of distempers with more accuracy than the other evangelists) as things *different* from any disorders of the *body* included in the two former words."

22. Go . . . and tell John—[While the Lord points to these tokens of his Messianic dignity, he shows, on the one hand, that the greater publicity wished for by John was already sufficiently attained; on the other hand, that he was not yet minded to speak otherwise than through these.—*Lange*.]

23. Blessed . . . whosoever, etc.—[An intimation which was by no means superfluous, even for John, and still less for his disciples, and least of all for later times.—*Lange*.]

24. When the messengers . . . were departed—[He did not speak the following things in the hearing of John's disciples, lest he should seem to flatter John, or to compliment him into an adherence to his former testimony. To avoid all suspicion of this kind, he deferred his commendation of him till the messengers were gone; and then delivered it to the people, to prevent all imaginations, as if John were wavering in his judgment, and had

27 This is *he*, of whom it is written, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." **28** For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. **29** And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. **30** But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? **32** They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. **33** For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. **34** The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! **35** But wisdom is justified of all her children.

36 And one of the Pharisees desired him

q Or, *within themselves*.—r Matt. 11. 16.—s Matt. 2. 4; Mark 1. 6; chap. 1. 15.—t Matt. 11. 19.—u Matt. 26. 6; Mark 14. 8; John 11. 2.

sent the two disciples for his own rather than their satisfaction.—*Wesley*.]

28. There is not a greater prophet than John—A greater teacher. But he that is least in the kingdom of God—The least teacher whom I send forth. [John was the greatest prophet of the old dispensation; but the plane of the Gospel was so much higher, that the least in this was greater than the greatest in that.]

29. And all the people—Our Lord continues his discourse. Justified God—Owned his wisdom and mercy in thus calling them to repentance, and preparing them for Him who was to come.

30. But the Pharisees and lawyers rejected the counsel of God—His gracious design. [They disappointed all these methods of his love, and would receive no benefit from them.—*Wesley*.]

32. They are like unto children—It is probable that our Lord alludes here to some *play* or *game* among the Jewish children, no account of which is now on record.

35. Wisdom is justified, etc.—The *children of wisdom* is a Hebraism for the *products* or *fruits of wisdom*. True wisdom shows itself by its works; folly is never found in the *wise man's* way, nor *wisdom* in the path of a *fool*.

36. One of the Pharisees—Called *Simon*, (verse 40.) This account is considered by many critics and commentators to be the same with that in Matt. xxvi. 6, etc.; Mark xiv. 3; John xii. 3. This subject is considered pretty much at large in the notes on Matt. xxvi. 6, etc., to which the reader is requested to refer. [It is hardly possible to imagine that this history can relate to the same incident as that detailed Matt. xxvi. 6; Mark xiv. 3; John xii. 3. The only particular common to the two (unless, indeed, we account the name of the host to be such, which is hardly worth recounting) is the anointing

that he would eat with him. And he went into the Pharisee's house, and sat down to meat. **37** And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, **38** And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. **39** Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.' **40** And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master,

say on. **41** There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. **42** And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? **43** Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. **44** And he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. **45** Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. **46** My head with oil thou didst not anoint:

c Chap 15. 2. —w See

Matt. 18. 28. —w Psa. 23. 5.

itself; and even that is not strictly the same. The character of the woman, the description of the host, the sayings uttered, the time—all are different . . . I may add, that there is not the least reason for supposing the woman in this incident to have been Mary Magdalene.—*Alford*.] [For a full presentation of the reasons for the above conclusions, see *Lange*.]

37. A woman . . . which was a sinner—Many suppose that this woman had been a notorious public prostitute; but this is taking the subject by the very worst handle. My own opinion is, that she had been a mere heathen, who dwelt in this city, (probably Capernaum,) who, through the ministry of Christ, had been before this converted to God, and came now to give this public testimony of her gratitude to her gracious deliverer from the darkness and guilt of sin. [There is nothing whatever to connect the name of Mary Magdalene with this narrative, for it confounds what the New Testament distinguishes by the clearest language, to think of her as having led a sinful life from the fact of her having suffered from demoniacal possession. Never, perhaps, has a figment so utterly baseless obtained so wide an acceptance as that which we connect with her name.—*Geikie*.]

38. Stood at his feet behind him—In taking their meals, the eastern people reclined on one side; the loins and knees being bent to make the more room, the feet of each person were turned outward behind him. This is the meaning of *standing behind at his feet*. **Began to wash his feet with tears**—*ἤρξατο βρέχειν τοῖς ἄκρυσιν*, she began to water his feet—to let a shower of tears fall on them. As the Jews wore nothing like our shoes, (theirs being a mere sole, bound about the foot and ankle with thongs,) their feet being so much exposed had frequent need of washing, and this they ordinarily did before taking their meals. **Kissed his feet**—With affectionate tenderness, *κατεφιλει*, or kissed them again and again. The kiss was used in ancient times as the emblem of love, religious reverence, subjection, and supplication. *Kissing the feet* was practised also among the heathens, to express subjection of spirit and earnest supplication. This, therefore, is a further proof that this person had been educated a heathen. This was no part of a Jew's practice.

39. If he were a prophet—[He reasoned in his own mind, but said nothing. Our Lord adapted his discourse to the thoughts and suspicions into

which his host had fallen. He assumed that a true prophet, and especially the Messiah, would know the character of any who approached him, and he concluded certainly, from Christ suffering this woman to touch him, that he was ignorant of her character, and wanted, therefore, that power to "discern spirits" which the Messiah would undoubtedly possess.—*Watson*.]

41. A certain creditor, etc.—It is plain that in this parable our Lord means, by the creditor, God, and by the two debtors, Simon and the woman. Simon's debt to God might be considered, in reference to *hera*, as *fifty to five hundred*, but both were insolvent. Simon, the religious Pharisee, could no more pay his *fifty* to God than this poor heathen her *five hundred*; and, if both be not *freely forgiven* by the divine mercy, both must finally perish.

42. Which of them will love him most—Which is under the greater obligation, and should love him most? [A sense of sins forgiven is the strongest incentive to love and devotion to God and Christ.]

43. He, to whom he forgave most—By this acknowledgment he was, unknowingly to himself, prepared to receive our Lord's reproof. [With greater modesty than that with which he had just murmured in secret does he give his opinion, and is rewarded by the Saviour with an *εὐθεως*, (correctly,) which is about to turn itself immediately as a weapon against him.—*Lange*.]

44. Thou gavest me no water—In this respect Simon was sadly deficient in *civil* respect, whether this proceeded from forgetfulness or contempt. The custom of giving water to wash the guest's feet was very ancient. (See instances in Gen. xviii, 4; xxiv, 32.)

45. Since the time I came in—[The woman appears to have entered simultaneously with Jesus and his disciples. . . If she came in with his train the Pharisee would not exclude her, as he (Christ) was accustomed to gather such to hear him. It was the touching at which he wondered.—*Alford*.]

46. My head with oil thou didst not anoint—Anointing the head with oil was as common among the Jews as washing the face with water is among us. See Ruth iii, 3; 2 Sam. xii, 20; xiv, 2; 2 Kings iv, 2; Psa. xxiii, 5, where the author alludes to the Jewish manner of receiving and entertaining a guest. *Thou preparest a table for me; anointest my head with oil; givest me an overflowing cup.* (See Matt. v, 17.)

but this woman hath anointed my feet with ointment. **47** Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. **48** And he said unto her, Thy sins are forgiven. **49** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? **50** And he said to the woman, Thy faith hath saved thee; go in peace.

v1 Tim. 1. 14.—s Matt. 9. 2; Mark 2. 5.—a Matt. 9. 3; Mark 2. 7.

47. For she loved much—Or, THEREFORE she loved much. It appears to have been a consciousness of God's forgiving love that brought her at this time to the Pharisee's house. In the common translation her forgiveness is represented to be the consequence of her loving much, which is causing the tree to produce the root, and not the root the tree. I have considered *δτι* here as having the sense of *διότι, therefore*; because, to make this sentence suit with the foregoing parable, (verses 42, 43,) and with what immediately follows here, (but he to whom little is forgiven loveth little,) we must suppose her love was the effect of her being pardoned, not the cause of it. [The *δτι* (for) is not the causative particle.—Alford.]

48. Thy sins are forgiven—He gave her the fullest assurance of what he had said before to Simon. While the Pharisee murmured, the poor penitent rejoiced.

49. Who is this, etc.—[This appears not to have been said in a hostile, but a reverential spirit. Perhaps the *kai* (also) refers to the miracles wrought in the presence of John's messengers.—Alford.] [They seemed to say, "Just now he wrought great miracles of healing; and now he forgives sins. Who is he?"]

50. Thy faith hath saved thee—Thy faith hath been the instrument of receiving the salvation which is promised to those who repent. Go in peace—Though peace of conscience be the inseparable consequence of the pardon of sin, yet here it seems to be used as a *valediction* or *farewell*: as if he had said, May goodness and mercy continue!

NOTES ON CHAPTER VIII.

1. Throughout every city and village—That is, of Galilee.

2. Out of whom went seven devils—Who had been possessed in a most extraordinary manner; probably a case of inveterate lunacy, brought on by the influence of evil spirits. The number seven may here express the superlative degree. Mary... Magdalene is commonly thought to have been a prostitute before she came to the knowledge of Christ, and then to have been a remarkable penitent. So historians and painters represent her: but neither from this passage, nor from any other of the New Testament, can such a supposition be legitimately drawn. She is here represented as one who had been possessed with seven demons; and as one, among other women, who had been healed by Christ of evil (or wicked) spirits and infirmities. As well might Joanna and Susanna, (mentioned verse 3,) come in for a share of the censure as this Mary Magdalene; for they seem, according to St. Luke's account of them, to have been dispossessed likewise by Jesus. They had all had infirmities of

CHAPTER \ I.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him. 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many oth-

b Matt. 9. 23; Mark 5. 24; 10. 53; chap. 8. 48; 18. 42.—c Matt. 27. 55, 56.—d Mark 16. 9.

what sort it is not said, and those infirmities were occasioned by evil spirits within them; and Jesus had healed them all; but Mary Magdalene, by her behaviour, and constant attendance on Jesus in his lifetime, at his crucifixion, and at his grave, seems to have exceeded all the other women in duty and respect to his person. (Bishop Pearce.)

There is a marvellous propensity in commentators to make some of the women mentioned in the sacred writings appear as women of ill fame; therefore Rahab must be a harlot; and Mary Magdalene a prostitute: and yet nothing of the kind can be proved either in the former or the latter case. There is not only no proof that this person was such as such commentators represent her, but there is the strongest presumptive proof against it: for, if she ever had been such, it would have been contrary to every rule of prudence and every dictate of wisdom for Christ and his apostles to have permitted such a person to associate with them, however fully she might have been converted to God, and however exemplary her life, at that time, might have been. His enemies, who sought to overwhelm Christ and his disciples with obloquy and reproach on every occasion, would certainly have availed themselves of so favourable an opportunity to subject his character and ministry to suspicion had he permitted even a converted prostitute to minister to him and his disciples. Though they were ready to say that he was "the friend of publicans and sinners," because he conversed with them in order to instruct and save their souls, they could never say he was a friend of dissolute women, because it does not appear that such persons ever came to Christ. I conclude, therefore, that the common opinion is a vile slander on the character of one of the best women mentioned in the Gospel; and a reproach cast on the character and conduct of Christ and his disciples. From the whole account of Mary Magdalene, it is highly probable that she was a person of great respectability in that place; such a person as the wife of Chuza Herod's steward could associate with; and a person on whose conduct or character the calumniating Jews never attempted to cast aspersions. (See on chap. vii, 37.)

3. Herod's steward—Though the original word, *ἐπιτρόπος*, signifies sometimes the inspector or overseer of a province, and sometimes a tutor of children, yet here it seems to signify the overseer of Herod's domestic affairs: the steward of his household which ministered unto him. [The female friends of our Lord appear, for the most part, to have belonged to the well-circumstanced higher class, since the here-mentioned ministrations doubtless consisted principally in support rendered to earthly necessities from their property. This ministrations was rendered to the whole travelling company.—Lange.]

ers, which ministered unto him of their substance.

4 * And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 * And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; * that seeing they might not see, and hearing they might not understand. 11 * Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. 14 And that which fell among thorns, *are they*, which, when they have heard, go forth,

and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 * No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. 17 * For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. 18 Take heed therefore how ye hear: * for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he * seemeth to have.

19 * Then came to him *his* mother and his brethren, and could not come at him for the press. 20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 * Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake, and they launched forth. 23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in

* Matt. 13, 2; Mark 4, 1. — d Matt. 13, 10; Mark 4, 10. — e Isa. 6, 9; Mark 4, 12. — f Matt. 13, 18; Mark 4, 14. — g Matt. 4, 15; Mark 4, 21; chap. 11, 38.

A Matt. 10, 26; chap. 12, 2. — i Matt. 13, 12; 25, 29; chap. 19, 26. — k Or, *thinketh that he hath*. — l Matt. 12, 46; Mark 3, 31. — m Matt. 8, 28; Mark 4, 35.

5. A sower went out to sow.—See all this parable largely explained on Matt. xiii, 1-23.

12. Those by the way side.—[Not those *seeds*, but those *persons*, who are referred to in that part of the parable.]

15. With patience.—*Ἱππομονή*, with (or by means of) *perseverance*. The good ground, because it is good, strong, and vigorous, *continues* to bear; bad or poor ground is very soon exhausted. The persons called the "good ground" in the text are filled with the power and influence of God, and therefore *continue* to bring forth fruit; that is, they persevere in righteousness. From this we may learn that the *perseverance of the saints*, as it is termed, necessarily implies that they continue to bring forth fruit to the glory of God.

16. Lighted a candle.—This is a repetition of a part of our Lord's sermon on the mount. See the notes on Matt. v, 15; x, 26; and on Mark iv, 21, 22. [Nothing stands in the way of our supposing that the Saviour repeated words of this kind on fitting occasions.—*Lange*.]

17. For nothing is secret, etc.—Whatever I teach you in private, ye shall teach publicly; and ye shall illustrate and explain every parable now delivered to the people. [For a time our Lord had an inner circle of disciples whom he especially instructed in the doctrines of his kingdom; but this was only for a little while, and what they there learned they were presently to proclaim abroad.]

18. Even that which he seemeth to have.—*Ὅ δοκεῖ ἔχειν*. The word *dokeiv* is often an expletive; it is also used in many cases by the best Greek writers to express not only what is doubtful,

but things true and certain. Sometimes it is used to give emphasis. [The productiveness is conditioned by the receptivity. Whoever first bears in himself a germ of the higher life, such a one will, in the use of the prepared means, continually receive more of spiritual blessing. Whoever neglects that which is deposited by God within him, loses what he never rightly possessed.—*Lange*.]

19. His mother and . . . brethren.—See notes on Matt. xii, 46, etc., and on Mark iii, 31, etc. [The difficult question, whom we have actually to understand by the *ἀδελφοί* of our Lord, has been, even to the latest time, answered in different ways. The view of those who here understand natural brothers of the Lord, children of Joseph and Mary born after Jesus, has, according to the opinion we have hitherto held, at least the fewest difficulties.—*Van Oosterzee*.] [This seems to have been the only case in which Mary, for a moment and in any degree, came to distrust her divine son. It is likewise altogether probable that in this she was overpersuaded by her children, who appear to have been especially slow to believe. But her yielding at all was a fault, though a venial one. To err is human; and certainly she was nothing more.]

22. Let us go over, etc.—See on Matt. viii, 24, etc., and on Mark iv, 36-41.

23. There came down a storm of wind . . . and they . . . were in jeopardy.—This is a parallel passage to that in Jonah i, 4: "There was a mighty tempest in the sea, so that the ship was like to be broken." This latter clause is translated by the Seventy, *The ship was in danger of being dashed to pieces*. This is exactly the state of the

jeopardy. **24** And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. **25** And he said unto them. Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. **26** And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. **28** When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. **29** (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) **30** And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. **31** And they besought him that he would not command them to go out into the deep. **32** And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. **33** Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. **34** When they that fed them saw what was done, they fled, and went and told it in the city and in the country. **35** Then they went out to see what was done; and came

to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. **36** They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. **38** Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying, **39** Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. **40** And it came to pass, that, when Jesus was returned, the people gladly received him; for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: **42** For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any. **44** Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. **45** And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? **46** And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. **47** And

* Matt. 8. 28; Mark 5. 1.—o Rev. 20. 2.—p Matt. 8. 34.—q Acts 16. 39.

r Mark 5. 18.—s Matt. 9. 18; Mark 5. 22.—t Matt. 9. 20.—u Mark 5. 30: chap. 6. 18.

here; and it is remarkable that the very same word, *ἐκινδύνεον*, is used by the evangelist, which is found in the Greek version of the place quoted.

25. Where is your faith—Depend on God. Ye have little faith, (Matt. viii, 26,) because you do not use the grace which I have already given you. Many are looking for more faith without using that which they have.

26. The country of the Gadarenes—See on Matt. viii, 28, and on Mark v, 1.

27. A certain man—See the case of this demoniac considered at large on the parallel places, Matt. viii, 28-34; Mark v, 1-20. [The man did not come from the city, but from the tombs.—*Alford*.] [The landingplace was at some distance from the town.]

28. Jesus, thou Son of man most high—[Perhaps the demoniac was a Jew not wholly unacquainted with the Messianic hope; but it is in the spirit of the evangelists to believe that the knowledge of the Lord which the demons usually exhibited had been attained in a supernatural way.—*Lange*.]

31. And they besought him that he would not command them to go out into the deep—**Ἀβυσσόν*. [This word is sometimes used for Hades,

in general, (Rom. x, 7,) but more usually in Scripture for the abode of damned spirits. This last is certainly meant here, for the request is co-ordinate with the fear of torment expressed above.—*Alford*.]

33. Then went the devils out of the man, and entered into the swine—See the parallel places in Matthew and Mark.

40. Gladly received him—This is the proper import of the word *ἀνεδέξατο*; therefore our translators needed not to have put *gladly* in italics, as though it were not expressed in the text.

41. A man named Jairus—See these two miracles—the raising of Jairus' daughter, and the cure of the afflicted woman—considered and explained at large on Matt. ix, 18-26; Mark v, 22-43.

42. The people thronged him—*Συνέκρινον αὐτόν*, almost suffocated him; so great was the throng about him.

43. Spent all her living upon physicians—See the note on Mark v, 26.

46. I perceive that virtue—*Δύναμιν*. Of the many who touched our Lord, this woman, and none else, received this divine virtue: and why? Because she came in faith. There would be more miracles, at least of spiritual healing, were there more faith among those who are called *believers*.

when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. **48** And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 * While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. **50** But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. **51** And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. **52** And all wept, and bewailed her: but he said, Weep not; she is not dead, * but sleepeth. **53** And they laughed him to scorn, knowing that she was dead. **54** And he put them all out, and took her by the hand, and called, saying, Maid, * arise. **55** And her spirit came again, and she arose straightway: and he commanded to give her meat. **56** And her parents were astonished: but * he charged them that they should tell no man what was done.

CHAPTER IX.

THEN * he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. **2** And

* Mark 5. 35. — *to* John 11. 11, 13. — *α* Chap. 7. 14; John 11. 43.
— *γ* Matt. 8. 4; 9. 30; Mark 5. 43. — *α* Matt. 10. 1; Mark 8. 18;
6. 7. — *β* Matt. 10. 7, 8; Mark 6. 12; chap. 10. 1, 2. — *α* Matt.
10. 9; Mark 6. 8; chap. 10. 4; 22. 25.

54. He put them all out — That is, the *pipers* and those who made a noise, weeping and lamenting. See on Matt. ix, 23; Mark v, 38. Pompous funeral ceremonies are ridiculous in themselves, and entirely opposed to the spirit and simplicity of the religion of Christ.

55. And he commanded to give her meat — Nature is God's great instrument, and he delights to work by it; nor will he do anything by his sovereign power, in the way of miracle, that can be effected by his ordinary providence. Without the food, man cannot be nourished; and, unless he eat the food, it can be of no use to him. So, God provides salvation for a lost world, and bestows it on every penitent believing soul; but he neither repents nor believes for any man.

NOTES ON CHAPTER IX.

[This narrative is the same that is found more at length in Matthew x, 1, and also in Mark iii, 13. The endowment of power of the apostles was primarily against "all devils," while the charge to "cure diseases," was a supplementary duty. Our Lord's recent journey through Galilee seems to have deeply impressed him with a sense of the wretched condition of the people, morally and spiritually, and their need of divine assistance.]

1. Power and authority — *Δύναμιν καὶ ἐξουσίαν*. The words properly mean, here, the power to work miracles. Luke mentions both *demons* and *diseases*. The treatment of these two was not the same — the demons were to be cast out, the diseases to be healed. (See Matt. x, 1.)

he sent them to preach the kingdom of God, and to heal the sick. **3** * And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. **4** * And whatsoever house ye enter into, there abide, and thence depart. **5** * And whosoever will not receive you, when ye go out of that city, 'shake off the very dust from your feet for a testimony against them. **6** * And they departed, and went through the towns, preaching the gospel, and healing every-where.

7 * Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; **8** And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. **9** And Herod said, John have I beheaded; but who is this, of whom I hear such things? * And he desired to see him.

10 * And the apostles, when they were returned, told him all that they had done. * And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. **11** And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. **12** * And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns

d Matt. 10. 11; Mark 6. 10. — *e* Matt. 10. 14. — *f* Acts 13. 51.
— *g* Mark 6. 12. — *A* Matt. 14. 1; Mark 6. 14. — *h* Chap. 22. 8.
— *i* Mark 6. 30. — *j* Matt. 14. 12. — *m* Matt. 14. 15; Mark
6. 35; John 6. 1, 5.

2. To preach the kingdom of God — For an explication of this phrase, see on Matt. iii, 1.

3. Take nothing — See on Mark vi, 7, 8. **Neither money** — See on Matt. x, 9. **Neither have two coats** — Show that in all things ye are ambassadors for God, and go on his charges.

4. There abide, and thence depart — That is, remain in that lodging till ye depart from that city.

7. Herod the tetrarch — See on Matt. ii, 1; xiv, 1. **He was perplexed** — *Διηπόρει*, he was greatly perplexed. Herod had murdered John, and he is terribly afraid, lest he (John) should arise from the dead, bring his deeds to light, and expose him to that punishment which he deserved. (See Mark vi, 16.) [Herod Antipas, though less fierce and bloody than most of his family, replaced these bad qualities with a spirit of cowardice and falsehood.]

10. Told him all — *Διηγήσαντο*, related distinctly. See on Mark vi, 30. [**Went aside privately** — For rest, and to avoid publicity.]

11. The people . . . followed him — [The Saviour receives, almost simultaneously, the account of the return of the twelve and of the death of John the Baptist. (Mark vi, 17-29.) To this is to be added the rumour that Herod desired to see him, (verse 9,) which reached him about this time. He therefore, [in order to avoid any unnecessary complications,] passed over from the dominions of Antipas into those of Philip. — *Lange*.]

12-17. Send the multitude away — See this miracle explained at large, on the parallel places, Matt. xiv, 15-21; Mark vi, 36-44.

and country round about, and lodge, and get victuals; for we are here in a desert place. **13** But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes: except we should go and buy meat for all this people. **14** For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. **15** And they did so, and made them all sit down. **16** Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. **17** And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 *And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? **19** They answering said, *John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. **20** He said unto them, But whom say ye that I am? *Peter answering said, The Christ of God. **21** *And he straitly charged them, and commanded them to tell no man that thing: **22** Saying, *The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. **24** For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. **25** *For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? **26** *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when

he shall come in his own glory, and in his Father's, and of the holy angels. **27** *But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 *And it came to pass about an eight days after these *sayings, he took Peter and John and James, and went up into a mountain to pray. **29** And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. **30** And, behold, there talked with him two men, which were Moses and Elias: **31** Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. **32** But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. **33** And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. **34** While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. **35** And there came a voice out of the cloud, saying, *This is my beloved Son: *hear him. **36** And when the voice was past, Jesus was found alone. *And they kept it close, and told no man in those days any of those things which they had seen.

37 *And it came to pass, that on the next day, when they were come down from the hill, much people met him. **38** And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child. **39** And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly

* Matt. 16. 13; Mark 8. 27.—o Matt. 14. 2: verses 7. 8.—p Matt. 16. 16; John 6. 69.—q Matt. 16. 20.—r Matt. 16. 21: 17. 23.—s Matt. 10. 38; 16. 24; Mark 8. 34; chap. 14. 27.—t Matt. 16. 26; Mark 8. 36.

* Matt. 10. 38; Mark 8. 36; 2 Tim. 2. 12.—c Matt. 16. 28; Mark 9. 1.—d Matt. 17. 1; Mark 9. 2.—e Or, *things*.—y Dan. 8. 18; 10. 9.—s Matt. 8. 17.—a Acts 3. 21.—b Matt. 17. 9.—c Matt. 17. 14; Mark 9. 14, 17.

18. Whom say the people—Οἱ ὄχλοι, the common people, that is, the mass of the people. See this question considered on Matt. xvi, 13, etc.

20. But whom say ye that I am—Who do ye tell the people that I am? What do ye preach concerning me? See also on Matt. xvi, 14; and see the observations at the end of this chapter. **The Christ of God**—After this comes in Peter's confession of our Lord, as related Matt. xvi, 16, etc., where see the notes.

23. If any man will come after me—See on Matt. xvi, 24, and on Mark viii, 34, where the nature of proselytism among the Jews is explained.

24. Will save his life—See notes on Matt. xvi, 24, etc.

25. Lose himself—That is, his life or soul. See the parallel places, Matt. xvi, 25, Mark viii, 35, and especially the note on the former. **Or be cast away**—Or receive spiritual damage, ἢ ζημιωθῆις. I have added the word *spiritual* here, which I conceive to be necessarily implied. Earthly goods may repair earthly losses, but they cannot repair any breach that may be made in the peace or holiness of the soul. (See on Matt. xvi 26.)

26. Ashamed of me—See on Mark viii, 38.

28. About an eight days after—See the whole of this important transaction explained at large on Matt. xvii, 1–13.

31. His decease—Τὴν ἐξοδὸν αὐτοῦ, That going out (or death) of his. That peculiar kind of death—its nature, circumstances, and necessity being considered.

33. It is good for us to be here—Some MSS. add πάντοτε, It is good for us to be ALWAYS here.

35. This is my beloved Son—Instead of ὁ ἀγαπητός, the beloved one, some MSS. and Versions have ἐκλεκτός, the chosen one; and the *Ethiopic* translator, as in several other cases, to be sure of the true reading, retains both. In whom I am well pleased, or have delighted, is added by some very ancient MSS. Perhaps this addition is taken from Matt. xvii, 5.

37. Much people—See on Matt. xvii, 14.

39. A spirit taketh him, and he suddenly crieth out—Πνεῦμα λαμβάνει αὐτόν. [See Mark ix, 9–29. The distinction between the normal selfhood of the child, and the possession of the demon, are here brought fully into notice.]

departeth from him. **40** And I besought thy disciples to cast him out; and they could not. **41** And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. **42** And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, **44** Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. **45** But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them should be greatest. **47** And Jesus, perceiving the thought of their heart, took a child, and set him by him, **48** And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

d Matt. 17. 22.—*e* Mark 9. 22; chap. 2. 50; 18. 34.—*f* Matt. 18. 1; Mark 9. 34.—*g* Matt. 10. 40; 18. 6; Mark 9. 37; John 12. 44; 13. 20.—*A* Matt. 23. 11, 12.

42. The devil threw him down, and tare him—See this case considered at large, on Matt. xvii, 15-18, and on Mark ix, 14-27.

43. The mighty power—This majesty of God, *μεγαλειότητι τοῦ Θεοῦ*. They plainly saw that it was a case in which any power inferior to that of God could be of no avail; and they were deeply struck with the manifested majesty of God.

44. Let these sayings sink down into your ears—[Our Lord, while he carefully withheld from all others the revelations which he made to his disciples respecting his approaching death, was especially solicitous that they should clearly understand it as a fact, and appreciate its relations to his Messianic work. And yet, for its full import, they too must await the coming of the Holy Ghost, as he was given at the day of Pentecost.]

45. But they understood not—See the note on Mark ix, 32.

46. There arose a reasoning—*Εισήλθεν δὲ διαλογισμός*, *A dialogue took place*—one inquired, and another answered, and so on.—(See Matt. xviii, 1, etc.)

49. We forbade him—See on Mark ix, 38, etc.

51. That he should be received up—[*Ἀναλήψεως* (taking up—*ascension*) can have but one meaning, that is, his *assumption*, or going up into heaven.—*Alford*.] Let it be observed, that all which follows here in Luke, to chapter xix, 45, is represented by him as done by Jesus in his last journey from Galilee to Jerusalem. **He steadfastly set his face**—That is, after proper and mature deliberation, he chose now to go up to Jerusalem, and firmly determined to accomplish his design.

52. Sent messengers—*Ἀγγέλους*, *angels*, literally. [Probably some of his disciples. It has been supposed, but without any sufficient evidence, that these were James and John. The publicity now courted by our Lord is in remarkable contrast to his

49 And John answered and said, Master, we saw one casting out devils in thy name: and we forbade him, because he followeth not with us. **50** And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. **52** And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. **53** And they did not receive him, because his face was as though he would go to Jerusalem. **54** And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? **55** But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. **56** For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. **58** And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the

f Mark 9. 38; See Num. 11. 28.—*k* See Matt. 12. 30; chap. 11. 28.—*l* Mark 16. 19; Acts 1. 2.—*m* John 4. 4, 9.—*n* 2 Kings 1. 10, 12.—*o* John 8. 17; 12. 47.—*p* Matt. 8. 19.

former avoidance of notice, and is a feature of the close of his ministry.] [There is a solemnity about this proceeding which must mean something more than that they should provide for his entertainment. It must have been to announce the coming of Jesus the Messiah, which he did not conceal in Samaria as in Judea and Galilee. (See John iv, 26.) The refusal of the Samaritans must have been grounded on the jealousy excited by the preference shown for the Jewish rites and metropolis.—*Alford*.]

53. His face was—They saw he was going up to Jerusalem to keep the feast; (it was the feast of tabernacles, John vii, 2;) and knowing him thereby to be a Jew, they would afford nothing for his entertainment; for in religious matters the Samaritans and Jews had no dealings. (See John iv, 9; Matt. xvi, 1.)

54. That we command fire—[The Spirit in Elijah was a fiery and judicial Spirit, as befitted the times and the character of God's dealings then; but the Spirit in Me and mine is of a different kind—a spirit of love and forgiveness. See *Alford*.] (See Mark iii, 17.)

55. Ye know not what manner of spirit ye are of—The present is a dispensation of mercy and love; and therefore the design of God is not to destroy sinners, but to save them unto eternal life. The disciples of Christ, who died for his enemies, should never think of avenging themselves on their persecutors.

56. And they went to another village—Which probably did entertain them; being, perhaps, without the Samaritan borders.

57. A certain man—He was a scribe. (See on Matt. viii, 19-22.) It is probable that this took place when Christ was at Capernaum, as Matthew represents it, and not on the way to Jerusalem through Samaria.

Son of man hath not where to lay *his* head. **59** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. **60** Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. **61** And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. **62** And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

AFTER these things the Lord appointed other seventy also, and sent them two and

g Matt. 8. 21. — *r* See 1 Kings 19. 20. — *a* Matt. 10. 1; Mark 6. 7. — *b* Matt. 9. 37, 38; John 4. 35. — *c* 2 Thess. 3. 1. — *d* Matt. 10. 16.

61. Another also said—This circumstance is not mentioned by any of the other evangelists; and Matthew alone mentions the former case. (Verses 57, 58.) **Let me first go bid them farewell, which are at home**—*Ἐπιτρέψον μοι ἀποχαιρετῆσαι τοὺς εἰς τὸν οἶκόν μου*, *Permit me to set in order my affairs at home*. The Greek text will readily bear this translation, and it is the most natural. Our Lord, seeing that this person had too much attachment to the earth, and that his return to worldly employments, though for a short time, was likely to become the means of stifling the good desires which he now felt, refused to grant him that permission. That which we object to in the execution of God's designs is sometimes the very thing from which we should immediately disengage ourselves.

62. Put his hand to the plough—Can any person properly discharge the work of the ministry who is engaged in secular employments? As a person who *holds the plough* cannot keep on a straight furrow if he is looking behind him; so he who is employed in the work of the ministry cannot do that work effectively if he turn his desires to worldly profits. A good man has said: "He who thinks it necessary to cultivate the favour of the world is not far from betraying the interests of God and his Church." Such a person is *not fit, evil-disposed, properly disposed*, has not his mind properly directed toward the heavenly inheritance, and is not fit to show the way to others. [Probably both of these cases have reference to the calling and sending out the Seventy, related immediately afterward.]

1) Considering the life of mortification and self-denial which Christ and his disciples led, it is surprising to find that any one should voluntarily offer to be his disciple. But there is such an attractive influence in *truth*, and such a persuasive eloquence in the consistent, steady conduct of a righteous man, that the *first* must have *admirers*, and the *latter, imitators*. Christianity, as it is generally exhibited, has little attractive in it; and it is no wonder that the cross of Christ is not prized, as the blessings of it are not known; and they can be known and exhibited by him only who follows Christ *fully*.

2) It is natural for man to wish to do the work of God in his own spirit; hence he is ready to call down fire from heaven against those who do not

two before his face into every city and place, whither he himself would come. **2** Therefore said he unto them, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.* **3** Go your ways: *behold, I send you forth as lambs among wolves.* **4** Carry neither purse, nor scrip, nor shoes; and salute no man by the way. **5** And into whatsoever house ye enter, first say, *Peace be to this house.* **6** And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. **7** And in the same house remain, eating and drinking such things as they give: for the

e Matt. 10. 9, 10; Mark 6. 8; chap. 9. 3. — *f* 1 Kings 4. 20. — *g* Matt. 10. 12. — *h* Matt. 10. 11. — *i* 1 Cor. 10. 27. — *k* Matt. 10. 10; 1 Cor. 2. 4, etc.; 1 Tim. 5. 18.

conform to his own views of things. A spirit of persecution is abominable. Had *man* the government of the world, in a short time, not only *sects* and *parties*, but even true religion itself, would be banished from the face of the earth. Meekness, long-suffering, and benevolence, become the followers of Christ; and his followers should ever consider that his work can never be done but in his own spirit.

NOTES ON CHAPTER X.

1. **The Lord appointed other seventy**—Rather, *seventy others*. The word "other" has a reference to the *twelve* chosen first: Jesus chose twelve disciples to be constantly with him; but he chose seventy others to go before him. As he before had chosen twelve apostles, in reference to the twelve patriarchs, who were the chiefs of the twelve tribes, and the heads of the Jewish Church, he now *publicly appointed* (for so the word *ἀνέδειξεν* means) "seventy" others, as Moses did the seventy elders whom he associated with himself to assist him in the government of the people. (Exod. xviii, 19; xxiv, 1-9.) (See on Mark vi, 7.) Several MSS. and Versions have *seventy-two*. Sometimes the Jews chose six out of each tribe: this was the number of the great sanhedrin. **Sent them**—[*Ἐκβάλε*, the present tense, "having the force of an enduring act"—he kept sending them.]

2. **That he would send forth**—*Ἐκβάλε*. [According to Matthew, this word was uttered before the sending the twelve; it is very possible that he now repeated it.—*Lange*.] (See the notes on Matt. ix, 37, 38.)

3. **Lambs among wolves**—See on Matt. x, 16.

4. **Carry neither purse, nor scrip**—See on Matt. x, 9, etc., and Mark vi, 8, etc. **Salute no man by the way**—According to a canon of the Jews, a man who was about any sacred work was exempted from all civil obligations for the time.

5. **Peace be to this house**—See on Matt. x, 12.

6. **The son of peace**—In the Jewish style, a man who has any good or bad quality is called the son of it. Thus, wise men are called the *children of wisdom*. (Matt. xi, 19; Luke vii, 35.) "Son of peace," in the text, not only means a peaceable, quiet man, but one also of good report for his uprightness and benevolence. It would have been a dishonour to this mission had the missionaries taken up their lodgings with those who had not a good report among them who were without.

labourer is worthy of his hire. Go not from house to house. **8** And into whatsoever city ye enter, and they receive you, eat such things as are set before you: **9** ¹And heal the sick that are therein, and say unto them, "The kingdom of God is come nigh unto you. **10** But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, **11** "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. **12** But I say unto you, that "it shall be more tolerable in that day for Sodom, than for that city. **13** "Woe unto thee, Chorazin! woe unto thee, Bethsaida! "for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. **14** But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. **15** "And thou, Capernaum, which art "exalted to heaven, "shalt be thrust down to hell. **16** "He that heareth you heareth me; and "he that despiseth you

despiseth me; "and he that despiseth me despiseth him that sent me.

17 And "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. **18** And he said unto them, "I beheld Satan as lightning fall from heaven. **19** Behold, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. **20** Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because "your names are written in heaven.

21 "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. **22** "All^d things are delivered to me of my Father: and "no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal him.

23 And he turned him unto his disciples,

¹ Chap. 9. 2.—^m Matt. 2. 2; 4. 17; 10. 7; ver. 11.—ⁿ Matt. 10. 14; chab. 9. 5; Acts 13. 51; 18. 6.—^o Matt. 10. 15; Mark 6. 11.—^p Matt. 11. 21.—^q Exek. 3. 6.—^r Matt. 11. 23.—^s See Gen. 11. 4; Dent. 1. 38; Isa. 14. 18; Jer. 51. 63.—^t See Exek. 26. 20; 32. 18.—^u Matt. 10. 40; Mark 9. 37; John 13. 20.—^v Thesa. 4. 8.—^w John 5. 23.—^x Verse 1.

^y John 12. 31; 14. 11; Rev. 9. 1; 12. 8. 9.—^z Mark 16. 18; Acts 22. 6.—^a Exod. 33. 22; Psa. 60. 28; Isa. 4. 3; Dan. 12. 1; Phil. 4. 8; Heb. 12. 23; Rev. 13. 8; 20. 13; 21. 37.—^b Matt. 11. 23.—^c Matt. 23. 13; John 3. 35; 5. 37; 17. 2.—^d Many ancient copies add these words, *And turning to his disciples, he said.*—^e John 1. 18; 6. 44, 46.

7. The labourer is worthy.—See on Matt. x, 8, 12. **Go not from house to house.**—See on Matt. x, 11. It would be a great offence among the Hindus if a guest, after being made welcome at a house, were to leave it and go to another.

9. The kingdom of God is come nigh unto you.—*Ἐφ' ὑμῶν, is just upon you.* This was the general text on which they were to preach all their sermons. [It was the incoming of the reign of the Messiah.] See it explained, Matt. iii, 2.

11. Even the very dust of your city.—See on Matt. x, 14, 15.

13. Woe unto thee, Chorazin.—See on Matt. xi, 21–24.

15. To hell.—*To hades.* See this explained, Matt. xi, 23.

16. He that despiseth you despiseth me.—[Although the seventy were not invested with the apostolic office, yet they saw themselves called for a time to so weighty an apostolical activity that we cannot be surprised that the Saviour gives also to them an assurance similar to that with which he had formerly sent forth the twelve.—*Lange.*]

17. The seventy returned again with joy.—Bishop Pearce thinks they returned while our Lord was on his slow journey to Jerusalem, and that they had been absent only a few days. [They say nothing of the reception of their message... they rejoice that more power seems to be granted them than even his words promised, which commissioned them to heal the sick, though not to cast out devils, as he did the apostles. (Chapter ix, 1.) That this was not their chief cause of joy, is the purport of the Lord's answer, which extends to verse 24, and is full of weighty and deep truth.—*Alford.*]

18. I beheld Satan.—[This I saw happen in this wise, when I sent you forth. . . . I beheld at that time (in the spirit, in idea) Satan fall

like lightning from heaven; that is, I then perceived the swift overthrow of Satan from his lofty power, in so lively a manner as if it were a flash of lightning out of heaven. . . . He does not mean to speak of a *vision*, . . . as he had no need of such intermediate helps; but he means an intuition of his *knowledge*, and speaks of it under a vivid, lifelike form, which the imagination is able to grasp.—*Meyer.*] [There is here no reference to the fall of Satan from his angelic estate in heaven.]

19. To tread on serpents, etc.—[A figurative description of the dangerous *satanic powers* which the seventy (and after them all who should be sent forth with the same message) were to tread under their feet, as warriors do their conquered foes.—*Meyer.*]

20. Because your names are written in heaven.—This form of speech is taken from the ancient custom of writing the names of all the citizens in a public register, that the several families might be known, and the inheritances properly preserved, as this is still commonly observed. [A kind of heavenly *Domesday Book.*]

21. Rejoiced in spirit.—Was truly and heartily joyous: felt an inward triumph. **I thank thee.**—The thanks are meant to be given to God for revealing these truths to babes, not for hiding them from the others. (See on Matt. xi, 25.) **Thou hast hid.**—That is, thou hast *not revealed* them to the scribes and Pharisees, who idolized their own wisdom; but thou *hast revealed* them to the simple and humble of heart. [The whole economy of the divine grace constituted the subject of our Lord's rejoicing, in which it is ordered that worldly wisdom shall not find out God's ways of grace, but they shall be revealed by the Spirit to the humble and contrite souls that seek them in faith and prayer.]

22. All things are delivered to me.—See on Matt. xi, 27.

and said privately, 'Blessed *are* the eyes which see the things that ye see: **24** For I tell you, 'that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 And, behold, a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life? **26** He said unto him, What is written in the law? how readest thou? **27** And he answering said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and 'thy neighbour as thyself. **28** And he said unto him, Thou hast answered right: this do, and 'thou shalt live. **29** But he, willing to 'justify himself, said unto Jesus, And who is my neighbour? **30** And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among

thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. **31** And by chance there came down a certain priest that way; and when he saw him, 'he passed by on the other side. **32** And likewise a Levite, when he was at the place, came and looked on *him*, and passed by on the other side. **33** But a certain 'Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on *him*, **34** And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. **35** And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again I will repay thee. **36** Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? **37** And

/Matt. 12. 16.—71 Pet. 1. 10.—A Matt. 19. 16; 22. 35.—
4 Deut. 6. 5.—4 Lev. 19. 18.—1 Lev. 19. 5; Neh. 4. 29; Ezek.

20. 11, 12, 21; Rom. 10. 5.—m Chap. 16. 15.—n Psa. 33. 11.
o John 4. 9.—p See Matt. 20. 2.

23. Blessed are the eyes which see the things that ye see—There is a similar saying to this among the rabbins, "Blessed is that generation which the earth shall bear when the King Messiah cometh."

24. Many prophets—See on Matt. xiii, 11, 17.

25. A certain lawyer—See on Matt. xxii, 35.

27. Thou shalt love the Lord—See this important subject explained at large on Matt. xxii, 37-40. [It is noticeable that the lawyers, *νομικοι*, 'uniformly appeal to the written word, and not to the traditional.] **Thy neighbour as thyself**—See on Matt. xix, 19.

29. Willing to justify himself—Wishing to make it appear that he was a righteous man, and that consequently he was in the straight road to the kingdom of God, he said, **Who is my neighbour?** supposing our Lord would have at once answered, "Every Jew is to be considered as such, and the Jews only." This is the sense in which the Jews understood the word "neighbour." But our Lord shows here that the acts of kindness which a man is bound to perform to his neighbour when in distress he should perform to any person, of whatever *nation, religion, or kindred*, whom he finds in necessity. The word *πλησιον* signifies one who is *near*. It is evident that our Lord uses the word *πλησιον*, (very properly translated neighbour), in its plain, literal sense. Any person whom you *know*, who *dwells hard by*, or who *passes near* you, is your neighbour while *within* your reach.

30. And Jesus answering—Then Jesus took *him up*, *ὑπολαβὼν*; he threw out a challenge, and our Lord took *him up* on his own ground. **A certain man went down from Jerusalem**—[The force of the illustration is in the fact, (not stated, but all along implied,) that the injured man was a Jew. It is said he "went down," because of the rapid descent of the road from the top of the mount of Olives to the deep valley of the Jordan and Dead Sea, in which Jericho was situated.] This was the most public road in all Judea, as it was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho. **Fell among thieves**—At this time the whole land of Judea was much infested with hordes of banditti;

and probably many robberies had been committed on the very road to which our Lord refers.

31, 32. And by chance—*Κατὰ ἀτυχεσίαν*, by the coincidence of time and circumstance. At the time in which the poor Jew was half dead, through the wounds which he had received, a priest came where he was. So the priest's coming while the man was in that state is the coincidence marked out by the original words. **Priest and Levite** are mentioned here, partly because they were the most frequent travellers on this road, and partly to show that these were the persons who, from the nature of their office, were most obliged to perform works of mercy; and from whom a person in distress should have had a right to expect immediate succour and comfort; and their inhuman conduct here was a flagrant breach of the law. (See Deut. xxii, 1-4.)

33. The Samaritan is mentioned merely to show that he was a person from whom a Jew had no right to expect any help or relief, because of the enmity which subsisted between the two nations.

34. Pouring in oil and wine—These, beaten together, appear to have been used formerly as a common medicine for fresh wounds. Bind up a fresh cut immediately in a soft rag or lint, moistened with pure olive oil, and the parts will heal by what is called the *first intention*, and more speedily than by any other means. **An inn**—*Πανοδοχείον*, from, *πᾶν*, all, and *δέχομαι*, I receive; because it receives all comers. [This is the only place where "an inn," as we understand the word—a house for travellers, kept by a host, as distinguished from an empty caravansary—is mentioned in Scripture.—Alford.] [*Κατάλυμα*, (Luke ii, 7; Mark xiv, 14; Luke xxii, 11,) refers to the latter class of houses of reception.]

35. Two pence—*Two denarii*, about fifteen pence English; and which, probably, were at that time of ten times more value there than so much is with us now. [Sufficient for two days' entertainment; but takes care also that no difficulty shall arise to him after his (the Samaritan's) departure on the score of payment. (He was himself on a journey, and on his return he would pay any further necessary expense.)—Lange.]

36. Which... was neighbour—Which fulfilled the duty which one neighbour owes to another?

he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named *Martha* received him into her house. **39** And she had a sister called *Mary*, which also sat at Jesus's feet, and heard his word. **40** But *Martha* was cumbered about

q John 11, 1: 12, 2, 3.—*r* 1 Cor. 7, 32, etc.

37. He that showed mercy—Or, *so much mercy*. The lawyer's prejudice would not permit him to name the Samaritan, yet his conscience obliged him to acknowledge that he was the only righteous person of the three. [He also recognised the principle that he who shows mercy is the real neighbour, irrespective of creed or nation.] **Go, and do thou likewise**—Be, even to thy enemy in distress, as kind, humane, and merciful, as was this Samaritan. [The attempt sometimes made, to construe this parable as a properly historical fact, is not only without authority, but the end is not called for in the purpose for which it was delivered; and still worse is the attempt to give to it the character of an allegory, making the injured man *Adam*, *Jerusalem* his state of primitive innocence, *Jericho* his fallen state, the *thieves* sin and Satan; the *priest* the moral law, and the *Levite* the ceremonial, and *Christ* the good Samaritan: all this is simply fanciful and misleading.]

38. A certain village—If this village was Bethany, where *Martha* and *Mary* lived, at less than two miles' distance from Jerusalem, (see John xi, 1, 18; xii, 2,) then this must have happened later than Luke places it; because in chapter xix, 29, he represents Jesus as having arrived after this at Bethany; and what is said in chapter xiii, 22, and xvii, 11, seems to confirm that this visit of Jesus to *Martha* and *Mary* ought to be placed later. (Bishop Pearce.) [It is very likely that our Lord was often at this house at Bethany. It is not necessary, therefore, to make this instance the same with any other named in other connexions.] **Received him**—Kindly received, *ὑποδέξατο*. *Martha* is supposed by some to have been a widow, with whom her brother *Lazarus* and sister *Mary* lodged. [She was the housekeeper and manager of the household, and probably the elder sister.—*Meyer*.]

39. Sat at Jesus's feet—This was the posture of the Jewish scholars, while listening to the instructions of the rabbins. It is in this sense that St. Paul says he was "brought up at the feet of Gamaliel." (Acts xxii, 3.) [There is here no reference to reclining at table, nor indeed directly to any preparation for a meal. The whole affair seems to have occurred in a very quiet way, while Jesus (without his disciples) lodged for a day or two with his friends at Bethany. While the careful *Martha* was concerned chiefly about her household affairs, her more spiritually susceptible sister was more intent on listening to the Master's instructions. The whole scene is a beautiful representation of the pious household, where Jesus is a guest, and where secular duties and religious devotions are to be harmonized.]

40. Martha was cumbered—*Περίεσπῆτο*, *perplexed*. [*Martha's* case illustrates the danger of over-carefulness, even in lawful things, and the necessity of compelling, in due degree, all worldly cares to give place to religious duties and the use of religious opportunities.] We should not, on the nearest supposition, attribute earthly mindedness to

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much serving, and came to my sister, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. **41** And Jesus answered and said unto her, *Martha*, *Martha*, thou art careful and troubled about many things: **42** But one thing is needful; and *Mary* hath chosen that good part, which shall not be taken away from her.

s Chap. 8, 35: Acts 22, 3.—*t* Psa. 37, 4.

a woman whose character stands unimpeachable in the gospel; and who, by entertaining Christ, gave the highest proof that she was influenced by liberality and benevolence, and not by parsimony or covetousness. **Dost thou not care**—Dost thou not think it wrong, that my sister thus leaves me to provide and prepare this supper alone? [It is not necessary to understand this as a faultfinding complaint; it may have been said in quiet and loving conversation, and in a manner not at all calculated to produce any ill feelings.]

41. Thou art careful and troubled—*Thou art distracted*, *μεμυῖστος*, *thy mind is divided*, (see on Matt. xiii, 22,) in consequence of which, *θορυβάζῃ*, *thou art disturbed*, thy spirit is thrown in a tumult.

42. One thing is needful—[*Mary's one thing* (*ὅτις*) is contrasted with *Martha's many things*, (*πολλά*), for while *Martha* had allowed herself to become perplexed and disturbed by undue carefulness as a housekeeper, *Mary* had made the "better choice," in more carefully pursuing her *ἐνὸς δὲ χρείας*, *one thing of supreme necessity*. Our Lord does not condemn *Martha's* carefulness altogether, but intimates that relatively to the higher spiritual interests it was in excess. The whole lesson is a practical reinforcement of our Lord's own precept, to seek *first* the kingdom of heaven; not to the entire neglect, but to the perpetual subordination, of all temporal concerns. The peculiar opportunity offered by Christ's temporary abode with them, made it especially proper that, for the time, all else should give place to his instructions.]

That the salvation of the soul is the first and greatest of all human concerns, every man must acknowledge who feels that he has a soul; and in humility of mind to hear Jesus, is the only way of getting that acquaintance with the doctrine of salvation without which how can he be saved? While we fancy we are in no spiritual necessity, the things which concern salvation will not appear "needful" to us! A conviction that we are spiritually poor must precede our application for the true riches. The *whole*, says Christ, need not the *physician*, but those who are *sick*. *Martha* has been blamed, by incautious people, as possessing a carnal, worldly spirit; and as *Mary* *Magdalene* has been made the chief of all prostitutes, so has *Martha* of all the worldly-minded. Through her affectionate respect for our Lord and his disciples, and through that alone, she erred. There is not the slightest intimation that she was either worldly-minded or careless about her soul; nor was she at this time improperly employed, only so far as the abundance of her affection led her to make a greater provision than was necessary on the occasion. Nor are our Lord's words to be understood as a reproof; they are a kind and tender expostulation, tending to vindicate the conduct of *Mary*. The utmost that can be said on the subject is, *Martha* was well employed, but *Mary*, on this occasion, *better*.

him, 'sought of him a sign from heaven. 17 "But 'he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges. 20 But if I 'with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 "When a strong man armed keepeth his palace, his goods are in peace: 22 But 'when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 'He that is not with me is against me; and he that gathereth not with me scattereth. 24 "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in,

and dwell there: and 'the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea, 'rather, blessed *are* they that hear the word of God, and keep it.

29 "And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as 'Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 'The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for 'they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 33 "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel,

1 Matt. 12, 28; 16. 1. —m Matt. 12, 28; Mark 3, 24. —n John 2, 26. —o Exod. 8, 19. —p Matt. 12, 29; Mark 3, 27. —q Isa. 55, 12; Col. 2, 15. —r Matt. 12, 30. —s Matt. 12, 43. —t John 6, 1; Heb. 6, 4; 10, 36; 2 Pet. 2, 20.

u Chap. 1, 28, 48. —v Matt. 7, 21; chap. 8, 21; James 1, 25. —w Matt. 13, 28, 30. —x Jonah 1, 17; 2, 10. —y 1 Kings 10, 1. —z Jonah 3, 6. —a Matt. 5, 15; Mark 4, 21; chap. 8, 16. —b See Matt. 5, 15.

19. **Beelzebub**—See on Matt. x, 25. [The identity of Beelzebub with Satan, though perhaps popularly accepted by the Jews of the time of Christ, is not clearly set forth in Scripture, but in this and in some parallel places the opposite seems to be implied. In the Authorized Version of the Scriptures *demons* are named and spoken of as *devils*, as if the two names designated things of the same kind; and as Satan was reckoned as the same in kind with demons, he would naturally, on account of his greatness, be their chief, and as that place is also assigned to Beelzebub, the two names were accepted as indicating the same person. But if it shall be granted that *demons* are not properly *devils*, and that the one sole DEVIL is not a *demon*—that they and he are not generically the same—then Satan and Beelzebub cannot be the same.]

20. **Finger of God**—See on Exod. viii, 19. [What was done (Hebraistically speaking) by the finger of God, was done by the Spirit of God. (See Psalm viii, 4.)—*Alford*.]

21, 22. **A strong man**—[The primary sense, in this place, is probably a general statement that Satan, enthroned as the God of this world, can be dispossessed only by a greater power than that of Satan—that is, of God. And a secondary, but not less important sense is, that Satan, being enthroned in every unrenewed soul, holds his place and power so securely that only divine grace can dislodge him. This brings into view the enslavement of the human will, through original sin, as stated in the article on Freewill in the Articles of the Anglican Church—adopted, also, by the Methodist Episcopal Church of America.]

24. **When the unclean spirit**—See on Matt. xii, 43.

26. **The last state of that man**—The *apostate*, who, having been once practically redeemed and

cleansed, returns again to sin and its defilements, is in a much worse state than are those unsaved ones who have never been made partakers of the grace of life. (See Heb. vi, 4–8.)]

27. **A certain woman . . . lifted up her voice, and said**—It was very natural for a woman, who was probably a *mother*, to exclaim thus. She thought that the happiness of the woman who was mother to such a son was great indeed; but our blessed Lord shows her that even his mother could not be benefited by her merely being the mother of his human nature, and that they only were happy who carried Christ in their hearts. True happiness is found in *hearing* the glad tidings of salvation by Christ Jesus, and *keeping* them in a holy heart, and practising them in an unblamable life. [The whole anecdote betrays a fresh and living remembrance, which appears to have inserted it on the very spot where it occurred.—*Schleiermacher*.]

29. **This is an evil generation**—Or, *this is a wicked race of men*. (See on Matt. xii, 38–42.)

31. **The queen of the south, etc.**—[The queen of Sheba was attracted from her distant realm by the fame of the wisdom of Solomon, and in that fact became an example and reproof to those who were not so attracted by the higher wisdom that had come to that generation. Nothing is here to be understood respecting any properly ethical or spiritual conditions in her case.]

33. **No man, when he hath lighted, etc.**—See on Matt. v, 15. Our Lord intimates, that if he worked a miracle among such an obstinate people, who were determined to disbelieve every evidence of his Messiahship, he should act as a man who lighted a candle and put it into a crypt, or secret place, or covered it with a bushel, which must prevent the accomplishment of the end for which it was lighted. (See also on Mark iv, 21, etc.)

but on a candlestick, that they which come in may see the light. **34** "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness. **35** Take heed therefore, that the light which is in thee be not darkness. **36** If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. **38** And "when the Pharisee saw it, he marvelled that he had not first washed before dinner. **39** " And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but "your inward part is full of ravening and wickedness. **40** Ye fools, did not he that made that which is without, make that which

is within also? **41** "But rather give alms "of such things as ye have; and, behold, all things are clean unto you. **42** "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. **43** "Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. **44** "Woe unto you, scribes and Pharisees, hypocrites! "for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. **46** And he said, Woe unto you also, ye lawyers! "for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. **47** "Woe unto you! for ye build the sepulchres of the prophets, and your fathers

c Matt. 6. 22.—d Mark 7. 8.—e Matt. 23. 25.—f Titus 1. 15.
—g Isa. 53. 7; Dan. 4. 27; chap. 12. 53.—h Or, as you are

able.—i Matt. 23. 23.—k Matt. 23. 6; Mark 12. 38. 39.—
l Matt. 23. 27.—m Psa. 5. 9.—n Matt. 23. 4.—o Matt. 23. 28.

34. The light of the body is the eye—Or, *the eye is the lamp of the body.* (See on Matt. vi, 22, etc.)

The 35th and 36th verses are wanting in some MSS., and are variously read in others, [but they are retained by the best modern authorities.]

36. The whole shall be full of light—Or, *altogether enlightened.* When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action; and directs its possessor how he is to act in all places and circumstances. The doctrine that is *contrary* to the Gospel may say, "Ignorance is the mother of devotion;" but Christ shows that there can be no devotion without heavenly light. Ignorance is the mother of superstition; but with this the heavenly light has nothing to do.

37. To dine—"ὅπως ἀριστήσῃ. The word ἀριστεῖν signifies the *first eating* of the day. The Jews made but *two* meals in the day; their ἀριστον may be called either *breakfast* or *dinner*, [and was probably taken near the middle of the day.] Their chief meal was their δεῖπνον, or *supper*, after the heat of the day was over; and the same was the principal meal among the Greeks and Romans.

38. First washed—See on Mark vii, 2-4. [Evidently the Pharisee had very freely expressed his disapproval of our Lord's action in the matter, and thus gave the occasion for what followed.]

39. Ye . . . make clean the outside—[A Pharisee always bathed himself before eating, on coming from the marketplace, to wash away the defilement of contact with the unclean multitude, and it was to have been expected that Jesus would have been equally scrupulous. He had committed himself, however, to uncompromising opposition to a system which substituted forms for true spiritual religion, and took his place on the couch without any ceremonial purification. — *Geikie.*] (See on Matt. xxiii, 25.)

40. Did not he that made that which is without—Did not the maker of the dish form it so, both outwardly and inwardly, as to answer the purpose for which it was made? And can it answer this purpose without being clean in the inside as well as on the outside? And can you think

that the purpose of God can be accomplished by you while you only attend to *external* legal purifications, your hearts being full of rapine and wickedness?

41. Give alms of such things as ye have—When a part of every thing you have is sincerely consecrated to God for the use of the poor, then all that remains will be *clean* unto you; you will have the blessing of God in your basket and store, and every thing will be sanctified to you.

42. Ye tithe mint and rue—See on Matt. xxiii, 23.

43. Ye love the uppermost seats—Every one of them affected to be a *ruler* in the synagogues. (See on Matt. xxiii, 5.)

44. Ye are as graves which appear not—In Matt. xxiii, 27, our Lord tells them that they *resembled white-washed tombs*: they had no fairness but on the *outside*: (see the note there;) but here he says they are like *hidden* graves, which were not distinguished by any outward decorations, and were not elevated above the ground, so that those who walked over them did not consider what corruption was within. In like manner the Pharisees covered their iniquities under their ritual observances, so that those about them did not perceive what kind of persons they were.

45. Thou reproachest us—He alone who searches the heart could unmask these hypocrites; and he did it so effectually that their own consciences acknowledged the guilt, and *reechoed* their own reproach.

46. Ye lade men with burdens—[The lawyers (νομικοί) were a kind of learned aristocracy, who professedly paid but little regard to the "traditions of the elders;" but while they claimed this greater liberty for themselves, they still insisted on conformity to them among the common people.] (See on Matt. xxiii, 4.)

47. Ye build the sepulchres—That is, ye rebuild and beautify them. (See on Matt. xxiii, 29.) [You rebuild those tombs to win favour with the people, (and because you instinctively honour goodness at a distance,) while in your hearts you are ready to repeat to the prophets of to-day the deeds of your fathers toward those of old; your pretended

killed them. **48** Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. **49** Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: **50** That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; **51** From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. **52** Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. **53** And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: **54** Laying wait for him, and

seeking to catch something out of his mouth that they might accuse him.

CHAPTER XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.** **2** For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. **3** Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. **4** And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. **5** But I will forewarn you whom ye shall fear: Fear him, which

p Matt. 23. 34.—q Gen. 4. 8.—r 2 Chron. 24. 20, 21.—s Matt. 23. 13.—t Or, forbade.—u Mark 12. 12.—v Matt. 16. 6; Mark 8. 15.

δ Matthew 16. 12.—ε Matthew 10. 26; Mark 4. 22; chapter 8. 17.—ζ Isaiah 51. 7, 8, 12, 13; Jeremiah 1. 8; Matthew 10. 28.—η John 15. 14, 15.

reverence for the martyrs, shown in restoring their sepulchres, while you are ready to repeat the wickedness of their murderers, makes these tombs a witness against you.—*Geikie.*]

48. Truly ye bear witness.—Ye acknowledge that those of old who killed the prophets were your fathers, and ye are about to show, by your conduct toward me and my apostles, that ye are not degenerated—that ye are as capable of murdering a prophet now, as they were of old.

49. The wisdom of God.—These seem to be Luke's words, and to mean that Jesus, "the wisdom of God," as he is called in 1 Cor. i, 24, added the words which follow here, on that occasion: and this interpretation of the words is agreeable to that of Matthew, who makes Jesus speak in his own person: "Wherefore, behold, I send you prophets," etc., (Matt. xxiii, 34.)

50. That the blood.—The particle *iva* may be translated *so that*, pointing out the *event* only, not the design or intention.

51. From the blood of Abel.—See this subject explained at large on Matt. xxiii, 34. **Required**—*Ἐκζητήσεται* may be translated either by the word *visited* or *revenged*; and the latter word evidently conveys the meaning of our Lord. They are here represented as having this blood among them; and it is intimated that God will come by and by to *require* it, and to *inquire* how it was shed, and to *punish* those who shed it.

52. Ye have taken away the key of knowledge.—[The *νομικοὶ* (lawyers) had taken away the key of knowledge from the people by their false methods of interpretation and teaching, and so, while they did not themselves enter into the spirit of the divine *γνώσις*, (knowledge,) they also rendered those whom they taught incapable of recognising the truth. They were blind leaders of the blind.] (See on Matt. xxiii, 13.)

53. Began to urge him vehemently.—*Δεινῶς ἐπύχεον*, they began to be furious. They found themselves completely unmasked in the presence of a vast concourse of people. (See chapter xii, 1, for we cannot suppose that all this conversation passed while Christ was at meat in the Pharisee's house, as Matthew, chapter xiii, 25, shows that these words were spoken on another occasion.)

They therefore questioned him on a variety of points, and hoped, by the multitude and vehemence of their questions, to puzzle or irritate him, so as to induce him to *speak rashly*. (for this is the import of the word *ἀποσφρατίζειν*.) that they might find some subject of accusation against him. [It is by no means certain that all of the foregoing discourse took place during the meal in the Pharisee's house, as, quite apart from its apparent unsuitableness for such an occasion, and the seeming breach of courtesy in delivering such a philippic, however well deserved, in such a place, the character and references of the discourse itself indicate more than a table talk, with a mere promiscuous audience.]

NOTES ON CHAPTER XII.

1. In the mean time.—[During what is narrated in the last paragraph of chapter xi, and while the scribes and Pharisees are pressing the Lord (after he left the house) with captious questions, the crowd had gathered together, (probably attracted by the tumult,) in whose presence he addressed his disciples respecting some of the things brought in to question. (See Meyer.)] **An innumerable multitude of people.**—*τὴν μυριάδων τοῦ ὄχλου*, *myriads of people*. These words are often used to signify a crowd or multitude which cannot be readily numbered. There was doubtless a vast crowd assembled on this occasion, and many of them were deeply instructed by the very important discourse which our Lord delivered. **Leaven of the Pharisees.**—See on Matt. xvi, 1–12. **Which is hypocrisy.**—[Falsehood, with a pretence of truth, which leavened all the doctrine of the Pharisees.]

2. There is nothing covered.—[Avoid all duplicity and untruthfulness, for every thing shall be fully revealed according to its proper character.] (See notes on Matt. v, 15; x, 26, 27; Mark iv, 22.)

4. Kill the body.—See on Matt. x, 28.

5. Fear him.—Even the *friends* of God are commanded to fear God, as a being who has authority to *send both body and soul into hell*, [that is, to destroy utterly.] Therefore it is proper even for the most holy persons to maintain a fear of God, as the punisher of all unrighteousness. Life is at best but of short duration, and it is madness to sacrifice the salvation of the soul for its preservation.

after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. **6** Are not five sparrows sold for two farthings, and not one of them is forgotten before God? **7** But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. **8** Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: **9** But he that denieth me before men shall be denied before the angels of God. **10** And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. **11** And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

/See Matt. 10. 29.—p Matt. 10. 32; Mark 8. 39; 2 Tim. 2. 12; 1 John 2. 28.—A Matt. 12. 31, 32; Mark 3. 29; 1 John 5. 16.

6. Are not five sparrows sold for two farthings—See this explained on Matt. x, 29, from which place we learn that two sparrows were sold for one farthing, and here that five were sold for two farthings.

7. Fear not therefore—Want of faith in the providence and goodness of God is the source of all human inquietudes and fears. He has undertaken to save and defend those to the uttermost who trust in him, [and whatever trials and afflictions may be permitted under his hand shall surely work for the best results.] His wisdom cannot be surprised, his power cannot be forced, his love cannot forget itself.

8. Shall confess—See on Matt. x, 32, 33.

10. Him that blasphemeth—See the sin against the Holy Ghost explained, Matt. xii, 32. [The highest (state of) grace alone makes the deepest apostasy possible, and only he who has reached an important height can plunge into such a depth. Before his conversion Paul blasphemed the Son of Man, and it was forgiven to him; had he kicked against the pricks—repressed with all his might the impression received, then would he have committed the sin which cannot be forgiven.—Van Oosterzee.]

11. Unto magistrates, and powers—See on Matt. vi, 17–20. **Take ye no thought**—See on Matt. vi, 25; x, 19.

13. Speak to my brother, that he divide—Among the Jews, the children had the inheritance of their fathers divided among them; the eldest had a double portion, but all the rest had equal parts. Perhaps the person complained of in the text was the elder brother; and he wished to keep the whole to himself—a case which is far from being uncommon.

14. A judge—A minister of Christ ought not to concern himself with secular affairs any further than charity and the order of discipline require it. Our Lord could have decided this difference in a moment; but the example of a perfect disengagement from worldly things was more necessary for the ministers of his Church than that of a charity applying itself to temporal concerns.

15. Take heed and beware of [all] covetousness—Πάσης πλεονεξίας, inordinate desires; the desire to have more and more, let a person possess whatever he may. Such a disposition of

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. **14** And he said unto him, Man, who made me a judge or a divider over you? **15** And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. **16** And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: **17** And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? **18** And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. **19** And I will say to my soul, Soul, thou hast much

/Matt. 10. 19; Mark 13. 11; chap. 21. 14.—f John 18. 35.—i 1 Tim. 4. 7, etc.—m Eccles. 11. 9; 1 Cor. 13. 32; James 5. 5.

mind is never satisfied; for, as soon as one object is gained, the heart goes out after another. [A double caution, with an all-comprehending presentation of the source of the danger deprecated.] [Our Lord saw into the covetousness of the man's disposition, (and the evil fruits of covetousness among men,) and made it an instructive warning to his hearers. There is meaning in πάντος, every kind. This kind, of which they had an example before them, was by no means one of the worst; but all kinds must be avoided.—Alford.] **Consisteth not in the abundance**—That is, *dependeth not on the abundance*. What is necessary, God gives liberally, [or denies in his goodness;] what is superfluous, he has not promised. Nor can a man's life be preserved by the abundance of his possessions: to prove this he spoke the following parable.

16. The ground of a certain rich man, etc.—[Not without intention does our Lord choose as his example a man who gathers his riches in a customary, legitimate, apparently innocent way—"the most innocent way of becoming rich," remarks Bengel, "and yet highly perilous."—Van Oosterzee.]

17. He thought within himself—Began to be puzzled in consequence of the increase of his goods. *Riches*, though ever so well acquired, produce also increased cares.

18. I will pull down, etc.—The rich are full of designs concerning this life, but in general take no thought about eternity till the time that their goods and their lives are both taken away. [The four times repeated μου, my fruits, my barns, my fruits, my goods, strikes the keynote of his selfishness. That he might bestow his goods upon the poor, or otherwise do good to others in the use of them, seems not to have entered his mind.]

19. To my soul—[Ψυχή; not *michi*, to myself, but to my soul, the seat of the sensibilities—lusts—here of the desire of enjoyment.—Meyer.] **Soul, thou hast much goods**—Great possessions tend to engender pride, idleness, and luxury; and these are the greatest enemies to salvation. Moderate poverty, as one, justly observes, is a great talent in order to salvation; but it is one which nobody desires. **Take thine ease, eat, drink, and be merry**—This was exactly the creed of the ancient Atheists and Epicureans. *Edo, bibo, fudo;*

goods laid up for many years; take thine ease, eat, drink, and be merry. **20** But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? **21** So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. **23** The life is more than meat, and the body is more than raiment. **24** Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? **25** And which of you with taking thought can add to his stature one cubit? **26** If ye then be not able to do that thing which is least, why take ye thought for the rest? **27** Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed

a Job 20, 22, 27, 8; Psa. 53, 7; James 4, 14.—o Or, *do they require thy soul*.—p Psa. 39, 6; Jer. 17, 11.—q Matt. 6, 30; ver. 33: 1 Tim. 6, 18, 19; James 2, 5.—r Matt. 6, 25.—s Job 34, 41; Psa. 147, 9.

post mortem nulla voluptas. What a wretched portion for an immortal spirit! and yet those who know not God have no other, and many of them not even this.

20. Thou fool—[*ἄφρων*, in opposition to his worldly wisdom.] To imagine that a man's comfort and peace can depend upon temporal things; or to suppose that these can satisfy the wishes of an immortal spirit! **This night**—He has just made the necessary arrangements for the gratification of his sensual appetites; and, in the very night in which he had finally settled all his plans, his soul is called into the eternal world, [for which he had made no provision.] There is a passage much like this in the book of Ecclesiasticus, (chapter xi, 18, 19,) "There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him; and that he must leave those things to others, and die."

21. So is he—That is, *thus will it be*. This is not an individual case; all who make this life their portion shall, sooner or later, be surprised in the same way. **Layeth up treasure for himself**—This is the essential characteristic of a covetous man: he desires riches; he gets them; he lays them up, not for the necessary uses to which they might be devoted, but for himself; to please himself, and to gratify his avaricious soul. Such a person is commonly called a miser, that is, literally, a wretched, miserable man. [But the description is rather that of a man of the world, who desires wealth that he may use it in his pleasures, and such a one the world does not account miserable.]

22-23. See on Matt. vi, 25-30.

29. Neither be ye of doubtful mind—Better, *doubting mind*. The words mean, according to Raphaelius, "to have the mind agitated with useless thoughts and vain imaginations concerning food, raiment, and riches, accompanied with perpetual uncertainty."

30. The nations of the world seek after—

like one of these. **28** If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? **29** And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. **30** For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; and all these things shall be added unto you. **32** Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. **33** Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. **34** For where your treasure is, there will your heart be also. **35** Let your loins be girded about, and your lights burning; **36** And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may

t Or, *live not in careful suspense*.—u Matt. 6, 33.—v Matt. 11, 25, 26.—w Matt. 19, 21; Acts 2, 45: 4, 34.—x Matt. 6, 20; chap. 16, 9: 1 Tim. 6, 19.—y Eph. 6, 14: 1 Pet. 1, 13.—z Matt. 25, 1, etc.

Ἐπιζητεῖ, earnestly seeking. This is the employment of the nations of this world, [all worldly men,] regardless of God and eternity! It is the essence of *heathenism* to live for *this life alone*; and it is the property of *Christianity* to lead men to live here in reference to another and better world. Reader! how art thou living?—[*Your heavenly Father knoweth*, and he asks us in obedient faith to trust him in all these things.]

32. Fear not, little flock—Or, *very little flock*, τὸ μικρὸν ποίμνιον. Though this refers solely to the apostles and first believers, of whom it was literally true, yet we may say that the number of genuine believers has been, and is still, small, in comparison of *heathens* and *false Christians*. [As a select body, separated from the great body of the unbelieving world, the Church may at all times be properly addressed as a "little flock."] It is your Father's good pleasure—*Εὐδοκεῖεν*, it hath pleased, etc. [So God has ordained it in the economy of his grace.] He has already given you that kingdom which consists in righteousness, peace, and joy in the Holy Ghost, and has undertaken to protect and save you to the uttermost.

33. Sell that ye have—[This is said not exclusively to the apostles and the then existing disciples, but to the μικρὸν ποίμνιον, who are all the elect people of God. This is the true way of investing worldly wealth. "He that giveth to the poor lendeth to the Lord." (See on Matt. vi, 19-21.)—Alford.]

34. Where your treasure is—Let God be the treasure of your soul, and let your heart go frequently to the place where his honour dwelleth.

35. Let your loins be girded—Be active, diligent, determined, ready; let all hindrances be removed out of the way; and let the candle of the Lord be always found burning brightly in your hand. (See on verse 37.)

36. That wait for their lord—See on Matt. xxv, 1, etc. **The wedding**—How the Jewish weddings were celebrated see in notes on Matt. viii, 12; xiii, 18.

open unto him immediately. **37** *Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. **38** And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. **39** *And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. **40** *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speak-est thou this parable unto us, or even to all? **42** And the Lord said, *Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? **43** Blessed is that servant, whom his lord when he cometh shall find so doing. **44** *Of a truth I say unto you, that he will make him ruler over all that he hath. **45** *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; **46** The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his

portion with the unbelievers. **47** And *that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. **48** *But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 *I am come to send fire on the earth; and what will I, if it be already kindled? **50** But *I have a baptism to be baptized with; and how am I *straitened till it be accomplished! **51** *Suppose ye that I am come to give peace on earth? I tell you, Nay; *but rather division: **52** *For from henceforth there shall be five in one house divided, three against two, and two against three. **53** The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, *When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. **55** And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. **56** Ye hypocrites, ye can discern the face of

a Matt. 24. 46.—*b* Matt. 24. 48: 1 Thess. 5. 2; 2 Pet. 3. 10; Rev. 3. 3; 16. 15.—*c* Matt. 24. 44; 25. 13; Mark 13. 33; chap. 21. 34, 36; 1 Thess. 5. 6; 2 Pet. 3. 12.—*d* Matt. 24. 45; 25. 21; 1 Cor. 4. 2.—*e* Matt. 24. 47.—*f* Matt. 24. 48.—*g* Or, cut him off. Matt. 24. 51.

h Num. 15. 30; Deut. 25. 2; John 9. 41; 15. 22; Acts 17. 30; James 4. 17.—*i* Lev. 5. 17; 1 Tim. 1. 13.—*k* Ver. 51.—*l* Matt. 20. 22; Mark 10. 38.—*m* Or, pained.—*n* Matt. 10. 34; ver. 49.—*o* Micah 7. 6; John 7. 43; 2. 16; 10. 19.—*p* Matt. 10. 35.—*q* Matt. 16. 2.

37. He shall gird himself—Among the Romans those who waited on the company at table were *girded*, and had their clothes *tucked up*. The *host* himself often performed this office. From this verse we may gather, likewise, that it was the custom of those days, as it was formerly *among us*, for the *bridegroom*, at the wedding supper, to wait as a *servant* upon the company. (See Bishop Pearce.)

38. If he shall come in the second watch—See on Matt. xiv. 25.

40. Be ye therefore ready also—It is pretty evident that what is related here, from verse 35 to 49, was spoken by our Lord at another time, [and perhaps here also.] (See Matt. xxiv. 42, etc.)

42. Faithful and wise steward—See on Matt. xxiv. 45; where the several parts of the steward's office are mentioned and explained. Those appear to have been stewards among the Jews whose business it was to provide all the members of a family not only with food, but with raiment.

45. Begin to beat, etc.—See the different parts of this bad minister's conduct pointed out on Matt. xxiv. 48, 49.

46. With the unbelievers—Or, rather, the *unfaithful*; τῶν ἀπίστων: persons who had the light and knowledge of God's word, but made an improper use of the privileges they received. They were *unfaithful*, and therefore heavily punished. [This knowing the Lord's will, is not to be taken absolutely, but comparatively. We must suppose some general knowledge, or there would be no pretence for inflicting stripes at all. 1) The intention

was to teach that, in inflicting "many stripes," God does not act arbitrarily, but with deliberative justice, since where the offence is less, the punishment is milder; so that from this proof of the calm judicial character of Christ's administration before us, we may be fully guarded against all carelessness and presumption. 2) We have also this important axiom of God's moral government, which we ought never to forget, and with which every new privilege and blessing conferred upon us ought to impress us the more deeply, *that from him to whom much is given, much shall be required.*—Watson.]

47, 48. Shall be beaten with many stripes . . . few stripes—See on John ix. 41 and James iv. 17.

49. I am come to send fire—See this subject largely explained on Matt. x. 34, etc. From the connexion in which these words stand, both in this place and in Matthew, it appears as if our Lord intended by the word "fire," the influence of his own *Spirit* in the destruction of sin. This "fire" was already kindled: as yet, however, it appeared but as a *spark*, but was soon to break out into an all-consuming flame.

50. But I have a baptism—The "fire," though already kindled, cannot *burn up* till after the Jews have put me to death: then the *Spirit* of judgment, burning, and purification shall be poured out.

51. To give peace—See on Matt. x. 34.

52. Five in one house—See on Matthew x. 35, 36.

54-56. A cloud rise—See on Matt. xvi. 2, 3. **Hypocrites**—[Blinded as to spiritual things by

the sky and of the earth; but how is it that ye do not discern this time? **57** Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. **59** I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

THERE were present at that season some that told him of the Galileans, whose blood

• Prov. 25. 8; Matt. 5. 25.—• See Psa. 33. 6; Isa. 55. 6.—
† See Mark 12. 42.

their own falseness of spirit.] **This time**—Can ye not discover from the writings of the prophets and from the events which now take place, that this is the time of the Messiah, and that I am the very person foretold by them?

57. And why . . . judge ye—Even without the express declarations of the prophets, ye might, from what ye see and hear yourselves, *discern* that God has now visited his people in such a manner as he never did before.

58. When thou goest with thine adversary—This and the next verse are a part of our Lord's sermon upon the mount. See them explained Matt. v. 25, 26. St. Luke is very particular in collecting and relating every word and action of our blessed Lord, but sometimes gives them out of the order in which they were spoken or done. **Give diligence**—*ἄς ἔργασιν, give labour*, do every thing in thy power to get free before a suit commences. **The officer**—*ἑπάκτωρ* properly signifies such an officer as was appointed to levy the *finis* imposed by the law for a violation of any of its precepts.

59. Till thou hast paid the very last mite—And when can this be, if we understand the text spiritually? Can weeping, wailing, and gnashing of teeth, pay to divine justice the debt a sinner has contracted? Let him who readeth understand.

The subject of the 47th and 48th verses has been greatly misunderstood, and has been used in a very dangerous manner. Many have thought that their ignorance of divine things would be a sufficient excuse for their crimes; and, that they might have but *few stripes*, they voluntarily continued in ignorance. But such persons should know that God will judge them for the knowledge they might have received, but refused to acquire. No criminal is excused because he has been ignorant of the laws of his country, and so transgressed them, when it can be proved that those very laws have been published throughout the land. Much knowledge is a dangerous thing if it be not improved; as this will greatly aggravate the condemnation of its possessor. Nor will it avail a person, in the land of light and information, to be ignorant, as he shall be judged for what he might have known; and, perhaps, in this case, the punishment of this voluntarily ignorant man will be even greater than that of the more enlightened; because his crimes are aggravated by this consideration, that he refused to have the light, that he might neither be obliged to walk in the light nor account for the possessing it. The plea of ignorance is usually a mere refuge of lies, and none can plead it who has the word of God within his reach.

Pilate had mingled with their sacrifices. **2** And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? **3** I tell you, Nay: but, except ye repent, ye shall all likewise perish. **4** Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? **5** I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; *•* A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and

a Or, *debtors*, Matthew 18. 24; chapter 11. 4.—*•* Isa. 5. 2; Matt. 21. 19.

NOTES ON CHAPTER XIII.

1. **At that season**—[At one of the annual festivals, but which of the three is uncertain.] [The first five verses of this chapter have much more of the appearance of a private conversation than of a public discourse. Probably the news of the massacre of the Galileans at Jerusalem was at this time brought to Christ, and out of that fact sprung up the conversation here given.] **Whose blood Pilate had mingled**—Josephus states that the Galileans were the most seditious people in the land: they belonged properly to Herod's jurisdiction; but, as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour at some one of them, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them. Some suppose that this refers to the followers of Judas Gaulonites, (see Acts v. 37,) who would not acknowledge the Roman government, a number of whom Pilate surrounded and slew while they were sacrificing at the temple, but this is not very certain. (See Josephus, *Antiq.*, lib. 18.)

4. **The tower in Siloam**—This tower was probably built over one of the porticoes near the pool which is mentioned John ix. 7. (See also Neh. iii. 15.) **Sinners**—Better, *debtors*, *ὀφειλέται*. They who are under the law are bound to be obedient to all its precepts; those who obey not are reckoned *debtors* to the law, or rather to that divine justice from which the law came. A different word, *ἁμαρτωλοί*, is used when speaking of the *Galileans*: [but both words appear to be used in the same sense, and both may be translated "sinners."]

5. **Ye shall all likewise perish**—*ὁμοίως, in a like way, in the same manner*. [This prediction of our Lord was literally fulfilled [in the case of the Jews of that age, though there is not sufficient evidence that our Lord's word in this case had any special reference to them.] When the city was taken by the Romans, multitudes of the priests, etc., who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims; and multitudes were buried under the ruins of the walls, houses, and temple. It is very wrong to suppose that those who suffer by the sword, or by natural accidents, are the most culpable before God. An adequate punishment for sin cannot be inflicted in *this world*. [What God does *here*, is always incomplete and temporary; mercy, admonition, instruction and discipline being mingled; the worse, too, may seem to escape with lighter punishment than the better. Men's accounts are not all balanced in this world.]

6. **A certain man**—[All attempts to give this

found none. **7** Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? **8** And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: **9** And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath. **11** And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. **12** And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. **13** And he laid his hands on her: and immediately she was made straight, and glorified God. **14** And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

c Mark 16. 18; Acts 9. 17.—d Exod. 20. 9.—e Matt. 12. 10; Mark 3. 2; chap. 6. 7; 14. 2.

parable a special application to the Jews of that age tend to narrow its evident design, which is to illustrate and enforce the lessons before given, namely, that where opportunities are afforded corresponding fruits will be required, and if these are not given, then the opportunities will be withdrawn, and the unfruitful ones "cut down."

7. Behold, these three years—[Sufficiently long to test its qualities as a fruit-bearer. It is a forced construction to make this term apply to the years of our Lord's ministry.] **Why cumbereth it the ground**—Let it be cut down, that a more profitable one may be planted in its place. If this reading be genuine, it is doubtless an allusion to Matt. iii. 10: "Now the axe lieth at the root of the trees." If the writer has added it on his own authority, he probably referred to the place above mentioned. (See the note on the above text.)

8. Let it alone—Christ is represented as *intercessor* for sinners, for whose sake the day of their probation is often lengthened; during which time he is constantly employed in doing every thing that has a tendency to promote their salvation.

9. After that thou shalt cut it down—[At last the intercessor himself assents to the perdition of the persistently disobedient and unprofitable.] A time will come, that those who have not turned at Christ's invitations and reproofs shall be cut off, and numbered with the transgressors.

10. In one of the synagogues on the sabbath—[Beyond these very general statements both the place and the time of this cure are unrecorded.]

11. A spirit of infirmity—[*Πνεῦμα ἀσθενείας*. A demon (see verse 16) who paralyzed her muscular powers, so that she could not straighten herself.—*Meyer*.] [Whether we are to find here a direct instance of *possession* seems very doubtful.—*Alford*.]

12. He called . . . and said unto her—[With these words he spake to her, so as to fix her attention, and then added the words of healing, *Thou art loosed*.] [There is no reason to suppose any

15 The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? **16** And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? **17** And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? **19** It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. **20** And again he said, Whereunto shall I liken the kingdom of God? **21** It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. **22** And he went through the cities and villages, teaching, and journeying toward Jerusalem.

f Chap. 14. 5.—g Chap. 19. 2.—h Matt. 13. 31; Mark 4. 30.—i See Matt. 13. 33.—k Matt. 9. 35; Mark 6. 6.

eminence of faith in her, though we may fairly conclude that she was there with some expectation of a cure.—*Alford*.]

14. The ruler of the synagogue—[This man's anger at the supposed sabbath desecration is visibly in conflict with a kind of fear which the miracle had aroused in him. What he does not venture to say to the Saviour himself he says to the people, so that he also should hear it. That the miracle made no other (or better) impression upon him, is a strong testimony against him, and fully justifies the severity of our Lord's rebuke.—*Van Oosterzee*.]

15. The Lord . . . answered him—[The Son of man makes himself now heard as Lord of the sabbath. It was permitted on the sabbath to take one's beast to drink: how then was that which was lawful to be done for a beast to be condemned as a misdeed when performed for a human being?—*Van Oosterzee*.] **Thou hypocrite**—[*ὑποκριταί*, *hypocrites*.] [It should be in the plural, as the person specified was only one of a company of objectors. Though properly addressed as *hypocrites* because of the essential falseness of both their understandings and their hearts, probably they really supposed themselves to be eminently righteous and zealous for the law of God.]

16. Being a daughter of Abraham—[Here is more than the general antithesis of a human person against a brute; the subject of the cure belonged to the covenanted race, and was therefore especially and eminently entitled to the Saviour's kindly attention.]

17. His adversaries were ashamed—The mask of their hypocrisy, the only covering they had, is taken away; and now they are exposed to the just censure of that multitude whom they deceived, and from whom they expected continual applause.

18, 19. The kingdom . . . is like a grain of mustard seed—See on Matt. xiii. 31.

21. Like leaven—See Matt. xiii. 33.

22. Journeying toward Jerusalem—*Luke*

23 Then said one unto him, Lord, are there few that be saved? And he said unto them, **24** 'Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. **25** 'When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us; and he shall answer and say unto you, 'I know you not whence ye are: **26** Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. **27** 'But he shall say, I tell you, I know you not whence ye are; 'depart from me, all ye workers of iniquity. **28** 'There shall be weeping and gnashing of teeth, 'when ye shall see Abraham, and Isaac, and Jacob, and all the proph-

1 Matt. 7. 13.—*m* See John 7. 34; 2. 31; 13. 33; Rom. 9. 31.—*n* Psal. 52. 6; Isa. 55. 6.—*o* Matt. 23. 10.—*p* Chap. 6. 46.—*q* Matt. 7. 23; 23. 12.—*r* Matt. 7. 23; 23. 41; ver. 23.

represents all that is said, from chapter ix, 51, as having been done and said while Christ was on his last journey to Jerusalem. (See chapter ix, 51, and xi, 58.) [The notice includes what follows in the cycle of this last journey, but disclaims any definiteness of place or time for it.—*Alford*.] [After the Saviour's presence at the feast of the purification, (John x, 22-39,) he repaired to the land beyond Jordan, (verse 40,) and remained there until the sickness (and death) of Lazarus called him to Bethany. (John xi, 6.) After this it does not appear that he remained there, but we find him next in Perea, about setting out to attend the passover at which he was crucified. This last is specifically the journey referred to in the text.]

23. Are there few that be saved—A question either of impertinence or curiosity, the answer to which can profit no man. [Our Lord declines to gratify these, but suggests two deeply solemn and practical thoughts touching the subject: *first*, that the salvation of the soul is a work that demands earnest and constant efforts for that purpose, and, *second*, that among those who are, as to their own purpose, doing that work, many will fail of the desired result because their seeking is either defective in effort or it is not rightly directed.]

24. Many . . . will seek—They seek—wish and desire; but they do not *strive*: therefore, because they will not *agonize*—will not be in earnest—they shall not get in. (See on Matt. vii, 13, 14.) [One may do much for his own salvation, and without success, if he omits the one thing that is needful, [namely, faith in Christ].—*Van Oosterzee*.]

25. And hath shut to the door—See the notes on Matt. vii, 22, 23, and xxv, 10, 11-41.

26. Abraham, and Isaac, etc.—See on Matt. vii, 12.

29. They shall come—That is, the *Gentiles*, in every part of the world, shall receive the Gospel of the grace of God, when the *Jews* shall have rejected it. [This text sheds no light on the tremendous question respecting the salvation of any to whom the Gospel has never been brought, as it evidently relates only to the calling of the Gentiles, and the rejection of the Jews for their unbelief. (See Romans x-xi.)]

30. There are last which shall be first—See on Matt. xix, 30.

31. Depart hence, etc.—It is probable that the

ets, in the kingdom of God, and you *yourselves* thrust out. **29** And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. **30** 'And, behold, there are last which shall be first; and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. **32** And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day 'I shall be perfected. **33** Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. **34** 'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are

a Psal. 6. 8; Matt. 25. 41.—*i* Matt. 8. 12; 13. 42; 24. 51.—*u* Matt. 8. 11.—*r* Matt. 19. 30; 20. 16; Mark 10. 31.—*so* Heb. 2. 10.—*x* Matt. 23. 37.

place from which Christ was desired to depart was Galilee or Perea; for beyond this Herod had no jurisdiction. [These Pharisees appear to have been sent by Herod for the purpose of getting rid of Jesus out of his jurisdiction. . . . It is hardly possible that he should really have wished to kill *one who was so popular*. . . . But as great multitudes were now following him (Christ) about, and superstitious fears, as we know, agitated Herod, he wished to be quit of him, and took this method for doing so. This view is necessary to justify (and explain) the epithet applied to Herod, which certainly implies *cunning* (and cowardice) *on his part*.—*Alford*.]

32. To-day and to-morrow—I am to work miracles for two days more, and on the third day I shall [have completed my work in this place.] [*Behold, I cast out devils and accomplish cures to-day and to-morrow, and on the third day I come to an end*, to wit, not in general with my work, but with these *castings out and cures*. A definitely appropriate answer, frank and free, in opposition to timid cunning.—*Meyer*.]

33. I must walk, etc.—I must continue to work miracles and teach for a short time yet, and then I shall [depart for and] die in Jerusalem: therefore I cannot *depart*, according to the advice given me, (verse 31,) nor can a hair of my head fall to the ground till my work be all done. **To-day and to-morrow, etc.**—Kypke contends, that the proper translation of the original is, *I must walk to-day and to-morrow in the neighbouring coasts*. Christ was now in the jurisdiction of Herod, on his last journey to Jerusalem, (chapter ix, 51;) he had just passed through Samaria, (chapter ix, 52, 56;) and as Samaria and Judea were under the Roman procurator, and Perea was subject to Herod Antipas, it is plain that Christ was at this time in Perea; which agrees with Matt. xix, 1, and Mark x, 1, and Luke xvii, 11. **Perish out of Jerusalem**—[The *fact, the time*, (proximately,) and the *manner* of his death, had been revealed to Christ; the *place* also seems to have been intimated at the transfiguration; add to this the fact that Jerusalem seemed to have had a kind of monopoly in the killing of prophets, and there would seem to have been strong reasons for believing that the final act should be, not in Perea, but Jerusalem.]

34, 35. Jerusalem, Jerusalem—See the note

sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! **35** Behold, ^v your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the *time* come when ye shall say, ^v Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. **2** And, behold, there was a certain man before him which had the dropsy. **3** And Jesus answering spake unto the lawyers and Pharisees, saying, ^v Is it lawful to heal on the sabbath day? **4** And they held their peace. And he took *him*, and healed him, and let him go; **5** And answered them, saying, ^v Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on

the sabbath day? **6** And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, **8** When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; **9** And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. **10** But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. **11** For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy

^v Lev. 26. 31. 32; Psa. 69. 25; Isa. 1. 7; Dan. 9. 27; Micah 3. 12.—^v Psa. 118. 26; Matt. 21. 9; Mark 11. 10; chap. 19. 38; John 12. 13.—^v Matt. 12. 10.

^v Exod. 28. 5; Deut. 22. 4; chap. 13. 15.—^v Prov. 25. 6. 7.—^v Job 22. 29; Psa. 18. 27; Prov. 29. 23; Matt. 23. 12; chap. 18. 14; James 4. 6; 1 Peter 5. 5.

on Matt. xxiii, 37–39. **Your house**—*‘O olkos, the temple—called here your house, not my house—*I acknowledge it no longer; I have abandoned it, and will dwell in it no more for ever. But some think that our Lord means, not the temple, but the whole commonwealth of the Jews. [These verses are in too close connexion with the preceding to allow of the supposition that they are inserted unchronologically; and their variations from those of Matthew are striking and characteristic. . . . Christ overleaps, in prophetic foresight, the death just set forth as certain, and speaks of the ages to come, during which the holy city shall be desolate, and trodden down of the Gentiles.—*Alford.*] **Is left unto you desolate**—[Is now irrecoverably consigned to desolation and destruction: *And verily I say to you, after a very short space, ye shall not see me till the time come, when, taught by your calamities, ye shall be ready and disposed to say, Blessed is he that cometh in the name of the Lord.* It does not imply that they should then see Jesus at all; but only that they would earnestly wish for the Messiah, and in their extremity be ready to entertain any who should assume that character.—*Wesley.*] [The deep emotion shown by our Lord on this occasion implies a deeper cause than appeared in the circumstances around him. At the tomb of Lazarus he had evidently looked death fully in the face, and anticipating the mysterious agony in which he was to die—a sacrifice for the sin of the world—he then deeply groaned in his spirit. Here, again, the view of his speedily-coming death deeply moves him; and again, when a little later some Greeks sought him in the temple, he saw again his coming doom, and *his soul was troubled.* That which he thus saw in prophetic vision, on these three occasions, overtook him in its terrible reality in Gethsemane and on the cross.]

NOTES ON CHAPTER XIV.

1. Chief Pharisees—Or, *one of the rulers of the Pharisees.* A man who was of the sect of the Pharisees, and one of the rulers of the people. **To eat bread on the sabbath day**—[The Jews were accustomed on the sabbath days to make visits

and give entertainments. (Neh. viii, 10.) But they had no need to make a fire for cooking their food, as they prepared it the day before. . . . We are not here, however, to understand a public banquet.—*Van Oosterzee.*] **They watched him**—Or, *were maliciously watching, παρατηροῦμενοι.* The conduct of this Pharisee was most execrable. Professing friendship and affection, he invited our blessed Lord to his table, merely that he might have a more favourable opportunity of watching his conduct, that he might accuse him, and take away his life. Among the Turks, if a man only taste salt with another, he holds himself bound, in the most solemn manner, never to do that person any injury.

2. There was a certain man before him—[It does not appear that he was come thither with any insidious design. Perhaps he was one of the family.—*Wesley.*]

4. They held their peace—They could not answer the question but in the *affirmative*; and as they were determined to accuse him if he did heal the man, they could not give an answer but such as would condemn themselves, and therefore they were silent. [Which was itself more than half of a surrender, for these *lawyers* were proverbially skilful disputants.]

5. An ass or an ox—See on chapter xiii, 15.

7. They chose out the chief rooms—In this parable our Lord only repeats advices which the rabbins had given to their pupils, but were too proud to conform to themselves. Rabbi Akiba said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, *Go up higher*; but do not take the uppermost seat, lest they say unto thee, *Come down*: for it is better that they should say unto thee, *Go up*, than that they should say, *Come down.*

11. For whosoever exalteth himself, etc.—This is the unchangeable conduct of God: he is ever abasing the proud, and giving grace, honour, and glory to the humble.

12. Call not thy friends, etc.—Our Lord certainly does not mean that a man should not entertain, at particular times, his friends, etc.; but what

kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. **13** But when thou makest a feast, call the poor, the maimed, the lame, the blind: **14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, 'Blessed is he that shall eat bread in the kingdom of God.' **16** Then said he unto him, A certain man made a great supper, and bade many: **17** And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. **18** And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. **19** And another said, I have bought five yoke of oxen, and I

go to prove them: I pray thee have me excused. **20** And another said, I have married a wife, and therefore I cannot come. **21** So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. **22** And the servant said, Lord, it is done as thou hast commanded, and yet there is room. **23** And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. **24** For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them, **26** If any man come to me, and hate not his father, and mother, and wife, and children,

e Nehemiah 8, 10, 12. — f Revelation 19, 9. — g Matthew 22, 2. — h Prov. 9, 2, 5.

i Matt. 21, 43; 22, 8; Acts 13, 46. — k Deut. 13, 6; 33, 9; Matt. 10, 37. — l Rom. 9, 18.

he inculcates here is *charity to the poor*; and what he condemns is those entertainments which are given the rich and honourable, while the poor and lowly are excluded. [To give entertainments is not here discountenanced, but the greater excellence of caring for the poor and socially unelevated is designed to be inculcated.]

14. For they cannot recompense thee—Because you have done it for God's sake only, and they cannot make you a recompense, therefore God will consider himself your debtor, and will recompense you in the resurrection of the righteous. [It is good to deal courteously with one's friends, and to reciprocate acts of kindness among such as do not need our alms; but it is better to extend favours to those who especially need them and cannot repay.]

15. That shall eat bread in the kingdom of God—It is likely it was a dinner at which they now sat; and it would be natural for the person to say, *Happy is he who shall dine in the kingdom of God*. This person, at least, seems to have been capable of relishing the conversation of our Lord, and of entering into its spiritual import. The remark appears to have been made reflectively.

16. A certain man made a great supper, etc. — See a similar parable to this, though not spoken on the same occasion, explained Matt. xxii, 1-14. [It is manifest that by this parable our Lord intended to set forth the economy of the kingdom of heaven, as to both the salvation that it offers, and the means used for the purpose of proclaiming its grace, and for persuading men to accept its proffered benefits, and also the lamentable truth, that very many of those for whom this grace is provided, and to whom these invitations come, will basely and madly refuse to accept them.] [This parable, whatever analogy it may bear to that in Matthew, is wholly different from that in many particulars.—*Alford*.]

17. Sent his servant—[Δούλος, in this place, stands not for the servants collectively, (nor for one of them indifferently,) but has reference very definitely to one servant—the *vocator*, who, according to oriental usage, repeats the invitation so soon as the feast is prepared, in order to make known to them when they should appear.—*Van Ooster-*

zee.] A refusal to attend would be considered as a great affront.

18-20. [The *temper* of these self-excusers is threefold; the *excuses* themselves are threefold; their *spirit* is one. The first alleges *necessity*, ἀνάγκη, he must go and see his land; the second, not so much as this, only *his own plans and purposes*, πορεύομαι; the third, not so much as either of these, but rudely asserts *ὁ δύναμαι* (that is, *ὁ βούλομαι*) ἔλθειν, I cannot, etc., that is, I do not wish to come. Also the excuses *themselves* are threefold. The first has his worldly possession ("one to his farm") to go and see; the second his purchase ("another to his merchandise") of stock to prove; the third has home engagements and pleasures to satisfy. All are detained by *worldliness*, (their own self-seeking in preference to their social obligations,) in however varied forms.—*Alford*.]

22. And yet there is room—[The palace is large, and so is the guest-room: there is therefore ample space. The provisions and purposes of grace are sufficient for all.] [Neither nature nor grace will tolerate a vacuum.—*Bengel*.]

23. Compel them to come in—'Ανάγκασον, prevail on them by the most earnest entreaties. The word is used by Matthew, (chapter xiv, 22,) and by Mark, (chapter vi, 45;) in both which places, when Christ is said (ἠνάγκασεν) to constrain his disciples to get into the vessel, nothing but his *commanding* or *persuading* them to do it can be reasonably understood. The Latins use *cogo* and *compello* in exactly the same sense—that is, to prevail on by prayers, counsels, and entreaties.

26. And hate not—Matthew (chapter x, 37) expresses the true meaning of this word, when he says, "He that loveth father or mother more than me." In chapter vi, 24, he uses the word *hate* in the same sense. When we read, (Rom. ix, 13,) "Jacob have I loved, but Esau have I hated," the meaning is simply, I have loved Jacob—the Israelites—more than Esau—the Edomites. That this is no arbitrary interpretation of the word *hate*, but one agreeable to the Hebrew idiom, see Gen. xxix, 30, 31, where Leah's being *hated* is explained by Rachel's being *loved more than Leah*. (See also the notes on Matt. x, 37.) [That no such thing as active (or positive) *hatred* can be meant, (by the

and brethren, and sisters, "yea, and his own life also, he cannot be my disciple. **27** And "whosoever doth not bear his cross, and come after me, cannot be my disciple. **28** For "which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it? **29** Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, **30** Saying, This man began to build, and was not able to finish. **31** Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? **32** Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. **33** So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost

m Rev. 12. 11.—n Matt. 16. 24; Mark 8. 34; chap. 9. 28; 2 Tim. 3. 12.—o Prov. 24. 27.

word *μωσι*), is plain. . . The hate is the general, not personal, feeling of alienation [and opposition] in the inmost heart, so that the whole relationships, as belonging to the state of things in this world, are not the home and rest of the heart. . . It hardly need be observed that this hate is not only consistent with, but absolutely necessary to, the highest kind of love.—Alford.]

27. Doth not bear his cross—See on Matt. x, 38; xvi, 24.

28. To build a tower—Probably this means no more than a dwelling-house, on the top of which battlements were built, both to take the fresh air on, and to serve for refuge from and defence against an enemy, according to the Asiatic manner. It was also used for prayer and meditation.

29, 30. Is not able to finish—[So it is with one who would be Christ's disciple; but with this weighty difference lying in the background of the parable, that in his case the counting of the cost must always issue in a discovery of the utter inadequacy of his own resources, and the going out of himself for strength and means to build.—Alford.] [The consideration commanded (verses 28–31) must necessarily lead to self-renunciation—the building of the tower remains unfinished, the strife undecided, precisely when one is disinclined in his heart to such a renunciation.—Van Oosterzee.] This parable represents the absurdity of those who undertook to be disciples of Christ, without considering what difficulties they were to meet with, and what strength they had to enable them to go through with the undertaking. He that will be a true disciple of Jesus Christ shall require no less than the mighty power of God to support him; as both hell and earth will unite to destroy him.

33. Whosoever he be of you—This seems to be addressed particularly to those who were then, and who were to be, preachers of his Gospel; and who were to travel over all countries, publishing salvation to a lost world.

34. Salt is good—See Matthew v, 13; Mark ix, 51. ["Salt," in Scripture symbolism, is the whole life-retaining, antiseptic influence of the Spirit of God; this working in those seeking to be Christ's

his savour, wherewith shall it be seasoned? **35** It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

THEN drew near unto him all the publicans and sinners for to hear him. **2** And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying, **4** What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? **5** And when he hath found it, he layeth it on his shoulders, rejoicing. **6** And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. **7** I say unto you, that likewise joy shall

p Matt. 5. 13; Mark 9. 50.—q Matt. 9. 10.—r Acts 11. 3; Gal. 2. 12.—o Matt. 18. 12.—d 1 Peter 2. 10, 25.

disciples is good: but if even this (purpose) be corrupted—if the mere appearance of this, (the form without the power,) and not the veritable salt be in you, wherewith, etc., (how shall you be saved? What is so utterly worthless as merely formal and outward religion?)—Alford.]

NOTES ON CHAPTER XV.

1. Publicans and sinners—Τελωναι καὶ ἁμαρτωλοὶ, *taxgatherers and heathens*. [Irreligious persons, who paid little or no attention to either the ritual of worship or the moral precepts of the law; and were therefore excluded from membership in the synagogues. Evidently our Lord's teaching had really affected some of these, and as it was known that he did not repel them, as did the scribes, they come to him to hear and be instructed.]

2. Receiveth sinners—Προσδέχεται. [Admits them kindly as inquirers. This is the general accusation, which is rendered specific, and is greatly intensified by, what follows, and eateth with them. To do this was known to be Christ's practice, and at this the Pharisees and scribes were greatly scandalized. For that reason our Lord spake the following parables, justifying his own conduct and convicting his accusers of lack of charity toward the erring.]

4. What man of you—[Appealing again to their natural sense of right and fitness.] **A hundred sheep**—[The relative numbers of those abiding in the field and the one straying, are no part of the lesson of this parable.] The lost sheep is an emblem of a heedless, thoughtless sinner, who follows the corrupt dictates of his own heart, without considering what will be the issue of his unholy course of life. No creature strays more easily than a sheep; none is more heedless; and none so incapable of finding its way back to the flock when once gone astray. No creature is more defenceless, and more exposed to be devoured by dogs and wild beasts. Satan is ever going about as a roaring lion seeking whom he may devour; in order to succeed, he blinds the understanding of sinners, and then finds it easy to lead them into the pit of perdition.

be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either that woman having ten 'pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

¶ Chap. 5. 32.—*f* Drachma, here translated a piece of silver, is the eleventh part of an ounce, which cometh to seven

7. **Just persons, which need no repentance**—Who do not require such a change of mind and purpose as these do—who are not so profligate, and cannot repent of sins they have never committed. Distinctions of this kind frequently occur in the Jewish writings. There are many persons who have been brought up in a sober and regular course of life, attending the ordinances of God, and being true and just in all their dealings; these most materially differ from those mentioned verse 1, because they believe in God, and outwardly conform to his precept both religious and moral; and very widely because they *wrong no man*, and are upright in their dealings. Therefore they cannot repent of the sins of a *heathen*, which they have not practised; nor of the *rapine* of a *taxgatherer*, of which they have never been guilty. As, therefore, these "just persons" are put in opposition to the *taxgatherers* and *heathens*, we may at once see the scope and design of our Lord's words: *these needed no repentance* in comparison of the others, as not being guilty of their crimes. And as these belonged, by outward profession at least, to the flock of God, and were sincere and upright according to their light, they are considered as being in no danger of being *lost*. On this ground, the owner is represented as feeling more joy in consequence of finding *one sheep* that was *lost*, there having been almost no hope of its recovery, than he feels at seeing ninety and nine still safe under his care. "Men generally rejoice more over a small unexpected advantage, than over a much greater good to which they have been accustomed." [By the *ninety and nine righteous* Jesus means the *legally righteous*; [such] from the legal standpoint, not from that of the inner character. They need not repentance, so far as they have not swerved from the standard prescribed by the law, while in a purely moral relation their condition may be altogether different, and, as a rule, was different. . . . Hence the greater joy over a single sinner that repents.—*Meyer*.] [They are the subjectively righteous, (self-righteous?) and this saying respects their own view of themselves.—*Alford*.]

[It does not seem to meet the evident intent of these two parables to construe *δύκατοι* of either outwardly moral persons, as Dr. Clarke here does, nor as *relatively* righteous, as Meyer has it, nor self-righteous, as Alford; and quite as little are we disposed to accept Alford's alternative rendering—*angels*, or *unfallen* ones of other worlds than ours. Nor does the case seem to be so difficult as to require such unusual and illegitimate methods for its elucidation. The purpose for which the parables were spoken must guide in their interpretation.

11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would

pence halfpenny, and is equal to the Roman penny, Matt. 18. 28.—*g* Mark 12. 44.

That purpose was to justify our Lord's action in respect to the "publicans and sinners," and to silence the objections urged against him on that account. The objectors made the lost character of these a reason why they should be entirely avoided; our Lord, on the contrary, made that a reason why they should be especially cared for, on the rule that the sick, and only they, need the offices of the physician. The good shepherd cares especially for the lost sheep, and such eminently were these "publicans and sinners." If, then, they were pre-eminently such as they were esteemed, by so much the more should they be sought for, and if possible brought back again to a better life. The contrast is not of persons but of characters; and for the full force of the illustration there is no necessity for supposing that there were anywhere those who needed no repentance. It was a supposititious case, and as such it answers all that was required. The next parable presents the same lesson in another but not very different aspect.]

8. **Ten pieces of silver**—*Δραχμὰς δέκα, ten drachmas*. [A piece of money then in common use in both Judea and Galilee. This parable is sufficiently explained in the precedent notes.]

12. **Give me the portion of goods**—It has been an immemorial custom in the East for sons to demand and receive their portion of the inheritance during their father's lifetime; and the parent, however aware of the dissipated inclinations of the child, could not *legally* refuse to comply with the application. [The wisdom or otherwise of the custom is not here to be regarded; it is used to illustrate the law of individual freedom and responsibility which pervades God's moral government. Our Father in heaven may greatly disapprove the course of conduct pursued by his children, and yet permit them to act out their own wills.] [The granting of his request is a necessary part of the parable, on account of human freedom.—*Meyer*.]

13. **Riotous living**—*Ζῶν ασώτως*. [Living dissolutely, literally, un-livingly, in such a way as to destroy life, wasting the means for sustaining it.]

14. **A mighty famine in that land**—[The supposition of the famine was necessary to complete the conditions of the parable.]

15. **To feed swine**—The basest and vilest of all employments; and to a Jew, peculiarly degrading. [A hint is here given of that awful mystery of the downward progress of souls, by which he who begins with using the world as a servant to minister to his pleasures, must submit in the end to a reversing of the relations between them, so that the world uses him as its drudge, and sin as its slave.—*Trench*.]

fain have filled his belly with the husks that the swine did eat: and no man gave unto him. **17** And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! **18** I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, **19** And am no more worthy to be called thy son: make me as one of thy hired servants. **20** And he arose, and came to his father. But ^h when he was yet a great way off his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. **21** And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. **22** But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: **23** And bring hither the

fatted calf, and kill it; and let us eat, and be merry: **24** For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. **25** Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. **26** And he called one of the servants, and asked what these things meant. **27** And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. **28** And he was angry, and would not go in; therefore came his father out, and entreated him. **29** And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: **30** But as soon as this thy son was come, which hath devoured thy living with harlots,

† Acts 2, 39; Eph. 2, 13, 17.

† Psa. 51, 4. — † Ver. 23; Eph. 2, 1; 5, 14; Rev. 3, 1.

16. With the husks—Κεραύων. The fruit of the carob-tree, a kind of pulse.

17. When he came to himself—[To his better self: reason and conscience asserting themselves against perverseness and false pride. The lost sheep could do nothing to secure its return to the fold, nor the lost coin to recover itself; but as in this last case *human freedom* is one of the factors in the parable, so its subject must himself become an active agent in his own recovery; but in all this we are to recognise "the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."] Sin is represented in the sacred writings as a course of *folly and madness*; and *repentance* is represented as restoration to *sound sense*. (See this fully explained on Matt. iii, 2.) **I perish with hunger**—[In the wretchedness of his condition, he remembered his former estate, and almost *envied* the lowest of his father's servants, who had "bread enough and to spare;" a vivid illustration of an awakened consciousness to the folly and madness of a life of sinful pleasure.]

18. I will arise—[The beginning of his repentance was in himself (but not of himself)—in the movements of his own spirit consenting to look fairly and honestly into his true condition. The next step was active and outward—the *resolve* to arise and return to his father, and that resolve at once carried into practice.] **Father, I have sinned**—[That relation his obedience had not constituted, and so his disobedience could not annul. This was the ground of his confidence: that a son once is a son forever, (while the day of grace continues.)—Trench.] **Against heaven**—Εἰς τὸν οὐρανόν: that is, *against God*. [All sin is, primarily and eminently, against God, though it may also violate all of one's most sacred social obligations.] (See Psa. li, 4.)

19. And am no more worthy—[He had received and spent his inheritance, and therefore could claim nothing more; but as he must have a place in the house, he asks only that of a servant.]

20. And kissed him—Or, *kissed him again and again*; the proper import of κατεφιλήσεν αὐτόν. The father thus showed his great tenderness toward him, and his great affection for him. [The evidence of the father's love is described with a

touching minuteness; he does not wait till the poor returning wanderer had come all the way, but himself hastens to meet him; . . . and at once welcomes him with the kiss, . . . "the pledge of reconciliation and peace."—Trench.]

22. Bring forth the best robe—Bring out that *chief garment*—στολήν τὴν πρῶτην—the garment which was laid by, to be used only on birthdays or festival times. **Put a ring on his hand, and shoes on his feet**—[The seal-ring and the shoes are to show that he was recognised as a free man—slaves usually went barefoot.]

23. The fatted calf, and kill it—[Without delay must all the family assemble at the festal table, and it is now as if the inventiveness of love exhausted itself to prove to the returned wanderer how welcome he is to the happy father's heart.—Van Oosterzee.]

24. Was dead—[The father means not only that the son had been dead to *him*, but that he (the son) in himself has risen, in a moral respect, from the condition of death to a new and higher life.—Van Oosterzee.]

25. His elder son—[Answering to the *just persons* in the preceding parable: the *orderly moralist*, who has little sympathy with the restored prodigal.] **Dancing**—Χορεύ. But Le Clerc denies that the word means dancing at all, as it properly means a *choir of singers*. The *symphony*, or "music," mentioned before, may mean the musical instruments which accompanied the choir of singers.

27. Safe and sound—[This answer of the servant is eminently in keeping with the probable mode of thought of one in his position; the bodily soundness especially attracted his notice.]

28. He was angry—This refers to the indignation of the scribes and Pharisees, mentioned verses 1, 2. [Instead of sharing the divine joy over the converted sinner, the elder brother, the legally righteous one, is envious, regards himself—in respect to his legality, according to which he has been on his guard against momentary transgression—as neglected, and judges unlovingly about his brother, and discontentedly about God.—Meyer.]

29. Never . . . a kid—[A young kid, (contrasted with the "fatted calf," verse 30,) and of far less value.—Meyer.]

30. This thy son—THIS SON OF THINE—words

thou hast killed for him the fatted calf.
31 And he said unto him, Son, thou art
ever with me, and all that I have is thine.
32 It was meet that we should make merry,
and be glad: for this thy brother was
dead, and is alive again; and was lost, and is
found.

1 Verse 24.

expressive of supreme contempt: **THIS son** — he would not call him by his *name*, or acknowledge him for his *brother*; and at the same time, reproaches his father for his tenderness and readiness to receive his once undutiful, but now penitent, child!

31. All that I have is thine — [The father in his reproof brings forward certain things which were wrong in the position of the elder son. In the true paternal feeling, he views the son as his *fellow-possessor*; the latter, in the spirit of a slave, draws shyly back, and does not venture, in his father's sense, to view these possessions as belonging to himself.—*Olshausen*.]

32. This thy brother—Or, **THIS brother of thine**. To awaken this angry young man to a proper sense of his duty, both to his parent and brother, the father returns him his *own unkind words*, but in a widely different spirit. *This son of mine*, to whom I show mercy, is *thy brother*, to whom thou shouldst show tenderness and affection; especially as he is no longer the *person he was*: he was *lost* to thee, to me, to himself, and to our God; but now he is *found*: and he will be a comfort to me, a help to thee, and a standing proof to the honour of God.

This, as well as the two preceding parables, was designed to vindicate the conduct of our blessed Lord in receiving taxgatherers and heathens; and as the Jews, to whom it was addressed, could not but approve of the conduct of this benevolent father, and reprobate that of his elder son, so they could not but justify the conduct of Christ toward those outcasts of men, and, at least in the silence of their hearts, pass sentence of condemnation upon themselves. For the *sublime*, the *beautiful*, the *pathetic*, and the *instructive*, the *history of Joseph* in the Old Testament, and the *parable of the prodigal son* in the New, have no parallels either in sacred or profane history. In this parable, the younger son may represent the *Gentile world*; and the elder son, who so long served his father, (verse 29,) the *Jewish people*. The *anger* of the elder son explains itself at once—it means the *indignation* evidenced by the Jews at the *Gentiles* being received into the *favour* of God, and made with them fellow heirs of the kingdom of heaven. [The three parables in this chapter—that of the lost sheep, and that of the lost coin, and this last remarkable pictorial one of the prodigal son — have all of them, primarily, a common purpose, to wit, to explain and justify our Lord's conduct toward the mass of social and religious outcasts designated as publicans and sinners. But in accomplishing that purpose this last one very clearly illustrates the relations of the Jews and the believing Gentiles to the Gospel—the self-condemning conduct of the Jews (illustrated in the actions of the older brother) in their opposition to the reception of Gentiles into the Church, and also the acceptance of the Gospel by the Gentiles, the younger son, coming back to his father's house to be received without any pre-

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CHAPTER XVI.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he [†]had wasted his goods. **2** And he called him, and said unto him, How is it that I hear this of thee? give an account of thy

† Literally, *was wasting*.

tence to merit. The last parable also presents very clearly and forcibly the great Christian doctrine of salvation by faith, as contrasted with any possible legal justification. All this is well conceived, and happily expressed, by Meyer, at the end of his commentary on this chapter. "For the adoption of sinners into this prerogative, (the title to the *inheritance*,) which belongs in principle (of natural right) to the legally righteous, the parable indicates the method (process) of self-knowledge, (verse 17,) of repentance, (verses 18, 19,) and of confidence in the grace of God, (faith.) But the interposition of this grace through the death of reconciliation, and consequently the more specific definition of that confidence, (faith,) Jesus leaves unnoticed—leaving these particulars to the further development of faith and doctrine after the atoning death *had taken place*." [Unitarians (self-styled) of modern times have found in the circumstances of the prodigal's return an argument that man's repentance is of itself sufficient to reconcile him with God, and this without a Mediator. But these errors are sufficiently guarded against by innumerable clearest declarations (in other places.) The silence of passages like this must not be placed against the plain statements of other portions of Scripture.—*Trench*.]

NOTES ON CHAPTER XVI.

1. **He said . . . unto his disciples**—Respecting the purport of this parable—in opposition to Meyer, who supposes the steward to represent *mammon*, and to Schleiermacher, that the Romans were intended, and to Olshausen, who makes him the *devil*—the exposition of Alford seems the most natural and probable, who says: "The history in this parable is, in itself, purely worldly. The master is a *υἱὸς τοῦ αἰῶνος τούτου*, (a worldly man,) as well as the steward; and the whole parabolic machinery is from the *standpoint of the children of this world*. This is the only tenable view. . . . We are all God's stewards, who commits to our trust *his property*." This view of the parable brings its reasons within the range of every-day life, and illustrates men's responsibility to God for the proper use of the things intrusted to them.] **A steward**—*Οἰκονόμος*, *house manager*; one who superintends domestic concerns, and ministers to the support of the family, having the products of field and business put into his hands for that purpose. (See chapter viii, 3.) **Wasted his goods**—[*Was wasting his goods*—a present and continuous course of official abuse.]

2. **Give an account of thy stewardship**—Produce thy books of receipts and disbursements, that I may see whether the accusation against thee be true or false. [The interpretation of this announcement to the steward, is the *certainty*, spoken by God in every man's conscience, that we all must give up and give an account of our stewardship at death.—*Alford*.]

stewardship; for thou mayest be no longer steward. **3** Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. **4** I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. **5** So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? **6** And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and

write fifty. **7** Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. **8** And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. **9** And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. **10** He that is faithful in that which is least

^a The word *batus*, in the original, containeth nine gallons three quarts: see Ezek. 45. 10, 11, 14.—^b The word here interpreted a *measure*, in the original containeth about fourteen

bushels and a pottle.—^c John 12. 26: Eph. 5. 8: 1 Thess. 5. 5.—^d Or, *riches*.—^e Dan. 4. 27: Matt. 6. 19: 19. 21: chap. 11. 41: 1 Tim. 6. 17, 18, 19.—^f Matt. 25. 21: chap. 19. 17.

3. I cannot dig—[Σκίπτειν, *all manual labours*. This speech, of digging and begging, must not be sought for in the interpretation. This part introduces the scheme which follows, but has no ulterior meaning.—*Alford*.] This "steward" could not submit to become a common labourer, which was both a severe and base employment. To beg I am ashamed—And as these were the only honest ways left him to procure a morsel of bread, and he would not submit to either, he found he must continue the system of knavery, in order to provide for his idleness and luxury, or else starve.

4. I am resolved—[Εγνων, literally, *knowing*. I have a plan.] That... they may receive me—That is, the debtors and tenants, who paid their debts and rents, not in money, but in kind: such as wheat, oil, and other produce of their lands. [He would make them his debtors, and at the same time accomplices in his crimes, so that they would not dare to refuse the required division of the unrighteous gain.]

6. A hundred measures of oil—Ἐκατὸν βάτους, *a hundred baths*. The bath was the largest measure of capacity among the Hebrews, except the *homer*, of which it was the tenth part. (See Ezek. xlv, 11, 14.) It is equal to the *ephah*, that is, to seven gallons and a half of our measure. Take thy bill—Thy account—τὰ γράμματα: the writing in which the debt was specified, together with the obligation to pay so much at such and such times. This appears to have been in the handwriting of the debtor, and probably signed by the steward: and this precluded imposition on each part. To prevent all appearance of forgery in this case, he is desired to write it over again, and to cancel the old engagement.

7. A hundred measures of wheat—Ἐκατὸν κόπους, *a hundred cors*. Κόπος, from the Hebrew *cor*, was the largest measure of capacity among the Hebrews, whether for solids or liquids. As the bath was equal to the *ephah*, so the *cor* was equal to the *homer*. It contained about seventy-five gallons and five pints English. [There does not appear to be any designed meaning in the variation of the amount deducted. We may easily conceive a reason, if we will, in the different circumstances of the debtors.—*Alford*.]

8. The lord commended—Namely, the master of this unjust steward, [not our Lord, *Christ*, as the words are sometimes understood, but without any good reason.] He spoke highly of the address and cunning of his iniquitous servant. He had, on his own principles, made a very prudent provision for his support; but his master no more approved of his conduct in this, than he did in his wasting

his substance before. The children of this world—Such as mind worldly things only, without regarding God or their souls. [To which category both belonged; but this very expression indicates that there is a better and a higher *yevev*, (generation)—the family—the sons "of light."—*Alford*.]

9. The mammon of unrighteousness—Μαμωνῶν τῆς ἀδικίας—literally, the *mammon* or *riches* of *injustice*. See the note on Matt. vi, 24, where this is more particularly explained. The false or deceitful riches, here, are put in opposition to the true riches, (verse 11;) that is, those divine graces and blessings which promise all good, and give what they promise; never deceiving the expectation of any man. When ye fail—That is, when ye die. The Septuagint uses the word *ἐκλείπειν* in this very sense in Jer. xlii, 17, 22. They may receive you—The "they," say some, are the angels. Others say, the poor whom ye have relieved will welcome you into glory. It does not appear that the poor are meant: 1) Because those who have relieved them may die a long time before them; and therefore they could not be in heaven to receive them on their arrival. 2) Many poor persons may be relieved, who will live and die in their sins, and consequently never enter into heaven themselves. The expression seems to be a mere *Hebraism*—they may receive you, for ye shall be received; that is, God shall admit you if you make a faithful use of his gifts and graces. [The authorities seem to be hopelessly divided as to the proper interpretation of this parable, and no one is, apparently, satisfied with his own rendering. It may be allowable, then, for any who can to propose a solution, the following is therefore suggested. The unjust steward found himself in a position that allowed him to use a present opportunity to provide for an approaching emergency. He did this wisely, shrewdly, as judged by merely worldly and selfish standards, and his master commended him as a merely worldly-wise man who had done well for himself while he could. The application (in verse 9) shows that we should use the riches, or other possessions that we may have, in such manner as to make them means of grace. The injustice of the steward is not commended, but his prudence and foresight; and it is these, not that, we are to imitate. The wealth of this world (unrighteous mammon) should be employed by all who have it as an instrument with which, by doing good, the "true riches" may be secured.]

10. He that is faithful in that which is least, etc.—He who has the genuine principles of fidelity in him will make a point of conscience of carefully attending to even the smallest things; and it is by

is faithful also in much: and he that is unjust in the least is unjust also in much. **11** If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? **12** And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. **14** And the Pharisees also, who were covetous, heard all these things: and they derided him. **15** And he said unto them, Ye are they

g Or, riches. — A Matt. 4, 24. — f Matt. 23, 14. — k Ch. 10, 29.
— l Psa. 7, 9. — m 1 Sam. 16, 7. — n Matt. 4, 17; 11, 12, 18; ch.

habituating himself to act uprightly in *little things* that he acquires the gracious habit of acting with propriety, fidelity, honour, and conscience, in matters of the greatest concern. On the contrary, he who does not act uprightly in *small matters* will seldom feel himself bound to pay much attention to the dictates of honour and conscience in cases of *high importance*. Can we reasonably expect that a man who is continually falling by *little things* has power to resist temptations to *great evils*? ["That which is least," includes all that one has of a temporal character; the "much" comprises whatever is spiritual.]

11. If . . . ye have not been faithful—[Faithfulness in "the unrighteous mammon" is exhibited when one makes friends with it, who receive us to everlasting habitations—so uses property as to serve God with it. The "true riches" is here a general designation of the benefits of the spirit of truth and life, which are attainable for every one. — *Van Oosterzee*.]

12. That which is another man's—Or rather, *another's*, τῷ ἄλλοτριῳ. That is, worldly riches, called another's. [The wealth of this present world, which is not the Christian's own, nor his proper inheritance.] **That which is your own**—[The true riches of God's inheritance, of which the earth forms a part, and which God (τῷ) shall give to you. — *Alford*.] Grace and glory, which God has particularly designed for you; which are the only proper satisfying portion for the soul; and which no man can enjoy in their plenitude, unless he be faithful to the first *small* motions and influences of the divine Spirit.

13. No servant can serve two masters—The heart will be either wholly taken up with God, or wholly engrossed with the world. [Either God or mammon must be SUPREME in the soul.] (See Matt. vi, 24.)

14. They derided him—Ἐξευκρίστην αὐτόν, they treated him with contempt. Because they were wedded to *this* life, and not concerned for the *other*, they considered him one of the most absurd and foolish of men, and worthy only of the most sovereign contempt, because he taught that *spiritual* and *eternal* things should be preferred incomparably before the riches of the universe. [The Pharisees perceived that the scope of those remarks was to place this world's goods, and all that the covetous seek after, at a very low price. It will be seen that what follows has reference to matters mentioned during the discourses, or arising out of the character of the Pharisees, as commented on in them. — *Alford*.]

which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. **16** The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. **17** And it is easier for heaven and earth to pass, than one tittle of the law to fail. **18** Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared

7, 29. — o Psa. 102, 26, 27; Isa. 40, 8; 51, 6; Matt. 5, 18; 1 Peter 1, 25. — p Matt. 5, 32; 19, 9; Mark 10, 11; 1 Cor. 7, 10, 11.

15. Ye . . . justify yourselves—Ye (Pharisees) declare yourselves to be just. Ye endeavour to make it appear to men that ye can reconcile God and mammon, and serve two masters with equal zeal and affection; but God knoweth that ye are *alive* to the world and *dead* to God and goodness. Therefore, howsoever ye may be esteemed among men, ye are an abomination before him. (See the note on chapter vii, 29.)

16. The law and the prophets were until John—The law and the prophets continued to be the sole teachers till John came, who first began to proclaim the glad tidings of the kingdom of God. [After this came the preaching of the kingdom of God, and the calling of "every man" to enter into it, which many of even "the publicans and sinners" were obeying.]

17. For heaven and earth to pass—See on Matt. v, 17, 18.

18. Putteth away his wife—Divorceth her. (See on Matt. v, 31, 32; xix, 9, 10; Mark x, 12.) These verses, from the 13th to the 18th inclusive, appear to be part of our Lord's Sermon on the Mount; and stand in a much better connexion there than they do here; unless we suppose our Lord delivered the same discourse at different times and places, which is very probable. [Our Lord here reiterates the decision which he had before given on a point much controverted among the Jews—the law of adultery. . . . An allusion is here meant to the adultery of Herod Antipas with his brother Philip's wife, which the Pharisees had tacitly sanctioned. The reference to John made this allusion relevant. See *Alford*.]

19. There was a certain rich man—This account of the rich man and Lazarus is either a *parable* or a *real history*. If it be a *parable*, it is what may be: if it be a *history*, it is that which has been. Either a man may live as is here described, and go to perdition when he dies; or, some have lived in this way, and are now suffering the torments of an eternal fire. The account is equally instructive in whichever of these lights it is viewed. [The omission of any name of this rich man is only a means for generalizing the representation, for it is entirely without proof that our Lord had history, or historical characters, in mind. — *Van Oosterzee*.] "There was a certain rich man" To this circumstance our Lord adds nothing; he does not say that he was born to a large estate; or that he acquired one by improper methods, or that he was haughty or insolent in the possession of it. Which was clothed in purple and fine linen—Purple was a very precious and costly stuff; but our Lord does

sumptuously every day: **20** And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, **21** And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. **22** And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; **23** And in hell he lifted up his eyes, being in torments, and seeth Abraham

afar off, and Lazarus in his bosom. **24** And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. **25** But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. **26** And beside all this, between us and you there is a

q Zech. 14. 12.—r Isa. 65. 24: Mark

9. 44, etc.—s Job 21. 13: chap. 6. 24.

not say that in the use of it he exceeded the bounds of his income or of his rank in life; nor is it said that he used his superb dress to be an agent to his crimes, by corrupting the hearts of others. **And fared sumptuously every day**—The law of Moses forbade nothing on this point but *excess* in eating and drinking. He is said to have *feasted* "sumptuously every day;" but our Lord does not intimate that this was carried to excess, or that it ministered to debauch. He is not accused of licentious discourse, nor of vicious living, nor of speaking an irreverent word against divine revelation or the ordinances of God. In a word, his *probity* is not attacked, nor is he accused of any of those crimes which pervert the soul or injure civil society. As Christ has described this man, does he appear culpable [as men reckon culpability]? In comparison of thousands, he was not only blameless, but he was a virtuous man.

Nor is there any proof that "he was *uncharitable, hard-hearted, or unfeeling*." Of this there is not a word spoken by Christ. Let us consider all the circumstances, and we shall see that here is not represented a monster of humanity, but merely an indolent and luxurious man, who sought and had his portion in this life, and was not at all concerned about another. When Abraham addressed him on the *cause* of his reprobation, he did not reproach him with *hard-heartedness*, but he said simply, "Son, remember that thou in thy lifetime receivedst thy good things." (Verse 25.) "Thou hast sought thy consolation upon the earth, thou hast borne no cross, mortified no desire of the flesh, received not the salvation God had provided for thee; thou didst not belong to the people of God upon earth, and thou canst not dwell with them in glory." There are few who consider that it is a crime for those called *Christians* to live without *Christ*, when their lives are not stained with transgression. If Christianity only required men to live without gross *outward* sin, paganism could furnish us with many bright examples of this sort. But the religion of Christ requires a *conformity*, not only in a man's conduct, to the principles of the Gospel; but also a conformity in his heart to the spirit and mind of Christ. [This rich man was one of whom all may have spoken well; of whom none could say worse than that he was content to dwell at ease—would fain put far from himself all things painful to the flesh, and surround himself with all things pleasurable. . . . This was his sin, and the source of all his other (or specific) sins, that he believed not in the higher world which is apprehended by faith—a world not merely beyond the grave, but a kingdom of truth and love, existing even in the midst of the cruel and selfish world; and this, too, was the sin of the worldly-minded Pharisees.—Trench.]

20. There was a certain beggar named Laz-
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arus—*Lazarus* is a contraction of the word *Eliezar*, which signifies the *help of God*—a name properly given to a man who was both poor and afflicted, and had no help but that which came from heaven.

21. And desiring to be fed with the crumbs—[The drift of the discourse seems to imply that he was so fed. But in respect to both, only their relative conditions of wealth and poverty seem to be here noticed.]

22. The beggar died—[We have nothing here to notice, but that, in the providential order of his history, the time came for the beggar to pass out of the present into the future world.] **Was carried by the angels into Abraham's bosom**—[Here was seen a strangely altered state of things.] "Abraham's bosom" is an allusion to the custom at Jewish feasts, when, three persons reclining on their left elbows on a couch, the person whose head came near the breast of the other, was said to *lie in his bosom*. So it is said of the beloved disciple. (John xiii, 25.) "Abraham's bosom" was a phrase used among the Jews to signify the paradise of God. **The rich man also died, and was buried**—[The death of the beggar was an essential feature of the parable, but not his burial. But the burial of the rich man was too important an item to be omitted.]

23. And in hell (Hades)—Scarcely had he entered the place of his punishment, when he lifted up his eyes to see himself separated from God, and to feel himself tormented in that flame! **And seeth Abraham afar off, and Lazarus in his bosom**—He sees Lazarus clothed with glory and immortality. What a contrast! What a surprise! We may safely conclude that the view which damned souls have, in the gulf of perdition, of the happiness of the blessed, and the conviction that they themselves might have eternally enjoyed this felicity, from which, through their own fault, they are eternally excluded, will form no mean part of the punishment of the lost. [That *ᾗδης*, in itself, does not mean the place of punishment alone, is very clearly evident in the New Testament, from Acts ii, 27, 31. The reward and punishment in *Hades* is a preliminary one until the full retribution after the resurrection and judgment.—Meyer.]

25. Son, remember that thou in thy lifetime receivedst thy good things—The *remembrance* of the good things possessed in life, and now to be enjoyed no more forever, together with the remembrance of *grace* offered or abused, will form an additional circumstance in the perdition of the ungodly. [Analogy gives us every reason to suppose that in the disembodied state the whole life on earth will lie before the soul in all its thoughts, words, and deeds, like the map of a past journey before a traveller.—Alford.]

26. Beside all this, between us and you

great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. **27** Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: **28** For I have five brethren; that he may testify unto them, lest they also come into this place of torment. **29** Abraham saith unto him, 'They have *Moses* and the prophets; let them hear them. **30** And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. **31** And he said unto him, If they hear not *Moses* and the prophets, neither will they be persuaded, though one rose from the dead.

† Isa. 8. 20; 24. 16; John 5. 39, 45; Acts 15. 21; 17. 11. — u John 12. 10, 11. — α Matt. 18. 6, 7; Mark 9. 42; 1 Cor. 11. 19.

there is a great gulf—*Χάσμα*, a yawning chasm: the thought is that of unalterable separation. 'Εσ-*τή* *πικρα*, is established, so that it is never again closed. — *Meyer*.] The eternal purpose of God, formed on the principles of eternal reason, separates the *persons*, and the *places* of abode, of the righteous and the wicked, so that there can be no intercourse. A happy spirit cannot go from heaven to alleviate their miseries; nor can any of them escape from the place of their confinement, to enter among the blessed.

27. Send him to my father's house—The iniquitous conduct of relatives and friends, who have been perverted by the bad example of those who are lost, must be a source of *present* punishment to them; and if they come also to the same place of torment, must be, to those who were the instruments of bringing them thither, an *eternal* source of anguish. [That a *lost spirit* should feel and express such sympathy is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of those higher faculties and feelings which selfishness and the body keep under.—*Alford*.]

29. They have Moses and the prophets — [The contempt of God's word which this man manifested on earth follows him beyond the grave. That word, as he deems, is not sufficient to save men; they must have something more to lead them to repentance. We have here reappearing in hell that "show us a sign that we may believe," so often upon the lips of the Pharisees on earth.—*Trench*.]

30. If one went unto them from the dead, etc. — [They (the Pharisees) would not hear Moses and the prophets [in their testimony for Christ.] Christ rose from the dead, but he did not go to them. Had he done so they would have rejected him. . . . It is not said they will not *repent*, but they will not *believe*, be persuaded, which is another and a deeper thing.—*Alford*.]

31. If they hear not Moses, etc. — This answer of Abraham contains two remarkable propositions. 1) That the sacred writings contain such proofs of a divine origin, that though all the dead were to arise to convince an unbeliever of the truths therein declared, the proof could not be more evident of the divinity and truth of these sacred records than that which themselves afford. 2) That to escape eternal perdition, and get at last into eternal glory, a man is to receive the testimo-

CHAPTER XVII.

THEN said he unto the disciples, 'It is impossible but that offences will come: but woe unto him, through whom they come! **2** It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him. **4** And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. **5** And the apostles said unto the Lord, Increase our faith. **6** And the Lord said, If ye had faith as a

δ Matt. 18. 15, 21. — c Lev. 19. 17; Prov. 17. 10; James 5. 12. — d Matt. 17. 20; 21. 21; Mark 9. 23; 11. 22.

nies of God, and to walk according to their dictates. And these two things show the sufficiency and perfection of the sacred writings. Did the raising of Lazarus convince the unbelieving Jews? They were so much the more enraged, that from that moment they conspired both the death of Lazarus and of Christ! Faith is satisfied with such proofs as God is pleased to afford! Infidelity never has enough. [Our Lord, in this closing parable, grasps the whole covetous and self-seeking character of the Pharisees, shows them a case in which it is carried to the utmost by one who "*made no friends*" with the unrighteous mammon—places in contrast with it a case of extreme destitution and poverty—just the very thing which the *φιλάργυρος* (the money lover) most abhorred—and then passes over into the region beyond the grave, showing them the contrast there also—and ending with a mysterious prophetic hint at the final rejection of the kingdom of God and of himself by those for whom the law and prophets were insufficient to bring them to repentance.—*Alford*.]

NOTES ON CHAPTER XVII.

1. It is impossible but that offences will come—Such is the corrupt state of the human heart, that, notwithstanding all the influences of grace, and the promises of glory, men will continue to sin against God; and his justice must continue to punish. (See on Matt. xviii. 6.) [Probably referring to the opposition displayed by the Pharisees at his teaching, especially the foregoing parable, which they would not fail to interpret as aimed against themselves.]

2. A millstone—That drowning a person with a stone tied about the neck was an ancient mode of punishment, see proved in the note on Matt. xviii. 6, 7.

3, 4. If thy brother trespass — See the notes on Matt. xviii. 21, 22.

5. Increase our faith — [Πρόσθετε ἡμῖν πίστιν, give us more faith.—*Alford*.] This work of pardoning every offence of every man, and that continually, seemed so difficult, even to the disciples themselves, that they saw that without an extraordinary degree of faith they should never be able to keep this command. But some think that this and what follows relate to what Matthew has mentioned, chapter xvii. 19, 20; to which place the reader is referred.

grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. **7** But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? **8** And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? **9** Doth he thank that servant because he did the things that were commanded him? I trow not. **10** So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

e Chap. 12. 37.—Job 22. 3; 35. 7; Psa. 16. 3; Matt. 25. 30; Rom. 8. 13; 11. 35; 1 Cor. 9. 16, 17; Philm. 11.

6. As a grain of mustard seed.—A faith that increases and thrives as that is described to do. (See Matt. xiii, 32, and xvii, 20.) **This sycamine**—The "sycamine" is probably the same as the *sycamore*. The true *sycamore* is the *figus Pharaonis*, or *Egyptica*, *Pharaoh's*, or *Egyptian*, *fig-tree*. It grows in Judea and Galilee, where our Lord at this time was. (See verse 11.) St. Jerome, who was well acquainted with these countries, translates the word *mulberry-tree*. **Be thou plucked up by the root**—See Matt. xxi, 21. This mode of speech refers to the accomplishment of things very difficult, but not impossible.

7-9. Which of you, having a servant—It is never supposed that the master waits on the servant—the servant is bound to wait on his master, and to do every thing for him to the uttermost of his power; nor does the former expect thanks for it, for he is bound by his relation as a servant to act thus. [Ye are servants of your Master, and therefore endurance is required of you—faith and trust to endure out your day's work before you enter into your rest. Your Master will enter into his, but your time will not yet come; and all the service which you can meanwhile do him is but your bounden duty, seeing that your body, soul, and spirit, are his.—*Alford*.]

10. We are unprofitable servants—[*Δούλοι ἀχρεῖοι*, servants who bring no profit—rendering imperfect work; for by no possibility can any man render a service by which God should be profited; the angels cannot do that. Man's best service is also an imperfect, a marred, service, and therefore, in itself, not acceptable to God.] When ages, beyond the power of arithmetic to sum up, have elapsed, it may be said of the most pure and perfect creatures, "Ye are unprofitable servants." Ye have derived your being from the infinite Fountain of life: ye are upheld by the continued energy of the Almighty: his glories are infinite and eternal, and your obedience and services, however excellent in themselves, and profitable to you, have added nothing, and can add nothing, to the absolute excellences and glories of your God.

11. He passed through the midst of Samaria and Galilee—Passing from Capernaum, he first went through Galilee, and then through Samaria, of which mention is made chapter ix, 51, 52. [There were two routes from the sea of Galilee to Jerusalem, one on the eastward side of the Jordan, and thence through Jericho, and a westward one

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. **12** And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: **13** And they lifted up their voices, and said, Jesus, Master, have mercy on us. **14** And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. **15** And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, **16** And fell down on his face at his feet, giving him thanks: and he was a Samaritan. **17** And Jesus answering said, Were there not ten cleansed? but where are the nine? **18** There are not found that returned to give

o Luke 9. 51, 52; John 4. 4.—A Lev. 13. 46.—4 Lev. 13. 2; 14. 2; Matt. 8. 4; chap. 5. 14.

which led through the country of Samaria to the left of the city, and united with the other at Jericho. It was by this latter route that our Lord was now going to Jerusalem.] [It is likely that our Lord set out from Capernaum, traversed the remaining villages of Galilee as far as Samaria, and then passed through the small country of Samaria, preaching and teaching every-where, and curing the diseased, as usual.—*Calmet*.]

12. Ten . . . lepers—See Matt. viii, 2; Lev. xiii and xiv. **Which stood afar off**—They kept at a distance, because forbidden by law and custom to come near to those who were sound, for fear of infecting them. (See Lev. xiii, 46; Num. v, 2; 2 Kings xv, 5.)

13. They lifted up their voices—They cried with one accord—they were all equally necessitous, and there was but one voice among them all, though ten were engaged in crying at the same time. As they were companions in suffering, they were also companions in prayer. **Jesus, master**—[Although they do not yet know the Saviour's Messianic dignity, yet they account him a prophet, mighty in deed and word; their faith is sincere without being perfect, on which account, also, the Saviour does not repel them.—*Van Oosterzee*.]

14. Show yourselves unto the priests—Lev. xiii, 2, etc.; xiv, 2, etc. Our Lord intended that their cure should be received by faith: they depended on his goodness and power; and though they had no other promise, yet they went at his command to do that which those only were required to do who were already healed. **And . . . as they went**—in this spirit of implicit faith—they were cleansed—God highly honours this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe till he receives what he calls a reason for it, is never likely to get his soul saved. The highest, the most sovereign, reason that can be given for believing is, that God has commanded it.

15. One of them, when he saw that he was healed, etc.—[The other (nine) lepers, probably, after the priest had declared them clean, returned joyfully to their dwellings: but the Samaritan does not content himself with having received the benefit; he will also praise the Benefactor.—*Van Oosterzee*.]

16. He was a Samaritan—One from whom much less was to be expected than from the other nine, who probably were Jews.

17. Where are the nine—[Even he who

glory to God, save this stranger. 19 * And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not ¹ with observation: 21 * Neither shall they say, Lo here! or, lo there! for, behold, ² the kingdom of God is ³ within you. 22 And he said unto the disciples, ⁴ The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 * And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 * For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in the day. 25 * But first must he suffer

many things, and be rejected of this generation. 26 * And as it was in the days of Noah, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 * Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But ⁵ the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man ⁶ is revealed. 31 In that day, he ⁷ which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 * Remember Lot's wife. 33 * Whosoever

1 Matt. 9. 32; Mark 5. 34; 10. 52; chap. 7. 50; 8. 48; 18. 43.
—1 Or, *with outward show*.—² Ver. 23.—³ Rom. 14. 17.
—⁴ Or, *among you*, John 1. 26.—⁵ See Matt. 9. 15; John 17. 12.—⁶ Matt. 24. 23; Mark 13. 31; chap. 21. 8.

7 Matt. 24. 27.—8 Mark 8. 91; 9. 31; 10. 33; chap. 9. 22.—
9 Gen. 7; Matt. 24. 37.—10 Gen. 12.—11 Gen. 18. 16. 24.—
12 2 Thess. 1. 7.—13 Matt. 24. 17; Mark 13. 15.—14 Gen. 19. 26.
—15 Matt. 10. 29; 16. 25; Mark 8. 35; chap. 9. 24; John 12. 25.

"knew what was in man"—who had already so often proved the ingratitude of men—marvelled at the greatness of the ingratitude of these, for he asked: "*Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God, except this stranger.*" Him now he dismisses with a second and a greater blessing.—*Trench.*

20. [What follows—as far as chapter xviii, 30—still belongs to the border villages. (Verse 12.) After that, (verse 31,) the further journey is intimated, and (in verse 35) follows the approach to Jericho.—*Meyer.*] **Cometh not with observation**—*Μὴ ἀπαρτησώσεται*. [The coming of the Messiah's kingdom is not so conditioned that this coming could be observed as a visible development. . . . It develops itself *unnoticed*.—*Meyer.*] It is not of such a nature as to be confined to one place, so that men might say of it, *Behold, it is only here, or only there*: for this kingdom of God is spiritually revealed; and behold it is *among you*; I proclaim it *publicly*, and work those miracles which prove the kingdom of God *is* come; and none of these things are done in a corner. **The kingdom of God is (not within but) among you**—[The mistake which renders these words "*within you*," meaning this in a spiritual sense, *in your hearts*, should have been prevented by reflecting that they are addressed to the *Pharisees*, in whose hearts it certainly *was not*. It was (already) *begun among them*, (the Jews,) and continues making its way in the world *without observation* of men.—*Alford.*] [*Ἐντός ὑμῶν*, *intra vos*, in your circle, in the midst of you. . . . *In the midst of them* the Messianic kingdom was, and worked among them. For where he was and worked, there was the kingdom, in its temporal development, like the seed—the grain of mustard seed—the leaven, etc.—*Meyer.*]

21. **Lo here! or, lo there**—[The intense but unspiritual expectations of the Jews respecting the advent of the Messiah, disposed them to run after every pretender, and to watch for *signs* of the Messiahship, according to their own secular conceptions; and in the same manner and spirit is his second coming now looked for.]

22. **When ye shall desire to see one of the days**—As it was our Lord's constant custom to

support and comfort the minds of his disciples, we cannot suppose that he intimates here that *they* shall be left destitute of those blessings necessary for their support in a day of trial. [A season of severe trial of their faith awaited the disciples in the near future, on account of the going away of their Lord, during which they will greatly desire his personal presence and instructions as they now have them. But that cannot be.]

23. **And they shall say . . . See here, etc.**—[In their anxieties on account of their Lord's absence, the disciples would be especially liable to be tempted to listen to those who might pretend that Christ was indeed revealed, *here* or *there*. But against all such, in all after times, he warns his own followers to "*go not after them, nor follow them.*"]

24. **As the lightning, that lighteneth**—See Matt. xxiv, 27, 28. [The incoming and increase of Christ's kingdom is to be by the steady increase of the light, as the dawning, till the whole world shall be filled with its light, and subjected to its power. Therefore do not expect any great and spectacular displays; if they tell you of them, believe them not.]

25. **But first must he suffer many things**—[Between the present and the future glory of Christ's kingdom on earth lay his terrible sufferings and his rejection by the Jewish rulers—the ostensible representatives of the kingdom of God. Through these sufferings, and the attending and following triumph, was he to enter into his glory. See chapter xxiv, 26, 46, 47.]

26. **As it was in the days of Noah**—See on Matt. xxiv, 38.

27. **They did eat, they drank, etc.**—So it was when the Romans came to destroy Judea: there was a universal carelessness, and no one seemed to regard the warnings given by the Son of God.

29. **It rained fire and brimstone**—Instead of *it* rained, Gen. xix, 24 justifies the insertion of the pronoun *he*, as implied in the verb *ἔσπεξε*; for it is there said that "the Lord rained brimstone and fire from the Lord out of heaven."

31. **He which shall be upon the housetop**—See on Matt. xxiv, 17.

32. **Remember Lot's wife**—Relinquish every thing rather than lose your souls. *She looked*

shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. **34** I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. **35** Two women shall be grinding together; the one shall be taken, and the other left. **36** Two men shall be in the field; the one shall be taken, and the other left. **37** And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.

CHAPTER XVIII.

AND he spake a parable unto them to this

^a Matthew 24. 40, 41; 1 Thessalonians 4. 17.—^y This 36th verse is wanting in most of the Greek copies.—^z Job 38. 30; Matthew 24. 28.

back, (Genesis xix, 26;) probably, also, she turned back to carry some of her goods away—for so much the preceding verse seems to intimate—and she became a monument of the divine displeasure, and of her own folly and sin.

33. Whosoever shall seek to save his life—These or similar words were spoken on another occasion. (See Matt. x, 39; xvi, 25, 26.)

34–36. On the subject of these verses see notes on Matt. xxiv, 40, 41. The 36th verse is, without doubt, an interpolation. [It is omitted by all good authorities.]

37. Where, Lord—In what place shall all these dreadful evils fall? The answer our Lord gives in a figure, the application of which they are to make themselves. Where the dead carcass is, there will be the birds of prey. [And the gathering together of the eagles may indicate the fact that the designated destruction has begun. It is not very far fetched to find in this language a reference to the Romans with their eagle standards.] (See on Matt. xxiv, 28.)

NOTES ON CHAPTER XVIII.

1. Men ought always to pray—The present chapter seems to be a continuation of the discourse in the preceding one. The plain meaning and moral of this parable are evident; namely, that as afflictions and desolations were coming on the land, and they should have need of much patience and continual fortitude, and the constant influence and protection of the Almighty, therefore they should be instant in prayer.

2. A judge, which feared not God, neither regarded man—[And it is with such a judge that the Judge of all the earth is likened here! The comparison would have been overbold on the lips of any, save only of the Son of God. The unrighteousness of the judge is not an accident, cleaving to the earthly form under which the heavenly truth is set forth, but is rather a circumstance deliberately chosen for the stronger setting forth of that truth; which truth, indeed, would not have been set forth without it. The worse we think of the judge the more encouragement does the parable contain—the stronger the argument for unwearied persistency in prayer becomes. If a bad man will yield to the mere force of importunity which he hates, how much more certainly will a righteous God be prevailed on by the faithful prayer which he loves.—Trench.]

3. Avenge me of mine adversary—'Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου, vindicate me from

end, that men ought always to pray, and not to faint; **2** Saying, There was in a city a judge, which feared not God, neither regarded man: **3** And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. **4** And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; **5** Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. **6** And the Lord said, Hear what the unjust judge saith. **7** And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

^a Chap. 11. 5; 31. 36; Rom. 12. 12; Eph. 6. 18; Col. 4. 2; 1 Thess. 5. 17.—^b Gr. in a certain city.—^c Chap. 11. 8.—^d Rev. 6. 10.

my adversary. She desired to have justice, and that only; and by her importunity she got that which the unrighteous judge had no inclination to give, but merely for his own ease.

4. He said within himself—How many actions which appear good have neither the love of God nor that of our neighbour, but only self-love of the basest kind, for their principle and motive!

5. She weary me—Ἰκονιάζω με, etna me. A metaphor taken from the boxers, who bruise each other, and, by beating each other about the face, blacken the eyes. [The judge mockingly puts the case of the woman at length as becoming desperate, and actually laying hands on him, and beating his face black and blue.—Meyer.]

6. Hear what the unjust judge saith—Our Lord intimates that we should reason thus with ourselves: "If a person of such a reckless character as this judge was could yield to the pressing and continual solicitations of a poor widow, for whom he felt nothing but contempt, how much more ready must God be, who is infinitely good and merciful, and who loves his creatures in the tenderest manner, to give his utmost salvation to all them who diligently seek it!"

7. And shall not God avenge (redress) his own elect—As God has graciously promised to give salvation to every soul that comes unto him through his Son, and has put his Spirit in their hearts inducing them to cry unto him incessantly for it; the goodness of his nature and the promise of his grace bind him to hear the prayers they offer unto him, and to grant them all that salvation which he has led them by his promise and Spirit to request. Which cry day and night unto him, etc.—This is characteristic of the elect—the disciples of Christ. They feel that they have neither light, power, nor goodness, but as they receive them from him; and as he is the desire of their soul, they incessantly seek that they may be upheld and saved by him. Though he bear long with them—[Καὶ μακροθυμεῖ ἐν' αὐτοῖς, even though he long forbears—withholds what is asked—toward them.] [The redressing of the elect consists in the deliverance from their enemies, who are punished at the judgment, and in their own exaltation to the salvation of the Messiah's kingdom, for which they are chosen.—Meyer.] Every reader must perceive that the common translation is so embarrassed as to be almost unintelligible; while that in this note is as plain as possible, and shows this beautiful parable to be one of the most invaluable pieces in the word of God.

8 I tell you *that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? 9 And he spake this parable unto certain 'which trusted in themselves *that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee *stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give

* Heb. 10. 37; 3 Pet. 2. 8, 9.—/ Chap. 10. 29; 16. 15.—g Or. as being righteous.—A Psa. 135. 2.—f Isa. 1. 15; 58. 3; Rev.

8. **He will avenge them speedily**—Or, *he will do them justice speedily*—*ἐν τάχει, ἰσχυρῶς, ἐν ἀντιπαράθεσιν*. 1) Because he has promised it; and 2) Because he is inclined to do it. **When the Son of man cometh**—[In either the ordinary or unusual dispensations of providence or grace.] **Shall he find faith on the earth**—Or, rather, *shall he find fidelity in this land?* [Will there be found among men such earnest and persistent prayer and seeking to God, that all here promised shall be certainly given and received? An admonitory suggestion in the form of a question.]

9. **Despised**—*ἐξουθενοῦντας*, *disdained* others, *treated them with contempt*. Our Lord grants that the Pharisees made clean the outside: but what pride, vainglory, and contempt for others, were lodged within!

10. **A Pharisee**—For a description of the Pharisees and their tenets, see on Matt. xvi, 1. **Publican**—See on Matt. v, 46. Both these persons *went to the temple to pray*, that is, to worship God. They were probably both *Jews*, and felt themselves led by different motives to attend at the temple, at the *hour of prayer*: the one to return *thanks* for the mercies he had received; the other to implore that grace which alone could redeem him from his sins.

11. **Stood and prayed thus with himself**—[Literally, *and the Pharisee, standing, for himself prayed these things*.] [By himself—*to himself*—he spake in thought, for naturally he would not allow such a prayer to be heard.—*Meyer*.] **God, I thank thee**, etc.—In Matt. v, 20, our Lord says, "Except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven:" see the note there. Now, the righteousness of the scribes and Pharisees is described here by a Pharisee himself. We find it was *twofold*: 1) It consisted in doing no harm to others. 2) In attending all the ordinances of God then established in the Jewish economy; and in these things they were not like *other men*, the bulk of the inhabitants of the land paying little or no attention to them. That the Pharisees were in their origin a *pure* and *holy* people can admit of little doubt; but that they had awfully degenerated before our Lord's time is sufficiently evident. They had lost the *spirit* of their institution, and retained nothing else than its external *regulations*. (See Matt. xvi, 1.) [But even though quite sincere, and scrupulously observant of every point, great or small—so fulfilling the whole of "the righteousness of the scribes and Pharisees"—yet could he not be justified; that could be attained to only "through grace, by faith."] This Pharisee did no harm to others—was not *rapacious*,

tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified *rather* than the other: *for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. 15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. 16 But Jesus called them *unto him*, and said,

3. 17.—f Job 23. 20; Matt. 23. 13; chap. 14. 11; James 4. 6; 1 Pet. 5. 6.—g Matt. 19. 18; Mark 10. 12.

nor *unjust*, nor an *adulterer*. How many of those called *Christians* are not half as good as this Pharisee! And yet, *he* was far from the kingdom of God. He observed the ordinances of religion—fasted *twice in the week*. The Jewish days of fasting, in each week, were the *second* and *fifth*. [These were voluntary fasts; perhaps therefore esteemed all the more meritorious, being of the nature of "works of supererogation."]

12. **I give tithes of all that I possess**—Or, of *all I acquire*, *κτῶμαι*. "As fast as I gain any thing, I give the tenth part of it to the house of God and to the poor." This was the Pharisee's righteousness, and the ground on which he builded his hope of final salvation.

13. **The publican, standing afar off**—Not because he was a *heathen*, and dared not approach the *holy place*; (for it is likely he was a *Jew*;) but because he was a *true penitent*, and felt himself utterly unworthy to appear before God. **Would not lift up . . . his eyes**—Holding down his head, with his eyes fixed upon the earth, on account of deep distress and consciousness of guilt. **But smote upon his breast**—Smiting the breast was a token of excessive grief, commonly practised in all nations. It is used among the Roman Catholics in their general confessions. **God be merciful to me**—*ἰλάσθητι μοι*—*be propitious* toward me. [We are not to find any doctrinal meaning in the word *ἰλάσθητι*. We know of *one only way* in which the prayer could be accomplished; but the words here *have no reference* to that, *nor could they*.—*Alford*.] **A sinner**—[The Pharisee had singled himself out as the most eminent of saints; so the publican singled himself out as "a sinner"—the man in whom all sins meet.—*Trench*.]

[The pertinency of the intended contrast of the two characters requires that we accept each man's account of himself as correct: the Pharisee must be granted to have been a man both blameless in his conduct and scrupulously devout; the other was simply a publican, which was the synonyme of a sinner, in fact as well as in public estimation. But the Pharisee was complacently self-righteous, the publican was self-abased and deeply penitent; and in this difference lay the source of the different judgments.]

14. **Went down to his house justified rather than the other**—*Ἡ ἐκείνος*: that is, the other was not accepted. [Because there can be no *degrees* of justification, the inferior place given to "the other" must be not a justification at all, but a condemnation. The lesson of the parable is given in its last sentence.]

15-17. **They brought unto him also infants**—See on Matt. xix, 13, 14, and on Mark x, 16.

Suffer little children to come unto me, and forbid them not: for ^m of such is the kingdom of God. **17** ^a Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. **18** ^a And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? **19** And Jesus said unto him, Why callest thou me good? none ^{is} good, save one, *that is*, God. **20** Thou knowest the commandments, ^p Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^q Honour thy father and thy mother. **21** And he said, All these have I kept from my youth up. **22** Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: ^r sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. **23** And when he heard this, he was very sorrowful: for he was very rich. **24** And when Jesus saw that he was very sorrowful, he said, ^s How hardly shall they that have riches enter into the kingdom of God! **25** For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. **26** And they that heard *it* said, Who then can be saved? **27** And he said, ^t The things which are impossible with men are possible with God. **28** ^u Then Peter said, Lo, we have left all, and followed thee. **29** And he said unto them, Verily I say unto you, ^v There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, **30** ^w Who shall not receive manifold

more in this present time, and in the world to come life everlasting.

31 ^x Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things ^y that are written by the prophets concerning the Son of man shall be accomplished. **32** For ^z he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: **33** And they shall scourge *him*, and put him to death; and the third day he shall rise again. **34** ^a And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ^b And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: **36** And hearing the multitude pass by, he asked what it meant. **37** And they told him, that Jesus of Nazareth passeth by. **38** And he cried, saying, Jesus, *thou* Son of David, have mercy on me. **39** And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. **40** And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, **41** Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. **42** And Jesus said unto him, Receive thy sight: ^c thy faith hath saved thee. **43** And immediately he received his sight, and followed him, ^d glorifying God: and all the people, when they saw *it*, gave praise unto God.

^m 1 Cor. 14. 20; 1 Pet. 2. 2. — ^a Mark 10. 13. — ^p Matt. 19. 16; Mark 10. 17. — ^q Exod. 20. 12, 16; Deut. 5. 16-20; Rom. 13. 9. — ^r Eph. 4. 2; Col. 3. 2. — ^s Matt. 6. 19, 20; 19. 21; 1 Tim. 6. 19. — ^t Prov. 11. 28; Matt. 19. 23; Mark 10. 23. — ^u Jer. 32. 17; Zech. 8. 6; Matt. 19. 26; chap. 1. 37. — ^v Matt. 19. 27.

^x Deut. 33. 9. — ^y Job 42. 10. — ^z Matt. 16. 21; 17. 22; 20. 17; Mark 10. 33. — ^a Ps. 22; Isa. 53. — ^b Matt. 27. 2; chap. 23. 1; John 13. 28; Acts 2. 13. — ^c Mark 9. 32; chap. 2. 50. 9. 45; John 10. 6; 12. 16. — ^d Matt. 30. 30; Mark 10. 46. — ^e Chap. 17. 19. — ^f Chap. 5. 26; Acts 4. 31; 11. 18.

18-23. **A certain ruler**—See on Matt. xix, 16-22, and on Mark x, 21, 22.

24. **How hardly shall they that have riches, etc.**—See on Matt. xix, 24-30, and on Mark x, 30.

25. **It is easier for a camel**—See on Matt. xix, 24.

28. **We have left all**—Our trades, our houses, and families. (See on Matt. iv, 20; xix, 27, etc.)

29. **That hath left house, or parents, etc.**—See on Matt. xix, 28, 29, and on Mark x, 29, 30.

31. **Behold, we go up to Jerusalem**—See on Matt. xx, 17-19, and on Mark x, 32.

33. **And the third day he shall rise again**—See Hosea vi, 2. Let the reader observe that the passage should be read thus: *In the third day he will raise HIM up, (וַיִּקְרָא,) and we shall live before him:* his resurrection shall be the *pledge, token, and cause* of ours.

34. **They understood none of these things**—Notwithstanding all the information which Christ had given them concerning this awful subject, they could not as yet fully comprehend how the Messiah should suffer; or how their Master, whose power they knew was unlimited, should permit the Jews and Gentiles to torment and slay him as he here intimates they would.

35. **A certain blind man**—Bartimeus. (See on Matt. xx, 29-34, and on Mark x, 46, etc.)

43. **And all the people . . . gave praise unto God**—They saw the finger of God in what was done; and they gave him that praise which was due to his name. The Pharisees either saw not, or would not acknowledge this. The common people are often better judges of the work of God than the doctors themselves. *They* are more simple, are not puffed up with the pride of learning, and are less liable to be warped by prejudice or self-interest.

For a practical use of the principal subjects in this chapter, see the parallel places in Matthew and Mark. How shall I be justified? is a most important question, which the parable of the Pharisee and the publican most distinctly answers. A deep consciousness of sin, humiliation of heart, and taking refuge by faith in the great atonement, is the way, and the only way. Even the worst transgressors, coming thus to God, are accepted: [and only by this way can any soul be saved.] Blessed news for penitent sinners! for though they cannot boast of a righteousness equal to that of the scribes and Pharisees, yet they find they can, coming as the publican, be justified freely, through the *blood of Jesus*, from all things, from which they could not be justified by the law of Moses. If this be so, how shall they escape who neglect so GREAT A SALVATION!

CHAPTER XIX.

AND *Jesus* entered and passed through Jericho. **2** And, behold, *there* was a man named Zaccheus, which was the chief among the publicans, and he was rich. **3** And he sought to see *Jesus* who he was; and could not for the press, because he was little of stature. **4** And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. **5** And when *Jesus* came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. **6** And he made haste, and came down, and received him joyfully. **7** And when they saw

a Matt. 9. 11; chap. 5. 30. — *b* Chap. 8. 14. — *c* Exod. 22. 1; 1 Sam. 12. 3; 2 Sam. 12. 6. — *d* Rom. 4. 11, 13, 16; Gal. 3. 7.

NOTES ON CHAPTER XIX.

1. **Entered and passed through**—*Was passing through*. Our Lord was only *passing* through Jericho, for the house of Zaccheus, in which he was to lodge, (verse 5,) was *in* it.

2. **Zaccheus**—It is not unlikely that this person was a Jew by birth, (see verse 9;) but because he had engaged in a business so infamous, in the eyes of the Jews, he was considered as a *mere heathen*. (Verse 7.) **Chief among the publicans**—*A farmer-general* of the taxes, who had subordinate collectors under him. **He was rich**—[The fruit, perhaps, of his *ἐνοκοφάνησα*—*false accusation*.] And therefore the more unlikely to pay attention to an *impoverished* Messiah, preaching a doctrine of universal *self-denial*.

3. **And he sought to see Jesus who he was**—[It is probable, in view of his further actions, to wit, that he received Jesus to his house *joyfully*, and then to his *heart and life*, that already Zaccheus was affected with something more than mere curiosity, which led him, perhaps he knew not why, to desire to see Jesus, and to use somewhat extraordinary means for that purpose.]

4. **He ran before**—His getting into the tree made him conspicuous. As the passover was at hand, the road was probably crowded with people going to Jerusalem; but the fame of the cure of the blind man was probably the cause of the concourse at this time. **Sycamore tree**—*The Egyptian fig*; a tree like the mulberry in appearance, size, and foliage, but belonging, generically, to the fig-trees. It grows to a great size and height.]

5. **Make haste, and come down**—[Whether our Lord's naming Zaccheus is to be taken as an exercise of divine power, or whether we suppose that his knowledge of his person and name had been otherwise received, is a question of no real interest. He certainly knew his heart. See *Van Oosterzee*.]

6. **Received him joyfully**—Zaccheus had now seen who Jesus was, and he wished to *hear what* he was; and therefore rejoiced in the honour that God had now conferred upon him.

7. **They . . . murmured**—[The murmurers are Jews who accompanied Jesus to Jerusalem.—*Alford*.] **To be guest with a man that is a sinner**—[Meaning either that he was a *heathen*, or, though by birth a Jew, yet as bad as a heathen, because of his unholy and oppressive office. *Publicans* and *sinner*s were, in the mouths of many, words of the same meaning.—*Van Oosterzee*.]

8. **The half of my goods I give to the poor**

it, they all murmured, saying, *That he was gone to be guest with a man that is a sinner*. **8** And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by *false accusation*, *I restore him fourfold*. **9** And Jesus said unto him, This day is salvation come to this house, forasmuch as *he also is* *a son of Abraham*. **10** For the Son of man is come to seek and to save that which was lost. **11** And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because *they thought that the kingdom of God should immediately appear*. **12** *He said therefore,*

e Chap. 13. 16. — *f* Matt. 18. 11; see Matt. 10. 6; 15. 24. — *g* Acts 1. 6. — *h* Matt. 23. 14; Mark 12. 34.

— [And yet Zaccheus's own confession makes him a practiced extortioner.] **If I have taken any thing . . . by false accusation**—*El 71, whatever I have unfairly exacted*.—*Alford*.] [*Ingenuous confession and voluntary restitution* were Zaccheus's "fruit meet for repentance." He knew that his riches were largely the fruits of wrong-doing, he would, therefore, wherever possible, make due restitution, (see Exod. xxii. 1,) and of the balance he gave the half to the poor.] **I restore him fourfold**—This restitution the Roman laws obliged the taxgatherers to make, when it was proved they had abused their power by oppressing the people. But here was no such proof: the man, because he now sees and hates his sin, does it of his own accord. He who has wronged his fellow must make *restitution* if he have it in his power. He that does not do so cannot expect the mercy of God. See the observations at the end of Gen. xlii, and Num. v. 7.

9. **Jesus said unto him**—[*Ἰπὸς, to him—not concerning him*—though not in the second person; *οὐμπλα*, in the stronger sense, "salvation," (redemption).—*Alford*.] **To this house**—*Τὴν οἰκὴν τοῦτο, to this very house or family*. As if he had said: "If he be a *sinner* he stands in the greater need of *salvation*, and the Son of man is come to seek and save what was lost, (verse 10;) and therefore to save this lost soul is a part of my errand into the world." **A son of Abraham**—[First by birth, (probably,) and now more eminently by faith.] See the sentiment contained in this verse explained on Matt. xviii. 11.

11. **And as they heard these things**—*Ἀκούοντων δὲ αὐτῶν, they having heard*. The *participle of the present tense* is here used in the *sense of the past*: for this discourse appears to have taken place the *next day* after he had lodged at the house of Zaccheus, [or later the same day, if he remained there only part of the first day;] for the text says that he was then *drawing nigh* to Jerusalem, from which Jericho was distant 15 miles. The sense seems to be, "And after they had heard these things, he proceeded to speak a parable, because they were nigh to Jerusalem." **Immediately appear**—Perhaps the generality of his followers thought that, on his arrival at Jerusalem, he would proclaim himself *king*. [They imagined that the present journey to Jerusalem, undertaken as it had been with such publicity, and accompanied with such wonderful miracles, was for the purpose of revealing and establishing the Messianic kingdom.—*Alford*.]

A certain nobleman went into a far country to receive for himself a kingdom, and to return. **13** And he called his ten servants, and delivered them ten 'pounds, and said unto them, Occupy till I come. **14** But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. **15** And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the 'money, that he might know how much every man had gained by trading. **16** Then came the first, saying, Lord, thy pound hath gained ten pounds. **17** And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. **18** And the second came, saying, Lord, thy pound hath gained five pounds. **19** And he said likewise to him, Be thou also

over five cities. **20** And another came, saying, Lord, behold, *here is thy pound*, which I have kept laid up in a napkin: **21** For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. **22** And he saith unto him, Out of thine own mouth will I judge thee, *thou wicked servant*. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: **23** Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? **24** And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. **25** (And they said unto him, Lord, he hath ten pounds.) **26** For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from

¹ *Mina*, here translated a pound, is twelve ounces and a half, which, according to five shillings the ounce, is three pounds two shillings and six pence.—*E* John 1. 11.

¹ *Gr. silver*, and so ver. 23.—*m* Matt. 25. 21; chap. 16. 10.—*n* Matt. 25. 24.—*o* 2 Samuel 1. 16; Job 15. 6; Matt. 12. 27.—*p* Matt. 25. 26.—*q* Matt. 13. 12; 25. 29; Mark 4. 25; chap. 8. 19.

12. A certain nobleman—[An indirect intimation of the kingly descent and dignity of our Lord; at the same time a prophecy of his going away from the earth, and a comforting representation of his departure to the Father, as of the means ordained for the obtaining of the kingly dignity and glory. Finally, the definite assurance that the interval between the departure and the return would be only an *interim*.—*Van Oosterzee*.] [This parable, in its supposed facts, bears a remarkable likeness to those of the case of Archelaus, the son of Herod the Great, as they occurred during the continuance of the abode of the holy family in Egypt. After the death of Herod, and as, according to his will, Archelaus was to succeed him in the kingdom of Judea, that prince made a journey to Rome to obtain a confirmation of his father's bequest, that is, "to receive for himself a kingdom." But the Jews sent after him a protest, which, however, was disregarded, and "Archelaus reigned instead of his father Herod." The place where the parable was spoken appears also to have been especially appropriate for such a reference, for at Jericho was the royal palace of Archelaus, in which, for a short time, he resided in great splendour.] [A parable very similar in some points to this was spoken by our Lord in his last great prophetic discourse. (Matt. xxv, 14–30.) Many modern commentators maintain that the two parables represent one and the same: if so, we must at once give up not only the pretensions of historical accuracy on the part of our gospels, (see verse 11,) but all idea that they furnish us with the words of our Lord anywhere, for the whole structure and incidents of the two are essentially different.—*Alford*.]

13. Ten servants—[A few out of many, to whom special opportunities were given by which they were to be tested, and afterward rewarded according to their fidelity, or otherwise.] **Ten pounds**—[A *mina* was equal to about fifteen dollars of our money, (£3.) This was left with each one as a capital to be occupied (*παρατερεῖσθαι*, *do business with*) in business till the return of the Master.] By the *ten minas*, given (one) to each, we may understand the gospel of the kingdom given to every person who professes to believe in Christ, and which he is to improve to the salvation of his soul. The

same word is given to all, that all may believe and be saved.

14. His citizens hated him—[And as he was not yet in authority, they dared to oppose his application, though at a great risk as the event proved: the application of this is obvious.]

15. When he was returned—His journey had been successful respecting the purpose for which it had been undertaken, despite the opposition of his enemies; and now he comes with abundant power and possessions to reward his faithful servants, to punish the unfaithful, and to be avenged upon his enemies. (Ver. 27.)

16. Lord, thy pound hath gained ten—The *mina* given to each seems to point out the gift of the Gospel, which is the same to all who hear it; but the talents distributed in different proportions, according to each man's ability, (Matt. xxv, 14,) seem to intimate that God has given different capacities and advantages to men, by which this one gift of the Gospel may be differently improved.

17. Over ten cities—In the new kingdom which the nobleman had just received. His former trustee and most faithful servants he now represents as being made governors, under him, over a number of cities corresponding to this fidelity.

20. Lord, behold, here is thy pound—See on Matt. xxv, 18.

23. With usury—*Σὺν τόκῳ*, with its produce, that is, what the loan of the money is fairly worth, after paying the person sufficiently for using it; for, in lent money, both the lender and borrower are supposed to reap profit.

24. Unto them that stood by—[Not the other servants, but the guards, (halberdiers,) who surround him when he appears in majesty.—*Van Oosterzee*.]

25. Lord, he hath ten pounds—[A parenthetical expression, (as if used by the guards in surprise.) The king (not Jesus) continues his words in the next verse.—*Meyer*.]

26. And from him that hath not—See this particularly explained on Matt. xiii, 12. Perhaps it would be well, with Bishop Pearce, to supply the word *gained*—give it to him who hath *gained* ten minas: "For I say unto you, That unto every one who hath *gained* shall be given; and from him that

him. **27** But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, ^rhe went before, ascending up to Jerusalem. **29** ^sAnd it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples, **30** Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. **31** And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. **32** And they that were sent went their way, and found even as he had said unto them. **33** And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? **34** And they said, The Lord hath need of him. **35** And they brought him to Jesus: and they cast their garments upon the colt, and they set

Jesus thereon. **36** ^tAnd as he went, they spread their clothes in the way. **37** And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; **38** Saying, ^uBlessed be the King that cometh in the name of the Lord: ^vpeace in heaven, and glory in the highest. **39** And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. **40** And he answered and said unto them, I tell you that, if these should hold their peace, ^wthe stones would immediately cry out.

41 And when he was come near, he beheld the city, and ^xwept over it, **42** Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. **43** For the days shall come upon thee, that thine enemies shall ^ycast a trench about thee,

^r Mark 10, 32.—^s Matthew 21, 1; Mark 11, 1.—^t 2 Kings 9, 13; Matthew 21, 7; Mark 11, 7; John 12, 14.—^u Matthew 21, 8.

^v Psal. 118, 26; chap. 13, 35.—^w Chap. 2, 14; Eph. 2, 14.—^x Hab. 2, 11.—^y John 11, 35.—^z Isa. 29, 3, 4; Jer. 6, 3, 6; chap. 21, 30.

hath not *gained*, even that which he hath received shall be taken away."

27. Those . . . enemies . . . bring hither—The Jews, whom I shall shortly slay by the sword of the Romans. [This command brings out both the comings of the Lord—at the destruction of Jerusalem, and at the end of the world—(at the *death* of each one:) for we must not forget, that even now *he is gone to receive a kingdom and return*: "We see not yet all things put under him."—*Alford*.]

In this parable there are *two* distinct morals intended; let it be viewed in these two points of light. 1) The behaviour of the *citizens* to the nobleman; 2) The behaviour of his own *servants* to him. (1) By the behaviour of the *citizens*, and their punishment, (verses 14, 27,) we are taught that the Jews, who were the people of Christ, would reject him, and try to prevent his reigning over them in his spiritual kingdom, and would for that crime be severely punished by the destruction of their state. (2) The other moral extends itself through the whole of the parable, namely, that the disciples of Christ, who are his *servants*, and who make a good improvement of the favours granted them by the Gospel, shall be rewarded in proportion to the improvement made under the means of grace.

The meaning of the different parts of this parable appears to be as follows:—*A certain nobleman*—The Lord Jesus, who was shortly to be crucified by the Jews. *Went into a far country*—Ascended to the right hand of the divine Majesty. *To receive a kingdom*—To take possession of the mediatorial kingdom, the right to which, as Messiah, he had acquired by his sufferings. *And to return*—To possess his kingdom, to reward his faithful servants, and to judge and punish the rebellious and unfaithful. *The ten servants*—All those who professed to receive his doctrine. *Ten* was a kind of sacred number among the Hebrews, as well as *seven*. (See chapter xiv, 31; xv, 8; Matt. xv, 1.) *His citizens*—Or *countrymen*, the Jewish people, who professed to be subjects of the kingdom of God. *Hated him*—Despised him for the meanness of his birth, his crucifixion to the world, and

for the holiness of his doctrine. Neither mortification nor holiness suits the dispositions of the carnal mind. *Sent a message after him*—See note on verse 12. *When he was returned*—When he came to punish the disobedient Jews; and when he shall come to judge the world, [and in all cases of judicial providence.] [All this, however, seems artificial and forced.] See the parable of the *talents*. (Matt. xxv, 14, etc.)

28. He went before—[If, according to verse 5, this departure did not take place till the next morning, it was not immediately after this discourse, unless, indeed, that too was delivered in the morning, which is quite consistent with all that is said. He then proceeded at the head of his company up the ascent toward the mount of Olives and Jerusalem.]

29–38. See on Matt. xxi, 1–11, and on Mark xi, 1–10.

39. Some . . . Pharisees—[The spirit of these Pharisees was just that of modern Socinianism: the prophetic expressions used, and the lofty epithets applied to him who was merely, in their view, a *διδάσκαλος*, (teacher,) offended them.—*Alford*.]

40. If these should hold their peace, the stones . . . would . . . cry out—[A proverbial expression. When men hold their peace from praising God, and especially when a dark despotism imposes silence on the better minded, when the Gospel is suppressed, then the stones begin to cry out; (things ordinarily dumb and inanimate become God's witnesses;) they proclaim the judgments of the Lord, whose glory can have no end.—*Lange*.]

41. Wept over it—See on Matt. xxiii, 37.

42. The things which belong unto thy peace—Now, because the inhabitants of Jerusalem had not *seen* this *peace* and salvation, because they had refused to *open* their *eyes*, and behold this glorious *light* of heaven which shone among them, therefore *now they are hid from thine eyes*.

43. Cast a trench (mound) about thee—This was literally fulfilled when this city was besieged by Titus. (See *Josephus, Wars*, book v, chap. xii, sec. 1, 2, 3.)

and compass thee round, and keep thee in on every side. **44** And 'shall lay thee even with the ground, and thy children within thee; and 'they shall not leave in thee one stone upon another; 'because thou knewest not the time of thy visitation. **45** 'And he went into the temple, and began to cast out them that sold therein, and them that bought; **46** Saying unto them, 'It is written, My house is the house of prayer; but 'ye have made it a den of thieves. **47** And he taught daily in the temple. But 'the chief priests and the scribes and the chief of the people sought to destroy him, **48** And could not find what they might do: for all the people 'were very attentive to hear him.

CHAPTER XX.

AND 'it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, **2** And spake unto him, saying, Tell us, 'by what authority doest thou these things? or who is he that gave thee this authority? **3** And he answered and said unto them, I will also ask you one thing; and answer me: **4** The baptism of John, was it from heaven, or of men? **5** And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? **6** But and if we say, Of men; all the people will stone us: 'for they be persuaded that John was a prophet. **7** And they answered, that they could not tell whence *it was*. **8** And Jesus said unto them, Neither tell I you by what authority I do these things. **9** Then began he to speak to the people this parable;

4 A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. **10** And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. **11** And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. **12** And again he sent a third: and they wounded him also, and cast *him* out. **13** Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. **14** But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. **15** So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? **16** He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. **17** And he beheld them, and said, What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner? **18** Whosoever shall fall upon that stone shall be broken; but 'on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him: and they feared the people: for they perceived that he had spoken this parable against them. **20** 'And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that

^a 1 Kings 9. 7, 8; Micah 3. 12.—^b Matt. 24. 2; Mark 13. 2; chap. 21. 6.—^c Dan. 9. 24; chap. 1. 68, 78; 1 Pet. 2. 12.—^d Matt. 21. 12; Mark 11. 11, 15; John 2. 14, 15.—^e Isa. 56. 7.—^f Jer. 7. 11.—^g Mark 11. 18; John 7. 19; 8. 37.

^a Or, *hanged on him*. Acts 14. 14.—^b Matt. 21. 23.—^c Acts 4. 7; 7. 27.—^d Matt. 11. 5; 13. 26; chap. 7. 29.—^e Matt. 21. 34; Mark 12. 1.—^f Isa. 118. 22; Matt. 21. 42.—^g Dan. 2. 24, 33; Matt. 21. 44.—^h Matt. 23. 15.

44. The time of thy visitation—That is, the time of God's gracious offers of mercy to thee. This took in all the time which elapsed from the preaching of John the Baptist to the coming of the Roman armies, which included a period of above forty years.

45. Went into the temple—See on Matt. xxi, 12–16.

47. And he taught daily in the temple—This he did for four or five days before his crucifixion. Some suppose that it was on Monday in the passion week that he thus entered into Jerusalem, and purified the temple; and on Thursday he was seized late at night: during these four days he taught in the temple, and lodged each night at Bethany. (See Matt. xxi, 17.)

48. Were very attentive to hear him—Or, *they heard him with the utmost attention, ἐκτελέμενοι αὐτοῦ ἁκρῶν, they hung upon him, hearing.* [The whole account of our Lord's teaching in the temple during these three or four days, as given by the several evangelists, shows a marvellous activity on his part, and a kind of awful suspense on the part of all that heard him. The Galileans were earnest to proclaim him king; the whole multitude, then present at the feast from all parts of the world, were very attentive to hear him, and

"the chief priests and the scribes" seem to have been thoroughly alarmed, and ready to resort to the most desperate means to accomplish his destruction.]

NOTES ON CHAPTER XX.

1. One of those days—Supposed to have been one of the five last days of his life, mentioned chapter xix, 47, probably Tuesday before the pass-over.

2. By what authority, etc.—See on Matt. xxi, 23–27.

9–15. A certain man planted a vineyard, etc.—See on Matt. xxi, 33–46, and on Mark xii, 4–9.

16. God forbid—Or, *let it not be, μὴ γένοιτο*. Our phrase "God forbid," answers pretty well to the meaning of the Greek, but it is no translation.

18. Grind him to powder—See on Matthew xxi, 44.

20. They watched him—Παραρηρησάντες, *insidiously watching*. (See on chapter xiv, 1.) **Spies**—'Εκκαίτοις, *persons who crouch in some secret place to spy, listen, catch, or hurt*. No doubt the persons mentioned in the text were men of the basest principles, and were hired by the malicious Pharisees to do what they attempted.

so they might deliver him unto the power and authority of the governor. **21** And they asked him, saying, ^aMaster, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God ^btruly: **22** Is it lawful for us to give tribute unto Cesar, or no? **23** But he perceived their craftiness, and said unto them, Why tempt ye me? **24** Show me a ^cpenny. Whose image and superscription hath it? They answered and said, Cesar's. **25** And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. **26** And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ^dThen came to him certain of the Sadducees, ^ewhich deny that there is any resurrection; and they asked him, **28** Saying, Master, ^fMoses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. **29** There were therefore seven brethren: and the first took a wife, and died without children. **30** And the second took her to wife, and he died childless. **31** And the third took her; and in like manner the seven also: and they left no children, and died. **32** Last of all the woman died also. **33** Therefore in the resurrection whose wife of them is she? for seven had her to wife. **34** And Jesus answering said unto them, The

children of this world marry, and are given in marriage: **35** But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: **36** Neither can they die any more: for ^gthey are equal unto the angels; and are the children of God, ^hbeing the children of the resurrection. **37** Now that the dead are raised, ⁱeven Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. **38** For he is not a God of the dead but of the living: for ^jall live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said. **40** And after that they durst not ask him any *question at all*. **41** And he said unto them, ^kHow say they that Christ is David's son? **42** And David himself saith in the book of Psalms, ^lThe Lord said unto my Lord, Sit thou on my right hand, **43** Till I make thine enemies thy footstool. **44** David therefore ^mcalleth him Lord, how is he then his son?

45 ⁿThen in the audience of all the people he said unto his disciples, **46** ^oBeware of the scribes, which desire to walk in long robes, and ^plove greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; **47** ^qWhich devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

^a Matt. 23. 16: Mark 12. 14.—^b Or, of a truth.—^c See Matt. 18. 23.—^d Matt. 23. 33: Mark 12. 16.—^e Acts 23. 6, 8.—^f Deut. 25. 5.—^g 1 Cor. 15. 42, 49, 52; 1 John 3. 2.—^h Rom. 8. 29.

ⁱ Exod. 3. 6.—^j Rom. 6. 10, 11.—^k Matt. 22. 42; Mark 12. 35.—^l Psa. 110. 1: Acts 2. 34.—^m Matt. 23. 1: Mark 12. 36.—ⁿ Matt. 23. 5.—^o Chap. 11. 48.—^p Matt. 23. 14.

22. Is it lawful for us to give tribute unto Cesar—See on Matt. xxii, 16–22.

29. There were therefore seven brethren—See on Matt. xxii, 23–33.

34. The children of this world marry—[Such is God's ordinance, made at the beginning—and well adapted to the present conditions—but it is wholly unsuited to the future state.]

36. Equal unto the angels—[Literally, *Nor can they die; for they are angels, and they are sons of God, being the sons of the ἀθάνατοι, immortal life.*] [^a“Children of God” is here used, not in its ethical sense, as applied to believers in this world, but in its metaphysical sense, as denoting the essential state of the blessed after the resurrection. They are, by their resurrection, essentially partakers of the divine nature, and so cannot die.—*Alford.*]

38. All live unto (in respect to) **him**—There is a remarkable passage in Josephus's account of the Maccabees, (chapter xvi), which shows what were the opinions of the Jews at that time respecting the future life. “They who lose their lives for the sake of God, *live unto God*, as do Abraham, Isaac, and Jacob, and the rest of the patriarchs.” [The syllogism of the passage is thus expressed by Beza: *Quorum Deus est Deus, illi vivunt.* (verse 38.) *Abrahami, Isaaci et Jacobi Deus est Deus,* (verse 37,) *ergo illi vivunt.* (Of whom God is God, they live. God is God of Abraham, Isaac, and Jacob: (Therefore, they live.)] [The state of the living actually, (not simply in God's purpose,) has place in

the intermediate state of paradise, where they, although dead in reference to living men, continue to live to God.—*Meyer.*] The resurrection of the dead, and the immortality and immateriality of the soul, were not strange or unknown doctrines among the Jews.

39. Master, thou hast well said—As between the Sadducees and the Pharisees, in all matters of doctrine, our Lord was on the side of the latter, (see Acts xxiii, 6;) and on various occasions one and another of them confessed the excellence of his teachings.]

40. They durst not ask—Or, *did not venture* to ask any other question, for fear of being again confounded, as they had already been.

41. How say they—See on Matt. xxii, 42–46.

43. Thy footstool—Literally, *the footstool of thy feet.* They shall not only be so far humbled that the feet may be set on them; but they shall be actually subjected, and put completely under that Christ whom they now despise, and are about to crucify.

46. Beware of the scribes—Take heed that ye be not seduced by those who should show you the way of salvation. [A bad example, supported by the authority, reputation, and majesty of religion, is a very subtle poison, from which it is very difficult for men to preserve themselves. It is a great misfortune for any people to be obliged to beware of those very persons who ought to be their rule and pattern.—*Quemel.*] (See on Matt. xxiii, 4–14.)

CHAPTER XXI.

AND he looked up, and saw the rich men casting their gifts into the treasury. **2** And he saw also a certain poor widow casting in thither two mites. **3** And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: **4** For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, **6** As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. **7** And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? **8** And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. **9** But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. **10** Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: **11** And

great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. **12** But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. **13** And it shall turn to you for a testimony. **14** Settle it therefore in your hearts, not to meditate before what ye shall answer: **15** For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. **16** And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. **17** And ye shall be hated of all men for my name's sake. **18** But there shall not a hair of your head perish. **19** In your patience possess ye your souls. **20** And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. **21** Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. **22** For these be the days of vengeance, that all things which are written may be fulfilled. **23** But

a Mark 12. 41.—b See Mark 12. 42.—c 2 Cor. 8. 12.—d Matt. 24. 1; Mark 13. 1.—e Chap. 19. 44.—f Matt. 24. 4; Mark 13. 5; Eph. 6. 3; 2 Thess. 2. 3.—g Or, and, The time, Matt. 3. 2; 4. 17.—h Matt. 24. 7.—i Mark 13. 9; Rev. 2. 10.—k Acts 4. 3; 5. 18; 12. 4; 16. 34.

l Acts 25. 23.—m 1 Pet. 2. 12.—n Phil. 1. 28; 3 Thess. 1. 5.—o Matt. 10. 19; Mark 13. 11; chap. 12. 11.—p Acts 6. 10.—q Micah 7. 6; Mark 13. 12.—r Acts 7. 59; 13. 2.—s Matt. 10. 22.—t Matt. 10. 30.—u Matt. 24. 15; Mark 13. 14.—v Dan. 9. 26, 27; Zech. 11. 1.—w Matt. 24. 19.

NOTES ON CHAPTER XXI.

1. **The rich men casting their gifts into the treasury**—See on Mark xii, 41–44.

2. **A certain poor widow**—A widow miserably poor: this is the proper import of *πενίχρην*, and her being miserably poor heightened the merit of the action. **Two mites**—In Plutarch's time we find the smallest piece of brass coin in use among the Romans was the *quadrans*, but it appears that a smaller piece of money was in circulation among the Jews in our Lord's time, called here and in Mark, (chapter xii, 42,) a *lepton*, that is, small. In ancient times the English penny used to be marked with a deep indented cross, dividing the piece into four equal parts, which, when broken in two, made the *halfpenny*, and, when broken into four, made the *fourthing*, what we have corrupted into *farthing*. Probably the Roman *quadrans* was divided in this way for the convenience of the poor. Our word *mite* seems to be a contraction of the Latin *minutum*, a small thing, whence the French *miète*, a crumb, a very small morsel. (See on Mark xii, 41.)

5. **Goodly stones**—Or, costly stones. It has been thought by some that this relates not so much to the stones of which the temple was built, as to the precious stones with which it was decorated. (See on Mark xiii, 1.) **And gifts**—Or, consecrated things, *ἀγίασμα*. *Ἀγίασμα* properly signifies a thing consecrated to sacred uses: *Ἀνάθεμα* signifies a thing devoted to a curse, or to destruction. They both come from the same root, *ἀνατίθημι*, I lay up, separate.

6. **One stone upon another**—See on Matthew xxiv, 2.

7. **Many shall come in my name**—Usurping

my name: calling themselves the Messiah. (See on Matt. xxiv, 5.)

9. **Commotions**—Seditions and civil dissensions, with which no people were ever more agitated than the Jews.

11. **Fearful sights**—See on Matt. xxiv, 7.

12. **Synagogues**—Or, assemblies, etc. (See on Mark xiii, 9.)

13. **It shall turn to you for a testimony**—That is, it shall turn out on your part for a testimony to them (your persecutors) that you are thoroughly persuaded of the truth of what you teach, and that you are no impostors.

14. **Settle it therefore**—See on Matthew x, 19.

15. **I will give you a mouth and wisdom**—*Ἐρῶν*, a mouth, must appear plain to every person to be used here for a ready utterance in speaking. They shall have an abundance of wisdom to know what to say; and they shall have an irresistible eloquence to say what they ought.

18. **But there shall not a hair of your head perish**—A proverbial expression for, Ye shall not suffer any essential injury. Every genuine Christian shall escape when this desolation comes upon the Jewish state. [This promise, as to its literal fulfilment, must be limited to the time and events of the overthrow of Jerusalem, for at other times many of them felt the heavy hand of the persecutors.]

19. **In your patience**—Rather, your perseverance, your faithful continuance in my word and doctrine, ye will preserve your souls. Ye shall escape the Roman sword, and not one of you shall perish in the destruction of Jerusalem.

22. **These be the days of vengeance**—[For a very long time had the divine mercy waited, and

woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. **24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, * until the times of the Gentiles be fulfilled.

25 * And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; **26** Men's hearts failing them for fear, and for looking after those things which are coming on the earth: * for the powers of heaven shall be shaken. **27** And then shall they see the Son of man * coming in a cloud with power and great glory. **28** And when these things begin to come to pass, then look up, and lift up your heads; for * your redemption draweth nigh. **29** * And he spake to them a parable; Behold the fig tree, and all the trees; **30** When

α Dan. 9. 27; 12. 7; Rom. 11. 25.—γ Matt. 24. 29; Mark 13. 24; 3 Pet. 3. 10, 12.—δ Matt. 24. 29.—ε Matt. 24. 30; Rev. 1. 7; 14. 14.—ζ Rom. 8. 19, 23.—η Matt. 24. 32; Mark 13. 28.—θ Matt. 24. 35.

sought to call the Jewish nation back to their covenanted duties and blessings, but they would not, and now at length the "days of vengeance" were at hand. Thus in God's dealings with Israel, we have an illustration of his methods of dealing with individuals. God's goodness is abundant and long suffering; but at length it gives place to "vengeance." (See on Matt. xxiv, 21.)

24. They shall fall by the edge of the sword—Those who perished in the siege are reckoned to be not less than *eleven hundred thousand*. (See on Matt. xxiv, 22.) **And shall be led away captive**—To the number of *ninety-seven thousand*. (See JOSEPHUS, Wars, book vi, chap. ix, sec. 2, 3, and on Matt. xxiv, 31.) **Trodden down of the Gentiles**—Judea was so completely subjugated that the very land itself was sold by Vespasian: the Gentiles possessing it, while the Jews were either nearly all killed or led away into captivity. **Of the Gentiles be fulfilled**—Till the different nations of the earth, to whom God shall have given the dominion over this land, have accomplished all that which the Lord hath appointed them to do; and till the time of their conversion to God take place. But when shall this be? We know not. The nations are still treading down Jerusalem, and the end is known only to the Lord. (See on Matt. xxiv, 31.) [May not this have been a prophecy of the destruction of the Roman empire and its civilization, out of which ruin the reformed Church and the better social state of modern times at length arose?]

25. The sea and the waves roaring—Figuratively pointing out the immense Roman armies by which Judea was to be overrun and destroyed.

26. Men's hearts failing them for fear—Or, *men fainting away through fear*, (Ἀποψυχόντων,) *being ready to die*. **Coming on the earth**—Or, *coming upon this land*, οἰκουμένη. See this translation of the word vindicated in note on chapter ii, 1.

29. He spake to them a parable—Illustrated all these predicted facts by the simile of a fig-tree. (See on Matt. xxiv, 32.)

31. The kingdom of God is nigh at hand—After the destruction of the Jewish state, the doc-

trine of Christ crucified shall be preached everywhere, and will everywhere prevail.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. **32** Verily I say unto you, This generation shall not pass away, till all be fulfilled. **33** * Heaven and earth shall pass away; but my words shall not pass away.

34 And * take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. **35** For * as a snare shall it come on all them that dwell on the face of the whole earth. **36** * Watch ye therefore, and * pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. **37** * And in the daytime he was teaching in the temple; and * at night he went out, and abode in the mount that is called the mount of Olives. **38** And

g Romans 13. 13; 1 Thess. 5. 6; 1 Peter 4. 7.—f 1 Thess. 5. 2; g Peter 3. 10; Rev. 3. 3; 16. 15.—h Matt. 24. 42; 25. 13; Mark 13. 33.—i Chapter 18. 1.—j Psa. 1. 5; Eph. 6. 18.—k John 8. 1, 2.—l Chap. 22. 32.

trine of Christ crucified shall be preached everywhere, and will everywhere prevail.

32. This generation—This race of men. [If, as seems most likely, *only* the destruction of Jerusalem is here spoken of, then the word "generation" may refer to the people then living; and in that sense this prophecy was fulfilled.] (See on Matt. xxiv, 34, and on Mark xiii, 30.)

34. Take heed to yourselves—See our Lord's parable relative to this matter explained on Mark xiii, 34. **Be overcharged**—Literally, *be made heavy*, as is generally the case with those who have eaten or drunk too much. Take heed that ye be not rendered *secure* by an improper use of lawful things: do not make this earth your portion: expect its dissolution, and prepare to meet your God.

35. The face of the whole earth—Or, *of this whole land*. The land of Judea, on which these heavy judgments were to fall. (See on verse 25; also chapter ii, 1.)

36. Watch ye therefore, and pray always—Perhaps we should connect ἐν παντί καιρῷ, *continually*, [literally, *in all the time*,] with ἀγρυπνεῖτε, *watch*, as it appears to be the most natural order. Indeed the word *continually* belongs equally to both *watch* and *pray*; and no man is safe, at any time, who does not attend to this advice as literally as possible. **That shall come to pass**—That is, the tribulations which are on their way to overwhelm and destroy the Jewish people. These are sufficiently stated in the preceding verses. **To stand before the Son of man**—To be *acquitted* and to be *condemned* are expressed, in Rom. xiv, 4, by *standing* and *falling*. Those who were faithful to the grace they had received were not only not destroyed in the destruction of Jerusalem, but became heralds of the grace and mercy of God to the nations. Thus they were counted worthy "to stand before the Son of man"—to minister salvation in his name.

37. And in the daytime—Or, *every day*—ἅς ἡμέρας. This probably relates to the *four* last days of his life already mentioned. **Abode in the mount**—He taught all day in the temple, and with-

all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

NOW the feast of unleavened bread drew nigh, which is called the passover. **9** And the chief priests and scribes sought how they might kill him; for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. **4** And he went his way, and communed with the chief priests and captains, how he might betray him unto them. **5** And they were glad, and covenanted to give him money. **6** And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed. **8** And he sent Peter and John, saying, Go and pre-

^a Matt. 26. 2; Mark 14. 1. — ^b Psal. 2. 2; John 11. 47; Acts 4. 37. — ^c Matt. 26. 14; Mark 14. 10; John 13. 2, 27. — ^d Zech. 11. 12. — ^e Or, without tumult.

drew every evening, and lodged in Bethany; a town at the eastern foot, or on the declivity, of the mount of Olives. (See on Matt. xxi, 17.)

38. The people came early — He returned early from the mount of Olives, and the people came early in the morning to the temple to hear his teaching. (See on Matt. xxiv, at the end.)

NOTES ON CHAPTER XXII.

1. The feast of unleavened bread, etc. — See on Matt. xxvi, 2.

2. They feared the people — The great mass of the people seem to have been convinced that Jesus was at least a prophet sent from God; and it is likely they kept steady in their attachment to him. The multitude who are represented as clamouring for his blood at the crucifixion appear to have been a mere mob, formed out of the creatures of the chief priests and Pharisees. [The use sometimes made of these things to show the inconstancy of the multitude is not sustained by the facts of the case; for the great body of the people appear to have continued to be well affected toward our Lord, and very many of them became his disciples at, or very soon after, the day of Pentecost.]

3. Then entered Satan into Judas — The devil filled the heart of Judas with *avarice*; and that infamous passion led him to commit the crime here specified. This at once accounts for the whole of this most unprincipled and unnatural transaction. What Satan could not do by the envy and malice of the high priests and Pharisees he effects by Judas, a false and fallen minister of the Gospel of God. (See Matt. xxvi, 14.)

4. And captains — [Τοῖς στρατιώταις. The *stratēgos* was the chief of all the Levitical temple guards; probably the leaders of the several guards who were placed under him are here meant also, consequently the entire Levitical body of officers. — *Meyer*.] Dr. Lightfoot supposes these to have been the captains over the watches, who kept watch and ward in the temple. Though these watches consisted of several persons in each, there was one set over them, as the captain or head of that watch. He thinks that Matthew, (chapter xxvii, 65,) refers to one of these: "Ye have a watch" of your own; let some of them be sent to

pare us the passover, that we may eat. **9** And they said unto him, Where wilt thou that we prepare? **10** And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. **11** And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? **12** And he shall show you a large upper room furnished: there make ready. **13** And they went, and found as he had said unto them: and they made ready the passover. **14** And when the hour was come, he sat down, and the twelve apostles with him. **15** And he said unto them, With desire I have desired to eat this passover with you before I suffer: **16** For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

^f Matt. 26. 17; Mark 14. 12. — ^g Matt. 26. 20; Mark 14. 17. — ^h Or, I have heartily desired. — ⁱ Chap. 14. 15; Acts 10. 41; Rev. 19. 2.

guard the sepulchre. The *captain of the temple*, he supposes to have been the chief or head of all these watches; and thus he was captain of the "captains."

5. They . . . covenanted to give him money — Matthew says, *thirty pieces, or staters, of silver*, about 4l. 10s. English, (twenty-two dollars,) the price of the meanest slave. (See on Matt. xxvi, 15.)

6. And he promised — That is, to do it — ἐξέμολόγησεν; he accepted the proposal.

7. The passover — Πάσχα, (verse 1,) is the name of the *festival*; τὸ πάσχα, is here supposed to be the name of that on which they *feasted* — the sacrificed paschal lamb. (See on Matt. xxvi.)

8-13. He sent Peter and John, etc. — See on Matt. xxvi, 17-19, and Mark xiv, 13, 15.

14. And when the hour was come — That is, evening. (See Matt. xxvi, 20, and Mark xiv, 17.)

15. With desire I have desired — A Hebraism for, *I have desired most earnestly*. [This longing rested on the fact that this passover meal was actually his last, and as such was to be of special importance and sacredness. Thus he could only wish that his passion should not begin before the passover. — *Meyer*.] [Jesus clearly foresaw, and had announced his own death in connexion with that passover solemnity; but it would seem that he had not himself understood how he could himself eat that passover with his disciples, and yet, as the true Paschal Lamb, be slain at that very time. The solution of the difficulty was reached by his anticipating the time of eating the passover, (doubtless by divine guidance,) so that, as in Egypt the first paschal lamb was slain and eaten before the occurrence of the event that it commemorated, so our Lord both ate the passover, and also instituted the eucharist, in memory of his own death, before the event.] This *eucharistic* passover was celebrated once by way of anticipation, before the bloody sacrifice of the victim of salvation, and before the *deliverance* it was appointed to commemorate; as the *figurative* passover had been likewise once celebrated before the going out of Egypt and the *deliverance* of God's chosen people. — *Quenel*.

16. Until it be fulfilled in the kingdom of God — That is, until that of which the passover is a *type* is fulfilled in my death, through which the

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: **18** For ¹ I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¹ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: ² this do in remembrance of me. **20** Likewise also the cup after supper, saying, ³ This cup is the new testament in my blood, which is shed for you.

21 ⁴ But, behold, the hand of him that betrayeth me is with me on the table. **22** ⁵ And truly the Son of man goeth, ⁶ as it was determined: but woe unto that man by whom he is betrayed! **23** ⁷ And they began to inquire

^a Matt. 26, 29; Mark 14, 25. — ^b Matt. 26, 26; Mark 14, 22. — ^c 1 Cor. 11, 24. — ^d 1 Cor. 10, 16. — ^e Psal. 41, 9; Matt. 26, 21, 23; Mark 14, 18; John 13, 21, 26. — ^f Matt. 26, 24. — ^g Acts 2, 28; 4, 28. — ^h Matt. 26, 23; John 13, 23, 25.

kingdom of God, or of heaven, (see Matt. iii, 2,) shall be established among men.

17. He took the cup—This was not the sacramental cup, for that was taken *after* supper, (verse 20,) but was the cup which was ordinarily taken before supper. **Divide it among yourselves**—Pass the cup from one to another; thus the cup which Christ gave to the first person on his right hand continued to be handed from one to another, till it came to the last person on his left.

18. I will not drink of the fruit of the vine—That is, before the time of another passover, the Holy Ghost shall descend, the gospel of the kingdom be established, and the sacramental supper shall take the place of the paschal lamb; for in a few hours his crucifixion was to take place. (See Matt. xxvi, 29.)

19. Took bread—See on Matt. xxvi, 26-29. **This do in remembrance of me**—The Jews, in eating the passover, did it to represent the sufferings of the Messiah, [and in like manner, the Christian passover is designed to show (to keep in memory) the Lord's death till he come. (1 Cor. xi, 26.)] [In verse 16 our Lord had said that he would not *any more* eat of the paschal bread, and now he says, with the same qualification, that he would not drink of the paschal wine. He celebrated this passover, which was his last; after that came the Christian passover, to be kept in the "kingdom of God," the Church on earth. (See on Matt. xxvi, 30.)

20. This cup is the new testament in my blood—Perhaps it might be better to paraphrase the passage thus: *This cup, which is poured out for you, signifies the blood of the new covenant, which is shortly to be ratified in (or by) the shedding of my blood.* It does not appear that our Lord handed either the bread or the cup to each person; but gave it to the one next to him, and, by handing it from one to another, they shared it among themselves. (Verse 17.) [According to Matthew this should be placed at the beginning of the meal, and in such a manner that the departure of Judas ensued before the institution of the Lord's supper.—*Meyer*.] [Respecting this apparent discrepancy Alford remarks, "I would not venture absolutely to maintain that this announcement is identical with that one.]

21. The hand of him that betrayeth me, etc.—What can be desired more, says Dr. Lightfoot,

among themselves, which of them it was that should do this thing.

24 ¹ And there was also a strife among them, which of them should be accounted the greatest. **25** ² And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. **26** ³ But ye shall not be so: ⁴ but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. **27** ⁵ For whether is greater, he that sitteth at meat, or he that serveth? ⁶ is not he that sitteth at meat? but ⁷ I am among you as he that serveth. **28** Ye are they which have continued with me in ⁸ my temptations. **29** And ⁹ I appoint unto you a kingdom, as my Father hath ap-

^a Mark 9, 34; chap. 9, 46. — ^b Matt. 20, 26; Mark 10, 42. — ^c Matt. 20, 26; 1 Pet. 5, 8. — ^d Chap. 9, 48. — ^e Chap. 12, 87. — ^f Matt. 20, 28; John 13, 13, 14; Phil. 2, 7. — ^g Heb. 4, 15. — ^h Matt. 24, 47; chap. 12, 22; 2 Cor. 1, 7; 3 Tim. 2, 12.

as a demonstration that Judas was present at the eucharist? And, whereas the contrary is endeavoured to be proved out of John xiii, nothing is made out of nothing; for there is not one syllable throughout that whole chapter of the paschal supper, but of a supper *before the feast of the passover*.

22. The Son of man goeth—That is, he is about to die. *Ἀπερχέσθαι, ἀλλεσθαι, abire, going, going away, and departing*, are used, by the best Greek and Latin writers, for death and dying. **As it was determined**—[The divine determination indicated the necessity that Christ should die for the sin of the world, (see chapter xxiv, 26, 44, 46, and Heb. ii, 9, 10,) and though the part that Judas would enact in the affair was fully foreseen, yet that in no wise interfered with his personal freedom. He acted according to his own evil purposes, as God foresaw that he would do.]

23. They began to inquire among themselves—See on Matt. xxvi, 23, 24.

24. There was also a strife among them—There are two different instances of this sort of contention or strife mentioned by the evangelists, each of which was accompanied with very different circumstances: one by Matthew, in chapter xviii, 1, etc.; by Mark, chapter ix, 33, etc.; and by Luke, in chapter ix, 46, etc. That contention cannot have been the same with this which is mentioned here. The other, related in Matt. xx, 20, etc., and Mark x, 35, etc., must be what Luke intended here to record. (Mark x, 32.) [It does not appear that there was at this time any manifestation of the strife, the existence of which, however, was well known. Our Lord seems to call attention to that fact, at this supreme moment, for the purpose of giving a decided admonition against the spirit that prompted it.]

25. Are called benefactors—The very Greek word used by the evangelist, *εὐεργέτας*, was the surname of some of the Ptolemies of Egypt; *Ptolemy Euergetes*, that is, the *Benefactor*, [who was, however, among the very worst of rulers.]

26. Let him be as the younger—[Whoever, indeed, was the greatest among them he must become the younger—*νεώτερος*—whose business it naturally was to serve the others; and so even the chief must prove his superiority by showing himself the most zealous to serve.—*Van Oosterzee*.]

29. I appoint unto you a kingdom, as my

pointed unto me; **30** That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: **32** But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. **33** And he said unto him, Lord, I am ready to go with thee, both into prison,

α Matt. 8. 11; chap. 14. 15; Rev. 19. 9.—δ Psal. 49. 14; Matt. 19. 28; 1 Corinthians 6. 3; Revelation 3. 21.—ε 1 Peter 5. 8. δ Amos 9. 9.

Father hath appointed unto me—Our Lord is probably to be understood as promising that they should get a kingdom—a state of blessedness, as he should get it—that is, they must go through much tribulation in order to enter into the kingdom of God. So the Son of man suffered that he might enter into his glory; and for the joy that was set before him, he endured the cross and despised the shame, and is set down on the right hand of God.

30. Sit on thrones—[Christ is the divine lord—superior of the kingdom till the consummation of all things, (1 Cor. xv, 28,) and he gives his disciples a share therein, both of the sufferings and the recompense.—Meyer.]

31. Simon, Simon—When a name is thus repeated in the sacred writings, it appears to be always intended as an expression of love, manifested by a warning voice. As if he had said, While thou and the others are contending for supremacy, Satan is endeavouring to destroy you all: but I have prayed for thee, as being in most danger. **Satan hath desired . . . you**—That is, all the apostles, but particularly the three contenders: the plural pronoun, *υμεις*, sufficiently proves that these words were not addressed to Peter alone. Satan had already got one, Judas; he had nearly got another, Peter; and he wished to have all

32. I have prayed for thee—From the natural forwardness and impetuosity of thy own spirit, thou wilt be brought into the most imminent danger; but I have supplicated for thee, that thy faith may not utterly fail. [In the peculiar trials through which the disciples were to pass, they would certainly be exposed to peculiar and very severe temptations, calling for special measures of sustaining grace—for which the Lord prayed—and it was granted.] [We may notice here, that our Lord speaks of the total failure of even an apostle's faith as possible.—Alford.] **When thou art converted**—Restored to a sense of thy folly and sin, and to me and my cause—establish these thy brethren. His two epistles to the persecuted Christians show how well he was qualified for this important work. [There can, I think, be little doubt that the word, *ἐπιστρέψας*, is here used, in the general New Testament sense, of returning as a penitent after sin.—Alford.]

33. With thee . . . into prison, and to death—[Peter's love for his Master (*μετὰ σοῦ*) will surely give him strength to defy both imprisonment and death, . . . as if he would intimate that the Lord's intercessions would not be especially necessary.—Van Oosterzee.]

34. The cock shall not crow this day—Matthew, (xxvi, 34,) and Mark, (xiv, 30,) say, *this night*; both expressions are right, because the Jewish day

and to death. **34** And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. **35** And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. **36** Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. **37** For I say

ε John 17. 9, 11, 15.—ζ Psal. 51. 13; John 21. 15-17.—η Matt. 26. 34; Mark 14. 30; John 13. 38.—Α Matthew 10. 9: chapter 9. 3; 10. 4.

of twenty-four hours began with the evening, and ended at the evening of the following day.

35. When I sent you without purse—See on Matt. x, 9, 10.

36. He that hath no sword—[The injunction of our Lord to his disciples respecting the sword, *μάχαιραν*, presents one of the most completely insuperable difficulties in the whole of the evangelists. The words are entirely plain and direct, and the integrity of the text is beyond question; but the difficulty is in respect to their import. Some have tried to make the word mean a knife, to be used for eating or other purposes; but this is doing violence to the language. The attempt of Olshausen (and Godet) and some others to make it mean "the sword of the Spirit," is, (as says Alford,) "quite out of the question." Meyer—and after him Geikie—seems to see in our Lord's direction a symbolical lesson as to their need of self-reliance and provisions for themselves, in the new order of things, upon which they were about to enter; "Jesus does not desire that his disciples should actually carry and use the sword, but he speaks in such a manner as figuratively to represent in what a hostile relation they should henceforth find the world arrayed against them, and what resistance and struggle on their part would be necessary in their apostolic missionary journeys." This, however, is ingenious rather than satisfactory. Van Oosterzee presents nearly the same views, but less satisfactorily, with the added and objectionable notion of "self-defence": "Our Lord will simply, and in a concrete pictorial form, represent to his disciples the right and duty of necessary defence, in order that they may, by the very opposition to the former command, (verse 35,) finally come to the consciousness that an entirely peculiar danger shall break in upon them." Whedon makes all the words of our Lord metaphorical: "In this paragraph our Lord shows his disciples how his departure will leave them very much to their own resources. During his stay on earth his divine care had equipped and guarded them in the travail and the battle. But now they must set up on their own account, and provide their own resources." This cuts the knot rather than unties it. Wesley repeats an old solution of the case, but evidently not to his own satisfaction: "Many of Galilee carried them (swords) when they travelled, to defend themselves against robbers and assassins, who much infested their roads. But did the apostles need to seek such defence?" Alford evidently felt the difficulties of the case, but, unlike himself in other similar cases, where he frankly confesses his inability, he suggests an explanation with which, evidently, he was not himself satisfied: "The saying is both a description of their altered situation with reference to the world without, and

unto you, that this that is written must yet be accomplished in me, ¹And he was reckoned among the transgressors: for the things concerning me have an end. **38** And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¹And he came out, and ¹went, as he was wont, to the mount of Olives; and his disciples also followed him. **40** ²And when he was at the place, he said unto them, Pray

¹ Isaiah 53. 12; Mark 15. 28.—² Matt. 26. 36; Mark 14. 39; John 18. 1.—³ Chapter 31. 37.—⁴ Matt. 6. 18; 26. 41; Mark 14. 38; verse 46.

a declaration that self-defence and self-provision would henceforth be necessary. It forms a *decisive testimony, from the mouth of the Lord himself, against the views of the Quakers and some other sects on these points.* But it does not warrant aggressions by Christians, nor spreading the Gospel by the sword." Dr. Clarke's remarks below do not relieve the difficulties of the case. The notion of using the sword, even for self-defence, by Christian ministers or missionaries, is not in harmony with the spirit of the Gospel, and it could not fail to be eminently dangerous to those resorting to it, as well as fatal to the success of their work.] Judea was at this time, as we have already noticed, much infested by robbers: while our Lord was with his disciples they were perfectly safe, being shielded by his miraculous power. Shortly they must go into every part of the land, and would need weapons to defend themselves against wild beasts, and to intimidate wicked men, who, if they found them totally defenceless, would not hesitate to make them their prey, or take away their life. However the matter may be understood, we may rest satisfied that these *swords* were neither to be considered as *offensive* weapons, nor instruments to propagate the truth. The genius and spirit of the Christian religion is equally against both. Perhaps, in this counsel of our Lord, he refers to the contention about supremacy: as if he had said, Instead of contending among yourselves about who shall be the greatest, ye have more need to unite yourselves against the common enemy, who are now at hand: this counsel was calculated to show them the necessity of union among themselves, as their enemies were both numerous and powerful.

37. Must yet be accomplished—Probably showing that this prophecy related to Christ, and could have its complete accomplishment only in his crucifixion as a criminal. **For the things concerning me have an end**—My work is now almost done; yours is only beginning. [Τέλος ἔχει does not merely mean *must be fulfilled* . . . but *have an end*; are coming to the completion of their accomplishment.—*Alford*.]

38. Lord, behold, here are two swords—These words cannot be well understood as being an answer to the supposed command of Christ, for every one who had no sword to go and sell his garment and buy one; for, in this case, they were not enough, or sufficient, as nine of the disciples must be without any instrument of defence; but they do show the readiness and determination of Peter, and perhaps some others, to defend their Lord. Peter had said, he was ready to go with Christ either to prison or death; which showed his strong resolution to stand by and defend his Master, even at the expense of his life. **It is enough**—The meaning

that ye enter not into temptation. **41** ¹And he was withdrawn from them about a stone's cast, and kneeled down, and prayed. **42** Saying, Father, if thou be ²willing, remove this cup from me: nevertheless, ³not my will, but thine, be done. **43** And there appeared ⁴an angel unto him from heaven, strengthening him. **44** ⁵And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

¹ Matt. 26. 39; Mark 14. 35.—² Gr. *willing to remove*.—³ John 6. 30; 6. 38.—⁴ Matt. 4. 11.—⁵ John 12. 37; Heb. 5. 7.

probably is, there is enough said on the subject. [*Ἰκανὸν ἐστίν*, not *they are sufficient*, but *it is well*; we are sufficiently provided. It is not to this that my words referred.—*Alford*.] I must here confess that the matter about the *swords* appears to me very obscure. I am afraid I do not understand it, and I know of none who does.

40. When he was at the place—Namely, Gethsemane. (See on Matt. xxvi, 36–46.)

43. There appeared an angel . . . from heaven—[This appearance of the angel was to Christ alone, (ὥσθ' αὐτῷ, not αὐτοῖς.) There seems to be nothing unreasonable in the conception that here the holy ψυχή (soul) of our Lord, which was now seized with the intensest feeling of suffering, was strengthened by the brightening prospect of future joy (Heb. xii, 2) which was symbolized to him by the friendly angelic appearance.—*Van Oosterzee*.] [His submission to the Father's will, just expressed in the prayer, was the subjective condition of this strengthening; and on this submission being manifested, the strengthening was objectively effected by the angel.—*Meyer*.] It was necessary that the fullest evidence should be given, not only of our Lord's *divinity*, but also of his *humanity*; his miracles sufficiently attested the former; his hunger, weariness, and agony in the garden, as well as his death and burial, were proofs of the latter. As *man*, he needs the assistance of an angel to support his body, worn down by fatigue and suffering. (See at the end of verse 44.)

44. Prayed more earnestly—With greater emphasis and earnestness than usual, with strong crying and tears, (Heb. v, 7;) the reason given for which is, that he was in an *agony*. The word ἀγῶνία (*agony*) points out the utmost anguish and grief of soul, and is of the same import with ἀδύναμις in Matthew and Mark. (See on Matt. xxvi, 37.) **Drops of blood**—[Θρόμβοι αἵματος. The sweat of Jesus was ὡσεὶ—like to drops of blood falling down; not like in size and consistence of the drops of (aqueous) sweat; for thus the point of comparison found in αἵματος, (of blood) is robbed of its characteristic importance, and so Luke would have concluded his description, (which had been) rising to a climax, with nothing but this: And Jesus fell into the most violent perspiration! No! the word "blood" only receives its due in being referred to the nature of the sweat, and this is viewed as foreshadowing the coming bloodletting. . . . Θρόμβος is not simply a drop, but a clot of coagulated fluid, and is often used (by classical writers) especially of coagulated blood; consequently, that sweat of Jesus was, indeed, no mass of blood, (ὡσεὶ, like,) but a profusion of bloody sweat, . . . which appeared as clots of blood trickling down to the ground.—*Meyer*.] [The intention of the evangelist seems clearly to

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, **46** And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. **48** But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? **49** When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear. **51** And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. **52** Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? **53** When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. **55** And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. **56** But a certain maid

beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. **57** And he denied him, saying, Woman, I know him not. **58** And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. **59** And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. **60** And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. **61** And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. **62** And Peter went out, and wept bitterly.

63 And the men that held Jesus mocked him, and smote him. **64** And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? **65** And many other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, **67** Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: **68** And if I also ask you, ye will not answer me, nor let me go.

a Verse 40. — *f* Matthew 26. 47; Mark 14. 48; John 18. 3. — *w* Matt. 26. 51; Mark 14. 47; John 18. 10. — *g* Matt. 26. 55; Mark 14. 48. — *w* John 12. 37. — *g* Matt. 26. 67. — *g* Matthew 26. 58; John 18. 16. — *s* Matthew 26. 69; Mark 14. 66; John 18. 17, 18.

— *a* Matt. 26. 71; Mark 14. 69; John 18. 25. — *b* Matt. 26. 72; Mark 14. 70; John 18. 26. — *c* Matt. 26. 75; Mark 14. 72. — *d* Matt. 26. 74, 75; John 18. 28. — *e* Matt. 26. 67, 68; Mark 14. 68. — *f* Matt. 27. 1. — *g* Acts 4. 26; see Acts 22. 5. — *h* Matt. 26. 69; Mark 14. 61.

be to convey the idea that the sweat was (not *fell* like, but *was*) like drops of blood, that is, coloured with blood, for so I understand the *woel*, as just distinguishing the drops highly coloured with blood from pure blood. — *Alford*.] [Westcott and Hort (following Lachmann) enclose verses 43 and 44 in brackets, indicating a suspicion of their genuineness. The MSS. are divided, but the preponderance is in favour of the correctness of the received text.]

45. Sleeping for sorrow—[Sorrow induces sleeplessness in its first stages, but when very great (and long continued) it may so weary down the whole outer and inner man that one, as it were, sinks into a stupor. Nor do the evangelists tell us that it was a common, sound (normal) sleep. — *Van Oosterzee*.]

46. Rise and pray, etc.—[Calvin suggests *Satanic* temptation as the cause, first of the sleep, and then of the blow with the sword.]

48. Betrayest thou the Son of man with a kiss—[Baseness could go no further!] We need not wonder at all this, as Satan himself had entered into the heart of this traitor. (See verse 3.)

50. Out off his right ear—See on Matthew xxvi. 51.

51. Suffer ye thus far—Spoken to his disciples: *Let them proceed*; make no resistance; for in this way only are the Scriptures to be fulfilled.

53. I was daily with you in the temple—Alluding to the four preceding days, during the most of which he taught in the temple. (See on chapter xxi. 37, and Matt. xxi. 17.) **This is your hour, and the power of darkness**—That is, the

time in which you are permitted to *wreak* your malice; which ye could not do before, because God did not permit you; and so perfectly are ye under his control that neither you nor the prince of darkness can proceed against me but through this permission.

56. A certain maid beheld him—Or, *attentively beholding him, aretisaava*. And this she did by the help of the light of the fire at which Peter sat, [not in the midst of the hall itself, but of the inner courtyard.]

57. And he denied him—See on Matt. xxvi. 58, 69, etc.

61. The Lord turned, and looked upon Peter—See on Matt. xxvi. 75.

62. And Peter went out—[A testimony for the depth of his repentance, and of his longing for solitude, is found in the fact that after this, in the whole history of the passion, we no longer discover the slightest trace of him.—*Van Oosterzee*.] [Peter's denial was certainly wholly inexcusable, and yet his temptation was very great, and of a kind adapted to act very forcefully on such an impulsive nature; the quick return of his repentance, and its pungency, show that even at his worst he still retained very much to be commended.]

63. Mocked him, and smote him—This and the following verses are placed by Matthew and Mark before the relation of Peter's denial. (See on Matt. xxvi. 67, 68.)

68. And if I also ask you—Concerning the Christ, in case ye cannot give me such an answer as may prove I am not the Christ, ye will not let me go; for I know ye are determined to put me to death.

69 'Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, 'Ye say that I am. 71 'And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

AND the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this fellow ^bperverting the nation, and ^cforbidding to give tribute to Cesar, saying ^dthat he himself is Christ a king. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. 4 Then said Pilate to the chief priests and to the people, 'I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all

^d Matt. 26. 64; Mark 14. 62; Heb. 1. 2; 8. 1.—^e Matt. 26. 64; Mark 14. 62.—^f Matt. 26. 65; Mark 14. 63.—^g Matt. 27. 2; Mark 15. 1; John 18. 28.—^h Acts 17. 7.—ⁱ See Matt. 17. 27; 22. 21; Mark 12. 17.

69. *Hereafter*—*From this very time, ἀπὸ τοῦ νῦν*. The kingdom of God is now going to be set up. (See on Matt. xvi, 27, 28.)

70. *Art thou then the Son of God*—They all insisted on an answer to this question, and the high priest particularly put it to him, as stated Matt. xxvi, 63.

71. *We ourselves have heard*—We have heard him profess himself the *Son of God*; he is therefore guilty of *blasphemy*, and, as an impious pretender to a divine mission, we must proceed against and condemn him to death. (See the note on Matt. xxvi, 66.) Thus they proceeded as far as they could: he must now be brought before Pilate, as the Jews had no power to put him to death. His trial before Pilate is related in the subsequent chapter.

NOTES ON CHAPTER XXIII.

1. *Whole multitude*—It seems most probable that the chief priests, elders, scribes, and captains of the temple, together with their servants and dependents, made up the "multitude" mentioned here. The common people were generally favourers of Christ; and for this reason the Jewish rulers caused him to be apprehended in the night, in the *absence of the people*. (Chapter xxii, 6.)

2. *Perverting the nation*—The Greek word *διαστρέφοντα*, signifies *stirring up to disaffection and rebellion*. The accusers intimated that he endeavoured to make them disaffected toward the Roman government, for which they *now* pretended to feel a strong affection! *Forbidding to give tribute to Cesar*—[The falsehood and malice of this charge is obvious, (see Matt. xxii, 21,) and its introduction shows the desperateness and recklessness of his accusers.]

4. *I find no fault in this man*—According to John xviii, 36, 38, Pilate did not say this till after our Lord had declared to him that his *kingdom was not of this world*; and probably not till after he had found, on examining witnesses, (verse 14,) that all their evidence amounted to no proof of his having set up himself for a temporal king.

5. *Saying, He stirreth up the people, etc.*—

Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for ^bhe was desirous to see him of a long *season*, because ^che had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at naught, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day ^dPilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called to

^d John 19. 12.—^e Matt. 27. 11; 1 Tim. 6. 12.—^f 1 Pet. 2. 22.—^g Chap. 8. 1.—^h Chap. 9. 9.—ⁱ Matt. 14. 1; Mark 6. 14.—^k Isa. 63. 3.—^l Acts 4. 27.—^m Matt. 27. 28; Mark 15. 14; John 18. 28; 19. 4.

As the Jews found that their charge of sedition was deemed frivolous by Pilate, they changed it, and brought a charge equally false and groundless against his doctrine.

7-10. *Herod's jurisdiction*—[Pilate was glad to seize the opportunity, when he heard the name of Galilee, instead of defending the guiltless, to draw himself out of the business at once, at least by a preliminary reference to the judgment of Herod, which might possibly cause Jesus to be transported to Galilee, and so himself be relieved of the transaction, (and perhaps Herod appeased or propitiated.) . . . The frivolous tetrarch, in an unkingly manner, on the assumption that he had only to accept or reject him, immediately upon the sight of Jesus begins to rejoice at the satisfaction of his curiosity. . . . Prudently enough Herod does not enter into the charges—frivolously enough he thinks that justice will be done to the obstinate enthusiast, as to a fool, not by means of an investigation and punishment, but by contempt and mockery.—*Meyer*.]

11. *Herod with his men of war*—[His body guard.] *A gorgeous robe*—'Εοθήντα λαμπράν. It probably means a *white robe*, for it was the custom of the Jewish nobility to wear such. In such a robe Herod, by way of mockery, caused our Lord to be clothed. But the nobility among the Romans wearing *purple* for the most part, Pilate's soldiers, who were Romans, put on Jesus a *purple robe*, (Mark xv, 17; John xix, 2;) both companies following the custom of their own country, when, by way of mocking our Lord as a king, they clothed him in robes of state.

12. *Pilate and Herod were made friends*—[The cause of the quarrel is uncertain; apparently something concerning Herod's power of jurisdiction, (possibly the affair referred to in chapter xiii, 1,) which was conceded by Pilate in this sending Jesus to him, and again waived by Herod in sending him back. The remarks of some commentators about their *uniting in enmity against Christ* is quite beside the purpose.—*Alford*.] [Neither Pilate nor Herod cared or thought any thing about our Lord's religious character or mission.]

gether the chief priests and the rulers and the people, **14** Said unto them, "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: **15** No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. **16** I will therefore chastise him, and release him. **17** (For of necessity he must release one unto them at the feast.) **18** And they cried out all at once, saying, Away with this man, and release unto us Barabbas: **19** (Who for a certain sedition made in the city, and for murder, was cast into prison.) **20** Pilate therefore, willing to release Jesus, spake again to them. **21** But they cried, saying, Crucify him, crucify him. **22** And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. **23** And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests

prevailed. **24** And Pilate gave sentence that it should be as they required. **25** And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. **26** And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. **28** But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. **29** For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. **30** Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. **31** For if they do these things in a green tree, what shall be done in the dry? **32** And there were also two others, malefactors, led with him to be put to death. **33** And when they

n Verses 1, 2.—*o* Verse 4.—*p* Matt. 27. 26; John 19. 1.—*q* Matt. 27. 15; Mark 15. 6; John 18. 32.—*r* Acts 2. 14.
s Matt. 27. 26; Mark 15. 15; John 19. 18.—*t* Or, *anointed*, Exod. 28. 2.—*u* Matt. 27. 32; Mark 15. 21; see John 19. 17.

13. [The conduct of Pilate at this point was equally base and contemptible. He declared Jesus faultless, and "knew that for envy they had delivered him," (Matt. xxvii, 18;) and yet, while remonstrating with and almost scolding the priests, he begins by yielding in part to their demands, proposing to *chastise* a person whom he declared guiltless; and by this base concession he emboldened the accusers to redouble their demands. He still further put himself in their power by placing him constructively on a par with Barabbas, so practically conceding his guilt, vainly supposing that, on account of the known desperateness of the character and the greatness of the crimes of Barabbas, they would certainly not prefer him to Jesus as the one to be released, which, however, they did, and so compelled Pilate to condemn Jesus to be crucified; and then his dramatic declaration of his own innocence in the affair—washing his hands—is the consummation of his cowardly baseness.]

15-17. For of necessity he must release one—That is, *he was under the necessity* of releasing one at this feast. The custom, however it originated, had now been so completely established that Pilate was obliged to attend to it. (See on Matt. xxvii, 15.)

18. Away with this man—That is, *Put him to death*: *Απερὸν*, literally, *Take this one away*.

22. I have found no cause of death in him—*I find no crime worthy of death in him*. On the fullest conviction of his innocence, his judge pronounced him guiltless, after having patiently heard every thing that the inventive malice of these wicked men could allege against him; [and yet, in opposition to right and justice, he yielded to the clamours of the Jewish rulers, and himself condemned to death the very man that he had declared guiltless.]

26. Simon, a Cyrenian—See on Matt. xxvii, 32.
27. Bewailed and lamented him—*Ἐκόντρον*, *beat their breasts*. (See on Matt. xi, 17.)

28. Weep not for me—Many pious persons

v Matt. 24. 19; chap. 21. 33.—*w* Isa. 2. 19; Hosea 10. 8; Rev. 6. 16; 9. 6.—*x* Prov. 11. 31; Jer. 25. 29; Ezek. 30. 47; 31. 2, 4; 1 Pet. 4. 17.—*y* Isa. 58. 13; Matt. 27. 35.—*z* Matt. 27. 33; Mark 15. 23; John 19. 17, 18.

have been greatly distressed in their minds because they could not weep on reading or hearing of the *sufferings of Christ*. For the relief of all such, let it be for ever known that no human spirit can possibly take any part in the passion of the Messiah. His sufferings were such as only God manifested in the flesh could bear; and, as they were all of an *expiatory* nature, no man can taste of or share in them. Besides, the sufferings of Christ are not a subject of *sorrow* to any man; [though they may, very naturally and properly, awaken the liveliest sympathies,] but, on the contrary, of eternal rejoicing to the whole of a lost world. He suffered *alone*: for of the people there was none with him; because his sufferings were to make an atonement for the sins of the world: and in the work of redemption he had no helper.

30. Mountains, fall on us—As this refers to the destruction of Jerusalem, and as the same expressions are used Rev. vi, 16, Dr. Lightfoot conjectures that the whole of that chapter may relate to the same event.

31. If they do these things in a green tree—This seems to be a proverbial expression, the sense of which is: If they spare not a tree which, by the beauty of its foliage, abundance and excellence of its fruits, deserves to be preserved, then the tree which is dry and withered will surely be cut down. If an innocent man be put to death in the very face of justice, in opposition to all its dictates and decisions, by a people who profess to be governed and directed by divine laws, what desolation, injustice, and oppression may not be expected when anarchy and confusion sit in the place where judgment and justice formerly presided? Our Lord alludes prophetically to those tribulations which fell upon the Jewish people about forty years after. (See on Matt. xxiv.)

32. Two others, malefactors—*Ἐτεροι δύο κακοῖργοι*, should certainly be translated *two others, malefactors*, as in the Bibles published by the King's printer, Edinburgh. As it now stands

were come to the place, which is called *Calvary*, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, *“forgive them; for they know not what they do. And they parted his raiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar, 37 And saying, If thou be the King of the Jews, save thyself. 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.”*

39 And one of the malefactors which were

a Or, *The place of a skull.*—*b* Matthew 5. 44; Acts 7. 60; 1 Corinthians 4. 12.—*c* Acts 3. 17.—*d* Matthew 27. 35; Mark 15. 34; John 19. 33.—*e* Psal. 22. 17; Zech. 12. 10.—*f* Matthew 27. 39; Mark 15. 29.

(formerly stood) in the text, it seems to intimate that our blessed Lord was also a *malefactor*.

38. The place . . . called Calvary—See on Matt. xxvii, 38. **They crucified him**—See on Matt. xxvii, 35.

34. Know not what they do—If ignorance does not excuse a crime, it at least diminishes the atrocity of it. However, these persons well knew that they were crucifying an innocent man; but they did not know (the greatness of their sin, nor) that, by this act of theirs, they were bringing down on themselves and on their country the heaviest judgments of God. In the prayer *Father, forgive them!* that word of prophecy was fulfilled, “He made intercession for the transgressors.” (Isaiah liii, 12.)

35. Derided him—*Treated him with the utmost contempt, ἱερώκρητον*, in the most infamous manner. (See on chapter xvi, 14.)

36. Offering him vinegar—See on Matt. xxvii, 34. Vinegar, or small sour wine, was a common drink of the Roman soldiers; and it is supposed that wherever they were on duty they had a vessel of this liquor standing by. It appears that at least two cups were given to our Lord: one before he was nailed to the cross, namely, of wine mingled with myrrh, and another of vinegar, while he hung on the cross. Some think there were three cups: ONE of wine mixed with myrrh; the SECOND, of vinegar mingled with gall; and the THIRD, of simple vinegar. Allow these three cups, and the different expressions in all the evangelists will be included.

38. A superscription—See on Matt. xxvii, 37. **In letters of Greek, and Latin, and Hebrew**—The inscription was written in all these languages, which were the most common, that all might see the reason why he was put to death—in Greek, for the *Hellenistic* Jews; in *Latin*, that being the language of the government under which he was crucified; and in *Hebrew*, that being the language of the place in which this deed of darkness was committed. But, by the good providence of God, the inscription itself exculpated him, and proved the Jews to be rebels against and murderers of their King. (See on Matt. xxvii, 37.) It is not to be wondered at that they wished Pilate to alter this inscription, (John xix, 21,) as it was a record of their infamy.

hanged railed on him, saying, If thou be Christ, save thyself and us. **40** But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? **41** And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. **42** And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. **43** And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. **44** And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. **45** And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, *“Father, into thy hands I commend my spirit:”* and having said thus, he

g Matt. 27. 27; Mark 15. 26; John 19. 19.—*A* Matt. 27. 41; Mark 15. 32.—*i* Matt. 27. 43; Mark 15. 33.—*k* Or, *land.*—*l* Matt. 27. 51; Mark 15. 38.—*m* Psal. 81. 5; 1 Pet. 2. 23.—*n* Matt. 27. 50; Mark 15. 37; John 19. 30.

39. One of the malefactors which were hanged—[Both Matthew and Mark attribute this conduct to “those who were crucified with him,” as if both joined in the railing, which, however, is not necessarily implied in what is here said, as the two are considered together, though only one acted.]

40. Dost not thou fear God—Bishop Pearce supposes that these were not robbers in the common sense of the word, but Jews who took up arms on the principle that the Romans were not to be submitted to, and that their levies of tribute money were oppressive; and therefore they made no scruple to rob all the Romans they met with. This opinion gains some strength from the penitent thief’s confession: “We receive the reward of our deeds.”

42. Lord, remember me, etc.—It is worthy of remark, that this man appears to have been the first who believed in the *intercession* of Christ. [The promises of Jesus in regard to his *parousia* (appearing) must have been known to the robber. . . . The extraordinary element of the agonizing situation, in the view of death, had now as its result the extraordinary effect of a firm faith in these promises.—*Meyer*.]

43. To-day shalt thou be with me in paradise—[*Ἡμῖνον* does not belong to *λέγω*, but to *τοῦ*—not, I say to-day, but, To-day thou shalt be, etc.] [The Lord knew that his own death, and that of the robber, would take place to-day; *παράδεισος*, the portion of *hades* in which the souls of the righteous, after death, dwell till the resurrection—paradise.—*Meyer*.] Paradise was, in the beginning, the habitation of man in his state of innocence, in which he enjoyed that presence of his Maker which constituted his supreme happiness. Our Lord’s words intimate that this penitent should be immediately taken to the abode of the spirits of the *just*, where he should enjoy the presence and approbation of the Most High.

44. Darkness over all the earth—See on Matt. xxvii, 45. The darkness began at the sixth hour, about our twelve o’clock at noon, and lasted till the ninth hour, which answered to our three o’clock in the afternoon.

45. The sun was darkened—See on Matt. xxvii, 45. **The veil . . . was rent**—See on Matt. xxvii, 51.

46. Into thy hands I commend my spirit—

gave up the ghost. 47 *Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 *And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 *And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: 51 (The same had not consented to the counsel and deed of them:) *he was* of Arimathea, a city of the Jews; *who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 *And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was *the preparation, and the sabbath drew on. 55 And the women also, *which came with him from Gal-

o Matt. 27. 54; Mark 15. 39.—p Psal. 28. 11; Matt. 27. 55; Mark 15. 40; see John 19. 38.—q Matt. 27. 57; Mark 15. 42; John 19. 38.—r Mark 15. 43; chap. 2. 25. 38.—s Matt. 27. 59; Mark 15. 46.—t Matt. 27. 63.—u Chap. 8. 2.—v Mark 15. 47.—w Mark 16. 1.

[These words accompany that which, in our Lord's case, was, strictly speaking, the act of death. *It was his own act*—not “feeling the approach of death,” but a determinate delivering up of his spirit to the Father. . . . None of the evangelists say “he died.” The *triveta* here is the *personality*, (the true SELF,) the human soul informed by the Spirit, in union, not separated, so that his soul went to *hades*, and his spirit to the Father. Both (the one self) are delivered into the hand of the Father, by whom quickened, he worked his great victory over death and hell.—*Alford.*] (See 1 Peter iii, 18.)

48. And all the people—All were deeply affected except the priests, and those whom they had employed to serve their base purposes. The darkness, earthquake, etc., had brought terror and consternation into every heart. How dreadful is the state of those who, in consequence of their long opposition to the grace and truth of God, are at last given up to a reprobate mind!

50, 51. Joseph . . . of Arimathea—See on Matt. xxvii, 57–60, and Mark xv, 43.

54. And the sabbath drew on—Or, *the sabbath was lighting up*, ἐπιφωσκειν, that is, with the lamps which the Jews light just before six in the evening, when the sabbath commences. The Jews always lighted up lamps on the sabbath; and it was a solemn precept that, “if a man had not bread to eat, he must beg from door to door to get a little oil to set up his sabbath light.” [A natural word used of the *conventional* (Jewish) day beginning at sunset. There is no reference to the lighting of lamps in the evening, or on the sabbath.—*Alford.*]

55. The women also, which came—These were Mary of Magdala, Joanna, and Mary the mother of James, (chapter xxiv, 10.) To these three, Mark (chapter xvi, 1) adds *Salome*; but some think that this was only a surname of one of these Maries.

56. Prepared spices and ointments—This was in order to embalm him; which sufficiently

illee, followed after, and *beheld the sepulchre, and how his body was laid. 56 And they returned, and *prepared spices and ointments; and rested the sabbath day, *according to the commandment.

CHAPTER XXIV.

NOW *upon the first day of the week, very early in the morning, they came unto the sepulchre, *bringing the spices which they had prepared, and certain *others* with them. 2 *And they found the stone rolled away from the sepulchre. 3 *And they entered in, and found not the body of the Lord Jesus. 4 And it came to pass, as they were much perplexed thereabout, *behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down *their faces* to the earth, they said unto them, Why seek ye *the living among the dead? 6 He is not here, but is risen: *remember how he spake unto you when he was yet in Galilee, 7 Saying,

o Exod. 20. 10.—a Matthew 28. 1; Mark 16. 1; John 20. 1.—b Chapter 23. 56.—c Matthew 28. 2; Mark 16. 4.—d Mark 16. 6; verse 23.—e John 20. 12; Acts 1. 10.—f Or, *that liveth*.—g Matthew 16. 21; 17. 23; Mark 8. 31; 9. 31; chapter 9. 22.

proves that they had no hope of his resurrection the third day. And rested the sabbath day—For though the Jewish canons allowed all works necessary for the dead to be done, even on the sabbath, such as washing and anointing, provided they moved not a limb of the dead person, yet, as the Jews had put Christ to death under the pretence of his being a malefactor, it would not have been either prudent or safe to appear too forward in the present business; and therefore they rested on the sabbath.

NOTES ON CHAPTER XXIV.

1. They came—[That is, the women referred to in the last two verses of the preceding chapter.] Bringing the spices—To embalm the body of our Lord: Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb. (See John xix, 39, 40.) But the first must have been hastily and imperfectly performed; the spices now brought by the women were intended to complete the preceding operation. And certain others with them—This clause is wanting in [nearly all good MSS. and Versions, and should be omitted. The whole number of those engaged in this work of piety is covered by the word “they,” in the first verse.]

2. They found the stone rolled away—See on Matt. xxviii, 2, and on Mark xvi, 4.

3. And found not the body of the Lord—The evangelist mentions the *body* particularly, to show that this only was subject to death. Assuredly the doctrine of the *materiality* of the soul made no part of the creed of this evangelist.

4. Two men—[Evidently angels in human form. Matthew and Mark speak of but one, but this lack of unity does not amount to a contradiction.]

5. Why seek ye the living among the dead—[Τὸν ζῶντα, *the living one*; Christ risen. They, supposing that he was still dead, sought him among the dead; the words were for information, scarcely for reproof.]

The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. **8** And [†]they remembered his words, **9** [†]And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. **10** It was Mary Magdalene, and [†]Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. **11** [†]And their words seemed to them as idle tales, and they believed them not. **12** [†]Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 [†]And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. **14** And they talked together of all these things which had happened. **15** And it came to pass,

[†] John 19. 23. — [†] Matt. 23. 8. Mark 16. 10. — [†] Chap. 8. 3.
— [†] Mark 16. 11: verse 23. — [†] John 20. 3. 6. [†] Mark 16. 12.
— [†] Matt. 13. 30: verse 33. — [†] John 20. 14: 21. 4.

7. Sinful men—Or *heathens*, ἀσέβητων ἀμαρτωλῶν, that is, the *Romans*, by whom only he could be put to death.

8. They remembered his words—[They recalled what he had said, but which they had failed to comprehend.]

10. And Joanna—She was the wife of Chuza, Herod's steward. (See on chapter viii, 3.)

12. Then arose Peter—John went with him, and got to the tomb before him, [but did not enter in.] (See John xx, 2, 3.) **The linen clothes laid by themselves**—Or, *the linen clothes only*. This was the fine linen which Joseph of Arimathea bought and wrapped the body in. (Mark xvi, 46.) Small as this circumstance may at first view appear, it is, nevertheless, no mean proof of the resurrection of our Lord. Had the body been stolen away, all that was wrapped about it would have been taken away with it; as the delay which must have been occasioned by stripping it might have led to the detection of the theft; nor would the disciples have run such a risk if they had stolen him, when stripping the body could have answered no end. This circumstance is related still more particularly by John: (chap. xx, 5-7: *Peter seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself*. All these circumstances prove that the thing was done leisurely; order and regularity being observed through the whole.

13. Behold, two of them—This long and interesting account is not mentioned by Matthew nor John, and is only glanced at by Mark, in chap. xvi, 12, 13. One of these disciples was *Cleopas*, (verse 18,) and the other is supposed by many learned men, both ancient and modern, to have been Luke himself. **Emmaus**—(Or, *Ammaous*, according to Josephus, (*Bell.* viii, 6, 6,) was a small village, sixty *stadia*, (threescore furlongs—seven and one half miles,) northwest from Jerusalem.—*Meyer*.]

15. And reasoned—*Συνήρειν*, (*communied*.) concerning the probability or improbability of Christ being the Messiah, or of his resurrection from the dead. It was a laudable custom of the Jews, and very common, also, to converse about the law in all their journeyings; and now they had especial reason

that, while they communed *together* and reasoned, [†]Jesus himself drew near, and went with them. **16** But [†]their eyes were holden that they should not know him. **17** And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? **18** And the one of them, [†]whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? **19** And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, [†]which was a prophet [†]mighty in deed and word before God and all the people. **20** [†]And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. **21** But we trusted [†]that it had been he which should have redeemed Israel: and besides all this, to day is the third day

[†] John 19. 23. — [†] Matt. 21. 11: chap. 7. 16: John 3. 2: 4. 19:
6. 14: Acts 2. 22. — [†] Acts 7. 23. — [†] Chap. 23. 1: Acts 13. 27, 28.
— [†] Chap. 1. 68: 2. 23: Acts 1. 6.

to discourse together, both of the law and the prophets, from the transactions which had recently taken place.

16. Their eyes were holden—[No change took place in *him*, nor apparently in *them*, beyond a power upon them which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of his breaking bread.—*Meyer*.]

18. Cleopas—The same as Alpheus, father of the apostle James, (Mark iii, 18,) and husband of the sister of the Virgin. (John xix, 25.) **Art thou only a stranger**—[Σὺ μόνος παροικεῖς Ἱερουσαλὴμ: *Do you live alone in Jerusalem?*] As if he had said, What has been done in Jerusalem within these few days has been so public, so awful, and so universally known, that, if thou hadst been but a lodger in the city for a single night, I cannot conceive how thou couldst miss hearing of these things.

19. [Stier well remarks, that our Lord here gives us an instructive example how far, in the wisdom of love, we may carry *dissimulation without speaking untruth*. He does not assert that he was one of the strangers at this feast at Jerusalem, nor does he deny that he knew what had been done there in those days, but he puts the question by with ποῖα, *what things?*] **Which was a prophet**—*Ἄνθρωπος προφήτης*, *a man prophet*, a genuine prophet; nothing like those false ones by whom the people have been so often deceived; and he has proved the divinity of his mission by his teaching and astonishing miracles.

21-24. Cleopas paints the real state of his own mind in these verses. In his relation there is scarcely any thing well connected; important points are referred to and not explained, though he considered the person to whom he spoke as entirely unacquainted with these transactions; his own hopes and fears he cannot help mixing with the narration, and throwing over the whole that confusion that dwells in his own heart. The narration is not at all in Luke's style; but as it is probable he was the *other disciple* who was present, and had heard the words of Cleopas, he gave them in that simple, natural, artless manner in which they were spoken. **To-day is the third day**—Our Lord had often

since these things were done. **22** Yea, and certain women also of our company made us astonished, which were early at the sepulchre; **23** And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. **24** And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. **25** Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: **26** Ought not Christ to have suffered these things, and to enter into his glory? **27** And beginning at Moses and all the prophets, he expounded unto them in all

the Scriptures the things concerning himself. **28** And they drew nigh unto the village, whither they went: and he made as though he would have gone farther. **29** But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. **30** And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. **31** And their eyes were opened, and they knew him; and he vanished out of their sight. **32** And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? **33** And they

ε Matt. 28. 8; Mark 16. 10; ver. 9. 10; John 20. 13.—ε Ver. 13.—α Verse 46; Acts 17. 3; 1 Pet. 1. 11.—γ Verse 45.—δ Gen. 3. 15; 22. 18; 23. 4; 49. 10; Num. 21. 9; Deut. 18. 15.—ε Psal. 16. 9. 10; 23. 152. 11; Isa. 7. 14; 9. 6; 40. 10. 11; 50. 6; 53.

Jer. 23. 5; 28. 14. 15; Ezek. 34. 23; 37. 26; Dan. 9. 24; Micah 7. 20; Mal. 3. 1; 4. 2; see on John 1. 45.—δ See Gen. 22. 26; 42. 7; Mark 6. 45.—ε Gen. 19. 3; Acts 16. 15.—δ Matt. 14. 13.—ε Or, ceased to be seen of them. See ch. 4. 30; John 8. 58.

said that he would rise again the third day; and though the speaker had little hope of this resurrection, yet he could not help recollecting the words he had heard, to which a strange significance was given by the relation of the woman. (Verses 22-24.)

25. O fools—Stupid ones. Slow of heart to believe—[Their lack of understanding was the result of their *σπαδεία τῇ καρδίᾳ*, (*hardness or dullness of heart*.) They had as yet failed to heartily appreciate the real character of the prophecies and the duties of the Messiah, and therefore they were *ἀνόητοι*, *without understanding*.] This very imperfection in them at length became a strong confirmation of the doctrine which they afterward believed, and proclaimed to the world. Had they not had the fullest assurance of these things, they never would have credited them; and it is no small honour to the new-covenant Scriptures that such persons were chosen, first, to believe them; secondly, to proclaim them in the world; and, thirdly, to die on the evidence of those truths, the blessed influence of which they felt in their own hearts, and fully exemplified in their lives.

26. Ought not Christ to have suffered—Ὁὐχὶ ἔδει παθεῖν τὸν Χριστόν; *Was it not necessary that the Christ should suffer?* This was the way in which sin must be expiated, and, without this, no soul could have been saved. The *suffering Messiah* is he alone by whom Israel and the world can be saved. [Primarily, in this discourse, the "ought" in respect to Christ's death grew out of the course indicated for him by the prophets; but, secondarily, and more eminently, back of all these lay the divine purposes—the will of the Father—which our Lord came to fulfil.]

27. Beginning at Moses, etc.—What a sermon this must have been, where all the prophecies relative to the *incarnation, birth, teaching, miracles, sufferings, death, and resurrection* of the blessed Jesus were adduced, illustrated, and applied to himself, by an appeal to the well-known facts which had taken place during his life! No wonder their hearts burned within them while hearing such a sermon, from such a preacher. The law and the prophets had all borne testimony, either directly or indirectly, to Christ; and we may naturally suppose that these prophecies and references were those which our Lord at this time explained and applied to himself. (See verse 32.)

28. He made as though he would have gone farther—That is, *he was going on, as though he in-*

tended to go farther; and so he doubtless would had they not earnestly pressed him to lodge with them. His conversation had made a deep impression upon their hearts, (verse 32,) and now they feel it their greatest privilege to entertain such a stranger. [Our blessed Lord pretended that he would pass forth beyond Emmaus; but if he intended not to do it, yet he did no injury to the two disciples, for whose good it was that he intended to make this offer; and neither did he prevaricate the strictness of simplicity and sincerity, because they were persons with whom he had made no contracts; and in the nature of the thing it is proper and natural, by an offer, to give an occasion to another to do a good action; and in case it succeeds not, then to do that we intended not; and so the offer was conditional.—*Jeremy Taylor*.]

30. He took bread—This was the office of the master and father of a family; and this was our Lord's usual custom among his disciples. [Probably this act was the (ordained) external situation corresponding to the opening of their eyes that now follows.—*Meyer*.]

31. Their eyes were opened—But we are not to imagine that he administered the holy eucharist at this time; there is not the most distant evidence of this. It was a mere family meal, and ended before it was well begun. **They knew him**—His acting as father of the family, in *taking, blessing, and distributing the bread* among them, caused them to recollect those lips which they had often heard speak, and those hands by which they had often been fed. Perhaps he also threw off the disguise which he had before assumed; and now appeared in his own person. [His *own will*, and permission to be seen by them, opened their eyes to know him.—*Alford*.] **He vanished out of their sight**—Probably, during their surprise, he took the opportunity of withdrawing from the place; leaving them to reflect and meditate on what they had heard and seen. [*Ἀφαντος αὐτῶν*, *going away from them*, implying, besides the supernatural disappearance, a *real objective removal* from them.—*Alford*.]

32. Did not our heart burn within us—Our hearts waxed hot within us, and while we were musing the fire burned. (Psa. xxxix. 3.) In some such way as this the words of the disciples may be understood. [It was no doubt a mixed sensation that they felt, in which *joy, hope, desire, and love*, all united to raise in their minds a glowing admiration and holy exultation of soul.]

rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, **34** Saying, The Lord is risen indeed, and 'hath appeared to Simon. **35** And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. **37** But they were terrified and affrighted, and supposed that they had seen a spirit. **38** And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? **39** Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. **40** And when he had thus spoken, he showed them his hands and

his feet. **41** And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? **42** And they gave him a piece of broiled fish, and of a honeycomb. **43** And he took it, and did eat before them. **44** And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. **45** Then opened he their understanding, that they might understand the Scriptures, **46** And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: **47** And that repentance and remission of sins should be preached in his name among all nations, beginning at Jeru-

f. Cor. 15. 5.—g Mark 16. 14: John 20. 19; 1 Cor. 15. 5.—
Mark 6. 49.—John 20. 20, 27.—E Gen. 45. 26.—John
21. 5.—m Acts 10. 41.—n Matt. 16. 31; 17. 22; 28. 18; Mark
8. 31; chap. 9. 22; 18. 31; verse 4.

o Acts 16. 14.—p Psal. 22; Isa. 50. 6; 53. 2, etc.; verse 36;
Acts 17. 8.—q Dan. 9. 24; Acts 13. 34; 46; 1 John 2. 12.—
r Gen. 12. 3; Psal. 22. 27; Isa. 49. 6, 33; Jer. 31. 34; Hosea 2. 33;
Micah 4. 2; Mal. 1. 11.

38. And they rose up, etc.—[After such an experience, the meal of which they were about to partake was immediately given up.—*Meyer.*]

34. Saying, The Lord is risen indeed—The meaning here is, that these two disciples found the apostles, and those who were with them, unanimously testifying that Christ had risen from the dead. It is not the two disciples to whom we are to refer the word *λεγοντες*, saying; but to the body of the disciples. (See on Mark xvi, 12.)

35. And they—The two disciples who were just come from Emmaus related what had happened to them on the way going to Emmaus, and how he had been known unto them in the breaking of bread, while supping together at the above village.

36. And as they (the travelers) thus spake—Now, while they and the apostles are confirming each other in their belief of his resurrection, Jesus comes in, to remove every doubt, and to give them the fullest evidence of it. Peace be unto you—The usual salutation among the Jews, [but of more than ordinary meaning in the mouth of our Lord. (See John xiv, 27.)—*Alford.*]

37. And supposed that they had seen a spirit—[The sudden appearance among them of one whom they knew to have been dead, quite naturally occasioned some agitation; and because they believed in the possibility of spiritual apparitions, they supposed this was such a one; evidently, too, they supposed it to be the disembodied spirit of their Lord.]

38. Why do thoughts arise in your hearts—[*Διαλογισμοί*, questionings.]

39. Behold my hands, etc.—[There seems to be some doubt whether the reference to his hands and feet was on account of the marks of the nails, to prove his identity, or as being the uncovered parts of the body, and to prove his corporeity. Both views seem to be supported by the text, and I think both were united.—*Alford.*]

43. And did eat before them—[Thus giving them ocular proof, not only of his identity and his proper corporeity, but also that his body had undergone no organic change.]

44. These are the words, etc.—[Our Lord, before he finally parts with his disciples, takes a retrospective review of his almost accomplished earthly career, still holding up before their eyes the Scrip-

tures, to which he had so often directed them, and speaks of the days when he was yet with them, as a period forever closed.—*Van Oosterzee.*] The law . . . the prophets . . . the psalms—This was the Jewish division of the whole old covenant. The "law" contained the five books of Moses; the "prophets" the Jews divided into former and latter; they were, according to Josephus, thirteen. The "psalms" included not only the book still so named, but also three other books—Proverbs, Job, and Canticles.

45. Then opened he their understanding—*ἀνένοιξεν*, he fully opened. They had a measure of light before, so that they discerned the Scriptures to be the true word of God, and to speak of the Messiah; but they had not light sufficient to enable them to apply these Scriptures to their Lord and Master; but now, by the influence of Christ, they see not only the prophecies which pointed out the Messiah, but also the Messiah who was pointed out by these prophecies. The book of God may be received in general as a divine revelation, but the proper meaning, reference, and application of the Scriptures can only be discerned by the light of Christ. Even the very plain word of God is a dead letter to those who are not enlightened by the grace of Christ; because this word speaks of spiritual and heavenly things, and the carnal mind of man cannot discern them. They who receive not this inward teaching continue dark and dead while they live.

47. Repentance—See on Matt. iii, 1. **Remission of sins**—*ἄφεσις ἀμαρτιῶν*, the taking away—removal of sins—every thing that relates to the destruction of the power, the pardoning of the guilt, and the purification of the heart from the very nature of sin. Should be preached in his name—See on Matt. iii, 1. [This was the substance of the apostolical preaching, as was especially illustrated in Peter's preaching on the day of pentecost.] In his name—On his authority, and in virtue of the atonement made by him: for on no other ground could the inhabitants of the earth expect "remission of sins." Among all nations—Because God wills the salvation of ALL; and Jesus Christ by his grace has tasted death for every man. (Heb. ii, 9.) Beginning at Jerusalem—Making the first overtures of mercy to my murderers! If, then, the sinners of Jerusalem might repent, believe, and be saved,

salem. **48** And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Beth-

a John 15, 27; Acts 1, 8, 22; 2, 33; 3, 15 — *c* Isa. 44, 3; Joel 2, 28;
John 14, 16, 26; 15, 26; 16, 7; Acts 1, 4; 2, 1, etc.

none on this side hell need despair. [The risen Christ sends forth his Gospel to "all nations," because he is "the Saviour of all men;" and he appoints Jerusalem to be its starting point for the twofold reason, that it had hitherto been the centre of the Jewish Church, out of which the spiritual Zion was appointed to go forth, (Psa. cx, 2,) and also that here the infant Church was already established.]

48. Ye are witnesses (*μάρτυρες, witness bearers*) of these things—He gave them a full commission to proclaim these glad tidings of peace and salvation to a lost world. The disciples had come to know not only that Christ had suffered and risen again from the dead; but also that he opens the understanding by the inspiration of his Spirit, that he gives repentance, that he pardons sin, and purifies from all unrighteousness, and that he is not willing that any should perish, but that *all* should come unto the knowledge of the truth and be saved. And these are the things of which they, and after them their successors in the gospel ministry, were to bear witness. As far as a man steadily and affectionately proclaims these doctrines, so far God will bless his labour to the salvation of those who hear him. But no man can with any propriety bear witness of that grace that saves the soul, whose own soul is not saved by that grace.

49. The promise of my Father—That is, the *Holy Ghost*, promised John xv, 26. (See Acts i, 4; ii, 33.) **Until ye be endued with power**—The energy of the Holy Ghost was to be communicated to them for *three* particular purposes. 1) That he might be in them, a *sanctifying comforter*, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them. 2) That their *preaching* might be accompanied by his demonstration and power to the hearts of their hearers, so that they might believe and be saved. 3) That they might be able to *work miracles* to confirm their pretensions to a divine mission, and establish the truth they preached.

50. He led them out as far as to Bethany—[Not quite to the village itself, but over the brow of the mount of Olives, where it descends to Bethany. — *Alford*.] Between the appearance of Christ to his apostles mentioned in verse 36, etc., almost all the forty days had passed before he led them out to Bethany. They went by his order into *Galilee*, (Matt. xxvi, 32; xxviii, 10; Mark xiv, 28; xvi, 7;) and there he appeared to them, as is mentioned by Matthew, (chap. xxviii, 16, etc.), and more particularly by John, (chap. xxi, 1, etc.) **Lifted up his hands**—[After the prophetic promise, there follows the high priestly benediction, as it were from the threshold of the heavenly sanctuary into which he is about to enter. — *Van Oosterzee*.]

51. Carried up into heaven—*Ἀνεβόητο, into that heaven from which he had descended.* (John i, 18; iii, 13.) [The passive voice (of the verb)

any, and he lifted up his hands, and blessed them. **51** And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. **52** And they worshipped him, and returned to Jerusalem with great joy: **53** And were continually in the temple, praising and blessing God. Amen.

a Acts 1, 12 — *c* 2 Kings 2, 11; Mark 16, 19; John 20, 17; Acts 1, 9; Eph. 4, 8. — *w* Matt. 28, 9, 17. — *e* Acts 2, 46; 3, 42.

does not require us to assume that there were any agents to carry him up.—*Meyer*.] [The tense is *imperfect* to signify the *continuance of the going up*, during the *προσκυνήσαντες, (worshipping,)* of the next verse. — *Alford*.] This was forty days after his resurrection, (Acts i, 3,) during which time he had given the most convincing proofs of that resurrection, not only to the apostles, but to many others—to upward of five hundred at one time. (1 Cor. xv, 6.)

52. They worshipped him—[As they saw him ascending upward, till he entered the cloud, they fell down on their faces in holy awe and devout worship of the glorified Christ.] **Returned to Jerusalem with great joy**—Having the fullest proof that Jesus was the promised Messiah, and that they had a full commission to preach repentance and remission of sin to mankind, and that they should be divinely qualified for this great work by receiving the promise of the Father. (Verse 49.) [That they could now rejoice, in spite of the separation, nay, even over the departure of the Lord, because he was thereby exalted unto glory, and that they should now soon receive the promise of the Father, are speaking proofs of the great progress which they, in these forty days, had made in the school of the best of Masters. — *Van Oosterzee*.] [Probably even then the apostles expected that the risen and ascended Christ would come again in bodily form (*ὁ ῥόλον*) to set up that semi-secular kingdom which they had all along expected. From this vain hope the events of the day of pentecost delivered them only in part, and the delusion lingers in the Church still.]

53. Were continually in the temple—Especially till the day of pentecost came, when they received the promise mentioned ver. 49. **Praising and blessing God**—Magnifying his mercy, and speaking good of his name. Thus the days of their mourning were ended; and they began that life upon earth in which they still live in the kingdom of God. May the God of infinite love give the reader the same portion in time and in eternity.

It is evident, that at the conclusion of this gospel St. Luke passes very rapidly over a number of interesting circumstances related by the other evangelists, and particularly by St. John, concerning the last forty days of our Lord's sojourning on earth; but, to compensate for this, he has mentioned a variety of important particulars which the others have passed by. It seems as if the providence of God had designed that none of these evangelists should stand alone: each has his peculiar excellence, and each his own style and mode of narration. They are all witnesses to the truth in general; and each most pointedly to every great fact of the gospel history. In each there is something *new*; and no serious reader ever finds that the perusal of any one supercedes the necessity of carefully consulting and reading the others.

PREFACE TO THE GOSPEL

ACCORDING TO

ST. JOHN,

WITH A SHORT ACCOUNT OF HIS LIFE.

JOHN, the writer of this gospel, was the son of a fisherman named Zebedee, and his mother's name was Salome. (Compare Matt. xxvii, 56, Mark xv, 40, and xvi, 1.) His father, Zebedee, was probably of Bethsaida, and with his sons James and John followed his occupation on the sea of Galilee. [As mention is made of their hired servants, (Mark i, 21,) it appears that they conducted the fishing business on quite a large scale, and they may have possessed considerable property.—*Harmon.*] The call of these two brothers to the apostleship is related in Matt. iv, 21, 22; Mark i, 19, 20; Luke v, 1–10. John is generally supposed to have been about twenty-five years of age when he began to follow our Lord.

[There has been from the earliest times the supposition that there was a close relationship between the families of Joseph of Nazareth and Zebedee of Bethsaida, though precisely what, has been much disputed. Some, holding to the perpetual virginity of the mother of our Lord, assume that Joseph had a family of children by a former marriage, of whom Salome the wife of Zebedee and mother of James and John, was one, thus making the two latter the nephews of Jesus the Christ. Others, with a better show of probability, make Salome the sister of the mother of Christ, so making James and John his cousins in the first degree. The weight of modern criticism decidedly favours this theory, which readily adapts itself to all that is really known in the case, and especially explains, at least in part, the close personal relations between these disciples and their Master.]

John was with our Lord in his transfiguration on the mount, (Matt. xvii, 2; Mark ix, 2; Luke ix, 28;) during his agony in the garden, (Matt. xxvi, 37; Mark xiv, 33;) and when he was crucified, (John xix, 26.) He also appears to have seen our Lord expire upon the cross, and the soldier pierce his side with a spear. (John xix, 34, 35.) He was one of the first of the disciples that visited the sepulchre after the resurrection of Christ; and was present, with the other disciples, when Jesus showed himself to them on the evening of the same day on which he rose; and likewise eight days after. (Chapter xx, 19–29.) He was with Peter when he cured a man who had been lame from his birth, for which he was cast into prison. (Acts iii, 1–10.) He, with Peter, was afterward sent to Samaria, to confer the Holy Ghost on those who had been converted there by the instrumentality of Philip the deacon. (Acts viii, 5–25.) St. Paul informs us, (Gal. ii,) that John was present at the council of Jerusalem, of which an account is given in Acts xv.

It is evident that John was present at most of the transactions related by him in his gospel ; and that he was *eye and ear witness* of our Lord's labours, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. After the ascension he returned with the other apostles from Mount Olivet to Jerusalem, and took part in all transactions previous to the day of pentecost, when he, with the rest, was a sharer in the mighty outpouring of the Holy Spirit, by which he was eminently qualified for the place he afterward held in the apostolic Church.

Some of the ancients believed that he went into Parthia, and preached the Gospel there ; and his first epistle has been sometimes cited under the name of *the Epistle to the Parthians*.

Irenæus, Eusebius, Origen, and others, assert that he was a long time in Asia, continuing there till Trajan's time, who succeeded Nerva A. D. 98. And Polycrates, bishop of Ephesus, (A. D. 196,) asserts that John was buried in that city. Jerome confirms this statement, and says that John's death occurred in the sixty-eighth year after our Lord's passion.

Tertullian and others say, that Domitian having declared war against the Church of Christ, in the fifteenth year of his reign, (A. D. 95,) John was banished from Ephesus and carried to Rome, where he was immersed in a cauldron of boiling oil, out of which, however, he escaped unhurt ; and that afterward he was banished to the isle of Patmos, in the Ægean Sea, where he wrote the Apocalypse. Domitian having been slain in A. D. 96, his successor, Nerva, recalled all the exiles who had been banished by his predecessor ; and John is supposed to have returned the next year to Ephesus, being then about ninety years of age. He is thought to have been the only apostle who died a natural death, and to have lived upward of 100 years. Some say, that having completed 100 years, he died the day following. This gospel is supposed by some learned men to have been written about A. D. 68 or 70 ; by others, A. D. 86 ; and, by others, A. D. 97 ; but the most probable opinion is, that it was written at Ephesus about the year 86.

Jerome, in his comment on Gal. vi, says that John continued preaching when he was so enfeebled by old age that he was obliged to be carried into the assembly ; and that, not being able to deliver any long discourse, his custom was to say, in every meeting, *My little children, love one another!* The holy virgin lived under his care till the day of her death, which is supposed to have taken place fifteen years after the crucifixion.

[The most prominent *traits* of John's character appear to have been an ardent temperament and a delicacy of sentiment. These combined to produce that devoted attachment to his Master which leads him to detail so many of his discourses, and to vindicate his character on all occasions. Yet, with all his mildness and amiability of temper, doubtless, in part, the fruit of divine grace, (for we trace also a degree of selfishness, see Mark ix, 38, and x, 35,) he was not feminine in disposition, but possessed an energy and force of mind which gave him the title of one of the "sons of thunder," (Mark iii, 17,) bursting forth in vehement language in his writings, and on one occasion calling for rebuke. (Luke ix, 54, 55.) It was these traits of mind that enabled him to take so profound and comprehensive a view of the nature and office of the incarnate Son of God, as evidenced in his writings, and especially as developed in the introduction to his gospel.—*McClinton and Strong*.]

Some of the first disciples of our Lord, misunderstanding the passage, *If I will that he tarry till I come, what is that to thee?* (John xxi, 22, 23,) believed that John would never die. Several in the primitive Church were of the same opin-

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ion ; for which, however, there is no reasonable evidence. [In the early Church there was certainly a widespread and persistently maintained expectation that Christ would soon return again to the earth to set up his kingdom, and that all who should then be found living would never die ; and the words of our Lord quoted above were construed to mean that John would be among those survivors, and, therefore, the coming of the Lord might be expected within the first century.]

GENUINENESS OF JOHN'S GOSPEL—EXTERNAL EVIDENCE.

There is no reason to doubt that this gospel was, from the beginning, received in the Church as the production of the apostle whose name it bears. Waiving any possible evidence to be derived from supposed reference to some of its passages in the later apostolic writings, and of the apostolic Fathers, we find during the second and third centuries very full and explicit statements respecting its general acceptance at those times. Eusebius (*Hist. Eccles.*, iii, 25) attests that this gospel was among the books universally received in the Church ; and it cannot be doubted that it formed a part of the canon of the Churches both of the East and West before the end of the second century. It is in the Peshito and in the Muratori fragment. It is quoted or referred to by Justin Martyr, (first part of the second century ;) by Tatian, (about the middle,) who composed a *diatessaron*, (a harmony of the four gospels,) in which he included that of St. John. It is recognised in the epistle of the Church at Vienna, and of Lyons, (*Euseb.*, v, 1,) by Melito of Sardis, (about A. D. 169 or 170,) by Athenagoras, by Apollinaris, by Polycrates, and in the Clementine Homilies, all of which necessarily implies that this gospel was well known and generally received as canonical as early as the middle of the second century. Theophilus, bishop of Antioch, (A. D. 170,) composed a Harmony of the four evangelists, and expressly quotes John i, 1 ; and Irenæus, (early in the second century,) an associate in his youth with Polycarp, asserts very distinctly and confidently the Johannean origin of this gospel. Celsus, (in the time of Marcus Aurelius,) the enemy of the Christians, evidently had the four canonical gospels before him when making his attack on Christianity ; and the heretic Marcion, in rejecting this gospel, concedes the fact that it was generally received by the Church ; and the same is the case in respect to the Valentinians, of the latter part of that century ; and, still earlier, Basilides also makes quotations from John's gospel. These testimonies clearly establish the existence and general acceptance of this gospel as an integral part of the canon as far back as the earlier years of the second century, and within a short time of the apostle's death, and while his associates were still living.

During the present century very earnest and able attempts have been made to impugn the genuineness of this gospel. Bretschneider's (1820) is the earliest of these formal attacks ; and this, the author declares, was made with a view of exciting a new and extended inquiry into the genuineness of the Johannean writings. Since that work appeared, the claims of this gospel have been opposed by Strauss, (in his *Life of Jesus*,) by Weisse, (in his *Evangelic Learning*,) by Lutzberger, (in his *Church Traditions*,) and later by Baur and Hilgenfeld, and others. But the objections advanced by these writers are so evidently captious and unjudicial, and they have been so thoroughly examined and responded to, that even in Germany the general opinion has reverted to the ancient and catholic belief in respect to the authorship of the fourth gospel. Even Renan, in substance, if not openly and in form, gives up the contest. This assault was from the first dis-

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credited by the evident animus by which it was prompted. The importance of this gospel as a proof of the divine character of Jesus Christ was, manifestly, the inspiring cause of this assault on its genuineness by the Rationalists of the Tübingen school and their imitators elsewhere; but the result of the controversy so raised has proved quite the opposite of what was designed.

IN WHAT LANGUAGE WRITTEN—JOHN'S OTHER WRITINGS.

Learned men are not wholly agreed about the *language* in which this gospel was originally written. Some think St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterward translated, by rather an unskilful hand, into Greek. This opinion is not supported by strong arguments. That it was originally written in Greek is the general and most likely opinion.

Besides the gospel before us, John is generally reputed to have been the author of the three epistles which go under his name, and of the *Apocalypse*. The former certainly breathe the genuine spirit of this apostle; and are invaluable monuments of his spiritual knowledge and deep piety, as well as of his divine inspiration: as the *gospel* and *epistles* prove him to have been an *evangelist* and *apostle*, his book of *Revelation* ranks him among the profoundest of the *prophets*.

INTERNAL EVIDENCE OF ITS GENUINENESS.

This concurrence of external testimony is the more noticeable as there are certain peculiarities in the fourth gospel which would have thrown suspicion on its genuineness had not that been placed beyond doubt by the knowledge which the Christians had of its having proceeded from the pen of John. Such are the prominence given to the extra Galilean ministry of our Lord: the record of remarkable miracles, such as the healing of the impotent man, (chapter v,) of the blind man, (chapter ix,) the raising from the dead of Lazarus, (chapter xi,) and others, omitted by the other evangelists; the insertion of so many discourses of Jesus of which no hint is found in the other gospels, as well as the omission of remarkable facts in the evangelical history, especially the institution of the supper, and the agony in the garden, and certain important apparent discrepancies between this and the synoptical gospels. In keeping with this assumption of its Johannean origin, also, is the entire tone and spirit of the gospel; it is emphatically, as Clement of Alexandria calls it, the *πνευματικὸν εὐαγγέλιον*, (the *spiritual gospel*,) and breathes throughout the spirit which was characteristic of "the disciple whom Jesus loved." The work is evidently the production of one who was, as the writer professes to be, (i, 14, [compare 1 John i, 4, iv, 14,] xix, 35, xxi, 24,) an eye-witness of what he narrates; and there is a simplicity, a naturalness, and a vividness in the whole narrative which no forger of a later age could have attained—which the very consciousness of composing what was intended to be an imposition would have precluded. The remarkable manner, also, in which the writer avoids introducing John by name, (xiii, 23, xix, 16, xx, 2-4, xxi, 7, 24) affords additional evidence that John himself was the writer. . . . It is, indeed, impossible to read this gospel without feeling that it is Johannean in all its parts, and that, had it been the production of any other than the apostle, that other must, in mind, spirit, affection, circumstances, and character, have been a second John.

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INTEGRITY OF JOHN'S GOSPEL.

Certain portions of this gospel have been regarded as interpolations or later additions, even by those who accept the gospel as a whole as the work of John. One of these is the latter part of verse 3, and the whole of verse 4, chapter v, (respecting the descent of the angel to the Pool of Bethesda.) Concerning these words the ablest critics have disagreed, but the latest conclusions concur in their rejection as not authentic. The authors of the Revised Version, and also Westcott and Hort, reject them. Another doubtful portion, of much greater length, is the section relating to the woman taken in adultery. (Chap. vii, 53–viii, 11.) This is regarded as an interpolation because of the deficiency of critical evidence in its favour, (see Tischendorf, or Alford, *in loco*,) though the internal evidence is rather in its favour. And yet it is conceded that there is a decided preponderance of evidence against its Johannean origin. The MSS. are not at all agreed either as to the genuineness of the section, or (if genuine) where it should be inserted. In the Revised Version it is allowed to occupy its place as in the Authorized Version, but separated from the context at both ends by a broad space, and also by brackets. The whole of chapter xxi has been thought to be an addition to the gospel as left by John, by later hands. Chapter xx seems to be a fitting close to the gospel, in its proper unity, while the final chapter has all the appearance of a later appendix. The Revisers allow it to keep its place, but Westcott and Hort make it a distinct section. Verse 24 seems to be an endorsement of this whole gospel by certain unknown parties; (Grotius conjectures that they were the elders of the Church at Ephesus.) The hyperbole in the closing verse is not after John's manner.

TIME AND PLACE OF ITS PUBLICATION.

Irenæus and Jerome agree in declaring that John's gospel was published at Ephesus, but others have favoured the opinion that it was written at Patmos, during John's exile to that island. Still others unite both these theories, and say that probably it was prepared at Patmos, and published at Ephesus after the apostle's return. Irenæus also states that this gospel was the latest written of the four, which, as he places Mark's and Luke's after the deaths of Peter and Paul, would bring the time down to that of the supposed release of the apostle from his exile. A great amount of conjecture has been ventured on this subject: but only the vague, though not improbable, tradition is the result—that all of John's writings were published at a late period, probably after the destruction of Jerusalem, and, most probably, at Ephesus, where, there is good reason to believe, John passed the later years of his lifetime, and there died at a great age.

DESIGN, CONTENTS, AND CHARACTERISTICS.

It is an old and still prevalent opinion, that John wrote his gospel to supply the omissions of the other three; this, however, is less apparent as to its historical matter than in respect to its exposition of the deep spiritual things that he brings forward. Some, too, have supposed that it was written as a polemic against certain classes of heretics, as the Cerinthians or the Ebionites, or the Docetæ; and though, no doubt, it is well adapted to combat all such errors, yet it does not appear that any such end was had specifically in view in its

composition. It is more likely that he wrote for the express purpose of giving the Jews, his countrymen, proper notions of the Messiah and his kingdom, and to prove that Jesus, who had lately appeared among them, was this CHRIST. His own words sufficiently inform us of his motive, object, and design in writing this gospel: "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (Chapter xx, 31.) This is a design as noble as it is simple, and every way highly becoming the wisdom and goodness of God. The design of the gospel is eminently theological and Christological, presenting and asserting Christ's veritable divinity, and also the reality of his incarnation. With this view he is presented to us, first, as the eternal Logos, and then as tabernacling among us, very God and very man. "There is here no history of Jesus and his teaching after the manner of the other evangelists; but there is in historical form a representation of the Christian faith in relation to the person of Christ as its central point; and in this representation there is a picture, on the one hand, of the antagonism of the world to the truth revealed in him; and on the other, of the spiritual blessedness of the few that yield themselves to him as the Light of life."

This gospel begins with a prologue, (verses 1-5,) in which is presented the great theme, of which what follows is to furnish the detailed illustration. Then begins the historical exposition in two parts; the first, (i, 6-xii,) giving parts of our Lord's public ministry from his induction into it by John the Baptist, and his solemn consecration to it by the Father and the Spirit, to near its close in the passion week. Here he is seen as a teacher sent from God, whose mission is authenticated by signs and wonders, and whose doctrines transcend in their spiritual import the narrow limits of human speculation. The second part (chapters xiii-xxi) may be divided again into two sections: the former (chapters xiii-xvii) presents our Lord in his intercourse with his immediate followers, to whom he pours out his soul in loving counsel, warning, and promise, and in prayer to the Father for those whose redemption and glorification with himself is the coveted recompense of his now almost completed obedience and humiliation; then follows the betrayal, mock trial, crucifixion, death, resurrection on the third day, and his final charge to his disciples, as given chapters xviii-xxi.

The distinctive characteristic of this gospel is the eminent spirituality of its teachings. It shows the mystical relation of the Son to the Father; of Christ to believers; the promise and the office of the Comforter, and the peculiar importance of Christian love. Others of the sacred writers also dwell upon these things, but they are especially characteristic of John. The simplicity of the writer's character is also evinced by the repetition of certain leading thoughts, reproduced in the same words both in the gospel and in the epistles.

Although many things in John's Gospel may be quoted against the Gnostics, yet it is evident that the evangelist had a more general end in view than the confutation of their heresies. It is more likely that he wrote for the express purpose of giving the Jews, his countrymen, the proper notion of the Messiah and his kingdom; and to prove that *Jesus*, who had lately appeared among them was the CHRIST. His own words, with which he at first closed his writing, (chapter xx, 31,) sufficiently inform us of his *motive*, *object*, and *design*, in writing this gospel, all of which are, in every thing, to the praise of the wisdom and goodness of God.

THE GOSPEL

ACCORDING TO

S T. J O H N.

CHAPTER I.

IN the beginning ^a was the Word, and the Word was ^b with God, ^c and the Word was God. **2** ^d The same was in the beginning

^a Prov. 8. 22, 23, etc.; Col. 1. 17; 1 John 1. 1; Rev. 1. 2; 12. 12.—^b Prov. 8. 30; chap. 17. 5; 1 John 1. 2.—^c Phil. 2. 6; 1 John 5. 7.

NOTES ON CHAPTER I.

John's introduction is from verse 1 to verse 18, inclusive. Some harmonists suppose it to end with verse 14; but, from the connexion of the whole, verse 18 appears to be its natural close, as it contains a reason why the *Logos* or *Word* was made *flesh*. Verse 15 refers to verses 6, 7, and 8, and in these passages John's testimony is anticipated in the order of time, and is very fitly mentioned to illustrate Christ's pre-eminence. Verses 16 and 17 have a plain reference to verse 14. (See Bishop Newcome.)

1. In the beginning.—That is, before any thing was formed—ere God began the great work of creation. This is the meaning of the word Gen. i. 1, to which the evangelist evidently alludes. [*Ἐν ἀρχῇ*, from *eternity*. John makes the beginning of his gospel parallel with that of Genesis; but he rises above the historical conception of "the beginning," which includes the beginning of time itself, to the absolute conception of *anteriority* to time. The creation is something subsequent. (Verse 3.) See Prov. viii. 23.—*Meyer*.] **The Word.**—Or, the *Logos*. This term should be left untranslated, for the same reason that the names *Jesus* and *Christ* are left untranslated. The first I consider as properly an appellation of the Saviour of the world as I do either of the two last. But as every appellation of the Saviour of the world is descriptive of some excellence in his *person*, *nature*, or *work*, so the epithet *Λόγος*, (*Logos*), which signifies a *word spoken*, *speech*, *eloquence*, *doctrine*, *reason*, or *the faculty of reasoning*, is very properly applied to Him who is the "true light which lighteth every man that cometh into the world," (verse 9); who is the fountain of all *wisdom*; who giveth *being*, *life*, *light*, *knowledge*, and *reason*, to all men; who is the grand source of *revelation*, who has declared God unto mankind; who spake by the prophets, for "the testimony of Jesus is the spirit of prophecy," (Rev. xix. 10); who has illustrated life and immortality by his gospel, (2 Tim. i. 10); and who has fully made manifest the deep mysteries which lay hidden in the bosom of the invisible God from all eternity. (John i. 18.)

with God. **3** ^e All things were made by him; and without him was not any thing made that was made. **4** ^f In him was life; and ^g the life was the light of men. **5** And

^d Gen. 1. 1.—^e Ps. 82. 6; verse 10; Eph. 3. 9; Col. 1. 16; Heb. 1. 2; Rev. 4. 11.—^f Chap. 8. 26; 1 John 5. 11.—^g Chap. 8. 12; 9. 5; 12. 35, 46.

2. The same was in the beginning with God.—[This verse again emphatically combines the first and second clauses of the first verse, in order to connect with them the work of creation which was wrought by the *Logos*. In this also is given the necessary premiss to verse 3, for if it was this same *Logos*, and no other than he, who *himself* was God, who lived in the beginning in fellowship with God, and consequently when creation began—the whole creation, (*πάντα*), nothing excepted must have come into existence through him.—*Meyer*.]

3. All things were made by him.—That is, by this *Logos*. In Gen. i. 1, God is said to have created all things; in this verse, *Christ*; the same unerring Spirit spoke in *Moses* and in the *evangelists*; therefore *Christ* and the *Father* are *ONE*. To say that Christ made all things by a delegated power from God is *absurd*. God cannot delegate his *omnipotence*. [*Ἰάννα*, *all*. A grand word, in which the *world*—the universe of created things—is denoted.—*Bengel*.]

4. In him was life.—The expression, "in him was life," is not to be understood of life *natural*, but of that life *eternal* which he revealed to the world, (2 Tim. i. 10); to which he taught the way, (chapter xiv. 6); which he promised to believers, (chapter x. 28); which he purchased for them, (chapter vi. 51, 53, 54); which he is appointed to give them, (chapter xvii. 2); and to which he will raise them up, (chapter vi. 39), because he hath the life in himself, (chapter v. 26). All this may be proved: 1) From the like expressions: (1 John v. 11), "This is the record, that God hath given unto us eternal life, and this life is in his Son:" whence he is styled the *true God* and *eternal life*, (1 John v. 20); *the resurrection* and *the life*, (chap. xi. 25); "the way, the truth, and the life," (chapter xiv. 6.) 2) From these words, (verse 7), *John came to bear witness of this light, that all might believe through him*, namely, to eternal life, (1 Tim. i. 16); for so John witnesseth, in chapter iii. 15, 36. And hence it follows that this life must be "the light of men," by giving them the knowledge of this life, and of the way leading to it. [This is not to be understood of the *teaching* of the incarnate *Logos*, but of the *enlightening* and *life-sustaining influence* of the

*the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was

A Chap. 3, 19.—4 Mal. 3, 1; Matt. 3, 1; Luke 3, 2; verse 33.
—4 Acts 13, 4.

eternal Son of God, in whom was light. In the material world light, the offspring of the word of God, (Gen. i, 3,) is the condition of life, and without it life degenerates and expires; so also in the spiritual world, that life which is in him, is to the creature the very condition of all development and furtherance of the life of the Spirit. All knowledge, all purity, all love, all happiness spring up and grow from this life, which is the light to them all. It is not *φῶς* (light) but *τὸ φῶς*, (the light,) because this is the only true light.—*Alford.*

5. And the light shineth in darkness.—[*Ἐν τῇ σκοτίᾳ φαίνει.* This *φαίνει* describes the whole process of the light of life in the Eternal Word shining in this evil and dark world, both by the Old Testament revelations and by all the scattered fragments of light glittering among the thick darkness of heathendom.—*Alford.*] [The *σκοτία* (darkness) is the negation and opposite of the *φῶς*, (light,) the condition and order of things in which man does not possess the divine *ἀλήθεια*, (truth,) but has become the prey of folly, falsehood, and sin, as a godless ruling power, with all its misery. *Meyer.*] By "darkness," here, may be understood: 1) The heathen world. (Eph. v, 8.) 2) The Jewish people. 3) The fallen spirit of man. *Comprehended it not*—*ἀντὶ οὐ κατέλαβεν*, *Prevented it not; hindered it not*, says Mr. Wakefield, who adds the following judicious note: "Even in the midst of that darkness of ignorance and idolatry which overspread the world, this light of divine wisdom was not totally eclipsed: the Jewish nation was a lamp perpetually shining to the surrounding nations; and many bright luminaries among the heathen, were never wanting in just and worthy notions of the attributes and providence of God's wisdom; which enabled them to shine in some degree, though but as *lights in a dark place*, (2 Pet. i, 19. Compare Acts xvi, 17; xvii, 28, 29.)"

6. Whose name was John.—This was John the Baptist; see his name and the nature of his office explained, Mark i, 4, and Matt. iii, 1-3. [The evangelist now passes to the *historic manifestation* of the Word. He enunciates briefly, in verses 6 and 7, what he afterward narrates in detail.—*Alford.*]

7. Came for a witness.—[The purpose of John's coming was to bear witness to a fact, which fact was made known to him by divine revelation.—*Alford.*] [John was himself a *light*, but not the *Light*.] That all men through him might believe—He testified that Jesus was the true *Light*—the true teacher of the way to the kingdom of glory, and the lamb or sacrifice of God, which was to bear away the sin of the world; (verse 29;) and invited men to believe in him for the remission of their sins, that they might receive the baptism of the Holy Ghost. (Verses 32-34.)

9. Which lighteth every man.—As Christ is the Spring and Fountain of all wisdom, so all the wisdom that is in man comes from him; the human intellect is a ray from his brightness; and rea-

son itself springs from this Logos, the eternal Reason. That cometh into the world—Or, coming into the world; *ἐρχόμενον εἰς τὸν κόσμον*; a common phrase among the rabbins, to express every human being. As the human creature sees the light of the world as soon as it is born—in like manner this heavenly light shines into the soul of every man, to convince of sin, righteousness, and judgment; and it is through this light, which no man brings into the world with him, but which Christ mercifully gives to him on his coming into it, that what is termed *conscience* among men is produced. No man could discern good from evil, were it not for this light thus supernaturally and graciously restored. There was much light in the law, but this shone only upon the Jews; but the superior light of the Gospel is to be diffused over the face of the whole earth. [The word *ἀληθινόν*, (true,) in this connexion imports *original*, "archetypal;" and is used of the true genuine sources and patterns of those things which we find here below only in fragmentary imitations and derivations. Such an *original* was the Light here spoken of; but John was only a derived light.—*Alford.*]

2 Verse 4; Isa. 49, 6; 1 John 2, 8.—m Verse 3; Heb. 1, 2; 11, 2.
—n Luke 19, 14; Acts 3, 26; 12, 46.

10. He was in the world.—From its very commencement: he governed the universe, regulated his Church, spake by his prophets, and often, as the angel or messenger of Jehovah, appeared to them and to the patriarchs. The world knew him not—*ἀντὶ οὐκ ἔγνω*, *did not recognise him*. Men love the world, and this love hinders them from knowing Him who made it, though he made it only to make himself known. Christ, by whom all things were made, (verse 3,) and by whom all things are continually supported, (Col. i, 16, 17; Heb. i, 3,) has way everywhere, is continually manifesting himself by his providence and by his grace, and yet the foolish heart of man regardeth it not! See the reason, chapter iii, 19. [*Κόσμος*, (the world,) occurs three times in this single verse, but each repetition is in a sense somewhat varied from and rising above the preceding one: first, it indicates the world, our earth, as to his inbeing, or immanence; next, that same world as his creation, and over which he exercises his providence; and lastly, the world of mankind, the rational denizens of the world.]

11. He came unto his own—*Τὰ ἴδια*, to those of his own family, city, country; and his own people, *οἱ ἴδιοι*—his own citizens, brethren, subjects. [He came unto his own, (things, possessions,) and his own (people) received him not.] He came—[Placing his historical advent in the incarnation by the side of his antecedent and perpetual presence in his proper divinity.] Received him not—Would not acknowledge him as the *Messiah*, nor believe in him for salvation. To receive Christ is to acknowledge him as the promised *Messiah*, to believe in him as the victim that bears away the sin of the world, to keep his commandment, to obey his Gospel, and to become a partaker of his holiness; without which no man, on the gospel plan, can ever see God.

received him not. **12** But *as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: **13** *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **14** *And the Word

o Isa. 55. 5; Rom. 8. 15; Gal. 3. 26; 2 Pet. 1. 4; 1 John 2. 1.
—*p* Or, *the right, or privilege*.—*q* Chap. 8. 5; James 1. 13;
1 Pet. 1. 23.—*r* Matt. 1. 16, 20; Luke 1. 31, 35; 2. 7; 1 Tim. 3. 16.
—*s* Rom. 1. 3; Gal. 4. 4.

12. Gave he power—*Ἐξουσίαν, privilege, honour, dignity, or right.* Those who accept Jesus Christ, as he is offered to them in the Gospel, have, through his blood, a *right* to this sonship. And those who are received in the heavenly family have the highest honour and dignity to which it is possible for a human soul to arrive. Even justice itself, on the ground of its holy and eternal nature, gives salvation to the vilest who take refuge in this atonement; for justice has nothing to grant, or heaven to give, which the blood of the Son of God has not merited. [Neither *dignity*, nor *advantage*, nor even *possibility*, nor yet *capability*, fully comes up to the force of the word, but rather *he gave them FULL power.* The rejection of the Logos when he came in person, (incarnate,) excluded from the attainment of that sacred condition of fitness, received through him, for entering into the relationship of the children of God; they only, who received him in faith, obtained through him this *warrant, this title*, (*Ἐξουσία*).—*Meyer.*]

13. Which were born, not of blood—Who were generated, *οὐκ ἐξ αἱμάτων, not of bloods.* [Which (who)—*οἱ*—these, the persons referred to in the preceding verse, these become sons of God, not by natural generation, nor even by their descent from Abraham. The negation of human origination, (of the results of the *ἐξουσία*), is so important to John, that he adds two further parallel definitions of it, *οὐδὲ—οὐδὲ, nor even—nor even*, neither by man's impulse nor by his purposed procuring. See *Meyer.*] **But of God**—*Ἐκ Θεοῦ.* 'Ek, indicates the issuing forth from God as cause, where the relationship of *immediateness* (in the first and last points) and of *mediate*ness (in the second and third) lies in the very *thing*, and is self-evident without being distinctively indicated in John's simple representation.—*Meyer.*]

14. And the Word was made flesh—That very Person who was in the beginning—who was with God and who was God, (verse 1), in the fulness of time became flesh—became incarnated, by the power of the Holy Ghost, in the womb of the virgin. This verse, taken in connexion with verse 1, is an incontestable proof of the proper and eternal Godhead of Christ Jesus. [*Καὶ ὁ λόγος σὰρξ ἐγένετο.* The *καὶ* in this place is used simply to mark the historical transition of the narrative.] [This grand sentence stands alone in the Bible; but the same idea in somewhat different forms of expression occurs repeatedly. *Flesh, σὰρξ*, is a strong Hebraizing term for *human nature*, in its weakness, frailty, and mortality. When used of man, the idea of *moral weakness* or *sinfulness* is also often implied; but not necessarily. In the passages where it is applied to Christ, sin must be excluded in view of the unanimous testimony of the apostles to the sinlessness of Jesus. The term is more comprehensive than *σῶμα (body)* or *πνεῦμα (spirit)*, and often comprehends them both, (and more.) It is more concrete than *man*, (*ἄνθρωπος*), and expresses more strongly the infinite condescension of the

*was made 'flesh, and dwelt among us, (and *we beheld his glory, the glory as of the only begotten of the Father,) *full of grace and truth.

15 *John bare witness of him, and cried, saying, This was he of whom I spake, *He

s Heb. 2. 11, 14, 16, 17.—*u* Isa. 40. 5; Matt. 17. 2; chap. 2. 11; 11. 40; 2 Pet. 1. 17.—*v* Col. 1. 19; 2. 8, 9.—*w* Verse 33; chap. 3. 33; 5. 33.—*x* Matt. 3. 11; Mark 1. 7; Luke 3. 16; verses 27, 30; chap. 8. 31.

Logos, the identity of his human nature with our own, and the universalness of his manhood. . . . The Logos assumed, not an individual man or a single human personality, but human nature, into union with his pre-existent divine personality. He moreover assumed human nature, not apparently and transiently, but really and permanently; not partially but totally, with all its essential constituents, as created by God. . . . It is not the flesh as opposed to the *spirit* that is here intended, but human nature as distinct from the *divine*.—*P. Schaff.*] **And dwelt among us**—*Καὶ ἐκένωσεν ἐν ἡμῖν, and tabernacled among us*: the human nature which he took of the virgin, being as the *shrine, house, or temple*, in which his immaculate deity condescended to dwell. [Rightly has the Church held firmly to the *perfection* of the divine and human nature in Christ in the Athanasian Creed. No change and no defect of nature on the one side or the other can be justified on exegetical grounds.—*Meyer.*]

[Effulgence of the light divine,
Ere rolling planets knew to shine,
Ere time its ceaseless course began;
Thou, when the appointed hour was come,
Didst not abhor the virgin's womb,
But God with God, wast man with man.
—*C. Wesley.*]

We beheld his glory—[*Τὴν δόξαν αὐτοῦ, the majesty* of the divine Logos. It presented itself to the recognition of believers as a reality in the entire manifestation, works, and history of Him who became man.—*Meyer.*] **The glory as of the only begotten**—That is, such a glory as *became*, was *proper* to, the Son of God. There is also here an allusion to the manifestations of God above the ark in the tabernacle: (see Exod. xxv, 22; Num. vii, 89;) and this connects itself with the first clause, *he tabernacled, or fixed his tent among us.* While God dwelt in the tabernacle, among the Jews, the priests saw his glory; and while Jesus dwelt among men his glory was manifested in his gracious words and miraculous acts. **The only begotten of the Father**—[*Μονογενοῦς, (only begotten)*, designates the Logos as the *only Son*, besides whom the Father has none; who moreover did not become such by any moral generation, as in the case of *τέκνα Θεοῦ, (children of God)*, verses 12 and 13, nor by adoption, but by the metaphysical relation of existence arising out of the divine essence, whereby he was *ἐν ἀρχῇ (in the beginning)* with God, being himself divine in nature and person.—*Meyer.*] **Full of grace and truth**—Full of favour, kindness, and mercy to men; teaching the way to the kingdom of God with all the simplicity, plainness, dignity, and energy of *truth*.

15. John bare witness of him—John the Baptist, whose history was well known to the persons to whom this Gospel came in the beginning, "bare witness." **And cried**—Being deeply convinced of the importance and truth of the subject, John delivered his testimony with the utmost zeal and

that cometh after me is preferred before me; for he was before me. **16** And of his fulness have all we received, and grace for grace. **17** For the law was given by Moses, but grace and truth came by Jesus Christ. **18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? **20** And he confessed, and denied not; but confessed,

1 Ch. 6: 58; Col. 1: 17.—Ch. 8: 84; Eph. 1: 6-8; Col. 1: 19; 2: 9, 10.—Exod. 20: 1, etc.; Deut. 4: 44; 5: 1; 33: 4.—b Rom. 2: 13; 5: 21; 6: 14.—c Ch. 8: 23; 14: 6.—d Exod. 28: 30; Deut. 4: 12; Matt. 11: 27; Luke 10: 33; ch. 6: 46; 1 Tim. 1: 17; 6: 16;

earnestness, saying: "This is he of whom I spake, He that cometh after me." for I am no other than the voice of the *crier* in the wilderness, (Isa. xl, 3,) the forerunner of the Messiah. **Was before me**—[In his essential Godhead and eternity, (verse 1,) also in his character and official dignity.] ["He who cometh after is come before me."—*Meyer*.]

16. And of his fulness—Of the plenitude of his *grace* and *mercy*, as the author of spiritual life, and of the plenitude of his *wisdom* and *truth*, by which the mysteries of heaven have been revealed, and eternal truth taught to men, **have all we received**—[The quotation from the Baptist ends with verse 15, and then (in verse 16) the evangelist again speaks in his own name.] John seems here to refer to the Gospel as succeeding the Law; the Law was certainly a dispensation both of grace and truth; for it pointed out the gracious design of God to save men by Christ Jesus; but the Gospel, which had now taken place, introduced that plenitude of grace and truth to the whole world, which the law had only shadowed forth to the Jewish people, and which they imagined should have been restrained to themselves alone. In the most gracious economy of God one dispensation of mercy and truth is designed to make way for and to be followed by another and a greater; and so, in the experience of the Gospel, more and more of the plenitude of the grace becomes daily manifest to the genuine followers of Christ; and, to those who are faithful unto death, a heaven full of eternal glory will soon succeed to the grace of the Gospel.

17. The law was given by Moses—Moses received the law from God, and *through* him it was given to the Jews. (Acts vii, 38.) **But grace and truth**—Which he had already mentioned, came to all mankind *through Jesus Christ*, who is the mediator of the new covenant, as Moses was of the old; (Heb. viii, 6; ix, 15; Gal. iii, 19.) [The law was not Moses's gift, but God's gift through Moses; the Gospel, with its *grace* and *truth*, is Christ's own, and this *came* with him to men.]

18. No man hath seen God at any time—[God, in his proper person and essence can not be found out by either sense or reason, (Job xi, 7; 1 Cor. i, 21;) and all men can know of him is by the revelations of the Logos.] Moses and others heard and saw the symbols of his presence; but such a manifestation of God as had now taken place, in the person of Jesus Christ, had never before been exhibited to the world. (See chapter iii, 32; 1 John iii, 2, 6, and 3 John 11.) **Which is [ὁ υἱ, he being, he that is] in the bosom of the Father**—This language is used in reference to the Asiatic custom of reclining while at meals; the

I am not the Christ. **21** And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. **22** Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? **23** He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. **24** And they which were sent were of the Pharisees. **25** And they asked him, and said unto him, Why baptizest thou then, if thou be

1 John 4: 13, 20.—Ver. 14; ch. 2: 16, 18; 1 John 4: 2.—J Ch. 5: 33.—c Luke 8: 15; ch. 8: 23; Acts 13: 25.—d Mal. 4: 5; Matt. 17: 10.—e Deut. 18: 15, 18.—f Or, a prophet.—g Matt. 3: 8; Luke 2: 4; chap. 3: 23.—m Isa. 40: 3.

person who was next the other was said to *be in his bosom*; and he who had this place in reference to the master of the feast was supposed to share his peculiar regards, and to be in a state of the utmost favour and intimacy with him. [So far as the thing itself is concerned, the *being* in the bosom of the Father does not differ from the *was with God*, in verse 1; only it expresses the fullest fellowship with God.—*Meyer*.]

19. And this is the record of John—He persisted in this assertion, testifying to the Jews that this Jesus was *THE CHRIST*. [With this verse the evangelist begins his proper historical record of Christ.—*Meyer*.]

20. He confessed, and denied not; but confessed—John renounces himself, that Jesus may be all in all. Though God had highly honoured him, yet he considered he had nothing but what he had *received*, and therefore, giving all praise to his benefactor, takes care to direct the attention of the people to him alone from whom he had received his mercies. **I am not the Christ**—[Because of the prevalent expectation that the Messiah was about to be revealed, the Jews were almost persuaded to believe that John was indeed he.]

21. Art thou Elias—The scribes themselves had taught that Elijah was to come before the Messiah; (see Matt. xvii, 10;) and this belief of theirs they supported by a literal construction of Mal. iv, 5. [John answered this question in the sense in which it was asked. He was not the *literal* Elijah whom the Jews were expecting, though he was the antitypical Elijah. (Matt. xi, 14.)] **Art thou that prophet**—The prophet spoken of by Moses, (Deut. xviii, 15, 18.) This text they had also misunderstood; for the "prophet" or *teacher* promised by Moses was no other than the Messiah himself. (See Acts iii, 22.) But the Jews had a tradition that Jeremiah was to return to life, and restore the pot of manna, the ark of the covenant, etc., which he had hidden that the Babylonians might not get them. Besides this, they had a general expectation that all the prophets should come to life in the days of the Messiah.

22. That we may give an answer to them that sent us—These Pharisees were probably a deputation from the grand Sanhedrin, the members of which, hearing of the success of the Baptist's preaching, were puzzled to know what to make of him, and seriously desired to hear from himself what he professed to be.

23. I am the voice of one crying—See on Matt. iii, 3; Mark i, 4, 5.

25. Why baptizest thou then—Baptism was a very common ceremony among the Jews, who never

not that Christ, nor Elias, neither that Prophet? **26** John answered them, saying, "I baptize with water: * but there standeth one among you, whom ye know not; **27** * He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. **28** These things were done * in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold * the Lamb of God, * which * taketh away the sin of the world!

30 * This is he of whom I said, After me cometh a man which is preferred before me;

* Matt. 2. 11.—* Mal. 2. 1.—* Ver. 15. 20: Acts 19. 4.—* Judges 7. 24: chap. 10. 40.—* Exod. 12. 8; Isa. 62. 7: verse 26: Acts 8. 32: 1 Pet. 1. 19: Rev. 5. 6, etc.—* Isa. 53. 11: 1 Cor. 15. 3; Gal. 1. 4; Heb. 1. 3; 2. 17: 9. 28: 1 Pet. 2. 24; 3. 18;

received a proselyte into the full enjoyment of a Jew's privileges till he was both baptized and circumcised. But such baptisms were never performed except by an ordinance of the Sanhedrin, or in the presence of three magistrates: besides, they never baptized any Jew or Jewess, nor even those who were the *children* of their proselytes; for, as all these were considered as born in the covenant, they had no need of baptism, which was used only as an introductory rite. Now, as John had, in this respect, altered the common custom so very essentially, admitting to his baptism the *Jews* in general, the Sanhedrin took it for granted that no man had authority to make such changes unless especially commissioned from on high; and that only the *prophet*, or *Elijah*, or the *Messiah* himself, could have authority to act as John did.

26. I baptize with water—See on Mark i. 8. I use the common form, though I direct the baptized to a different end, namely, that they shall repent of their sins and believe in the Messiah. **There standeth one among you**—[*Μέσος ὑμῶν*, not in the immediate presence of that company, but in a larger sense, in this land.] That is, the person whose forerunner I am is now dwelling in the land of Judea, and will shortly make his appearance among you. Christ was not present when John spoke thus, as may be seen from verse 29.

27. Is preferred before me—* *Ὁς ἐμπροσθεν μου ἦγενον*, who was before me. This clause is wanting in most good MSS. and versions, and should be omitted. It is found in verses 15 and 30.

28. These things were done in Bethabara—The word *Bethany* should be inserted here, instead of "Bethabara," agreeably to the judgment of the best critics. "Bethabara" signifies literally, *the house of passage*, and is thought to be the place where the Israelites passed the river Jordan under Joshua. There was a place called *Bethany*, about two miles from Jerusalem, at the foot of the mount of Olives. But there was another of the same name, beyond Jordan, in the tribe of Reuben. It was probably of this that the evangelist speaks; and Origen, not knowing of this second Bethany, altered the reading to "Bethabara."

29. The next day—The day after that on which the Jews had been with John. (Verse 19.) **Behold the Lamb of God, etc.**—This was said in allusion to what was spoken Isa. liii. 7. Jesus was the true Lamb or Sacrifice required and appointed by God, of which those offered daily in the tabernacle and temple, (Exod. xxix, 38, 39,) were only the types and representatives. (See Exod. xii, 4, 5;

for he was before me. **31** And I knew him not: but that he should be made manifest to Israel, * therefore am I come baptizing with water. **32** * And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. **33** And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, * the same is he which baptizeth with the Holy Ghost. **34** And I saw, and bare record that this is the Son of God.

35 Again the next day after, John stood,

1 John 2. 2; 3. 5, 4. 10; Rev. 1. 5.—* Or. *deareth*.—* Ver. 15. 27.—* Mal. 2. 1; Matt. 3. 6; Luke 1. 17, 78, 77: 3. 8, 4. * Matt. 3. 16; Mark 1. 10; Luke 3. 22; chap. 4. 23.—* Matt. 2. 11; Acts 1. 5; 2. 4; 10. 44; 19. 6.

1 Cor. v. 7.) The *continual* morning and evening sacrifice of a lamb, under the Jewish law, was intended to point out the *continual* efficacy of the blood of atonement: for even at the throne of God Jesus Christ is ever represented as a lamb newly slain. (Rev. v. 6.) But John, pointing to Christ, calls him *emphatically, the Lamb of God*: all the lambs which had been hitherto offered had been furnished by *men*: this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. [The paschal lamb, in the widest sense, formed the root of the whole system of sacrifice, and pointed, by the blood on the door posts, to the atoning offering, nay, even ran back to the curse offering, the extermination of the Egyptian first-born.—*Lange*.] [The power of the Holy Spirit, which enabled the Baptist to recognise (and identify) the Redeemer by a special sign, also *spoke in him*, and therefore his words would not be the result of education merely, or his own reasoning, but of that kind of intuitive perception of divine truth, which those have had who have been for any special purpose the organs of the Holy Ghost.—*Alford*.]

31. And I knew him not, etc.—John did not know our Lord *personally*, and perhaps had never seen him at the time he spoke the words in verse 15 [and in Matt. iii, 14.] He had spent thirty years in the hill country of Hebron, and our Lord remained in a state of great privacy in the obscure city of Nazareth, in the extreme borders of Galilee. **But that he should be made manifest to Israel**—One design of my publicly baptizing was, that He, coming to my baptism, should be shown to be what he is by some extraordinary sign from Heaven. [The ultimate and highest object of his baptism did not exclude the tributary purposes of preparing a people for the Lord. According to the Jewish tradition, the Messiah was to remain unknown till Elijah should anoint him, and thereby make him known to all.—*Lange*.]

32. I saw the Spirit descending, etc.—See on Matt. iii, 16, 17.

33. He that sent me . . . said unto me—From this it appears that John received not only his call and mission at first, but every subsequent direction, by *immediate inspiration*. [What John had said in verse 31, that though Jesus was unknown to him, (John,) as the Messiah, yet his commission was to make him known to the people, needed *explanation* as to the way in which he himself had come to recognise him as the Messiah.—*Meyer*.]

35. The next day—After that mentioned

and two of his disciples; **36** And looking upon Jesus as he walked, he saith, 'Behold the Lamb of God! **37** And the two disciples heard him speak, and they followed Jesus. **38** Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? **39** He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. **40** One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. **41** He first findeth his own brother Simon, and said unto him, We have found the Messias, which is, being interpreted, the

γ Verse 39.—*ο* Or, *abidest*.—*α* That was two hours before night.—*β* Matt. 4. 18.—*ο* Or, *the Anointed*.—*δ* Matt. 16. 18.—*ε* Or, *Peter*.—*ζ* Chap. 12. 21.—*η* Chap. 21. 2.

verse 29. **Two of his disciples**—One of them was Andrew, (verse 40,) and it is very likely that John himself was the other; for in every thing in which he might receive honour he studiously endeavours to conceal his own name.

36. And looking upon Jesus—*Ἐμβλέψας, attentively beholding*. [The profoundest interest led him to fix his gaze upon him. The few words *ἰδε ὁ ἀμνὸς τοῦ θεοῦ*, (*behold the Lamb of God*), sufficed to direct the undivided attention of both to Him who was passing that way.—*Meyer*.]

37. And the two disciples heard him—And they understood their master's meaning—they at once attached themselves to Jesus as disciples.

38. What seek ye—These disciples might have felt some embarrassment in addressing our blessed Lord, after hearing the character which the Baptist gave him: to remove or prevent this, he graciously accosts them, and gives them an opportunity of explaining themselves to him. **Rabbi**—*Teacher*. Behold the modesty of these disciples: we wish to be scholars, we are ignorant, we desire to be taught; we believe that thou art a teacher come from God. **Where dwellest thou**—That we may come and receive thy instructions. [They regarded him as a travelling rabbi, who was lodged in the neighbourhood, at the house of some friend.—*Meyer*.]

39. Come and see—[*Ἐρχεσθε καὶ ὁψεσθε*, a friendly invitation to accompany him at once. They had sought only to know where the place was, so that they might afterward seek him out and converse with him undisturbed. There is nothing to indicate whether the place where he was lodging was near or at a distance, though the reading *ὁψεσθε* would suggest the latter.] **The tenth hour**—Generally supposed to be about what we call four o'clock in the afternoon. According to chapter xi, 9, the Jews reckoned twelve hours in the day; and of course each hour of the day, thus reckoned, must have been something longer or shorter, according to the different times of the year in that climate. The sixth hour with them answered to our twelve o'clock. The Romans had the same way of reckoning twelve hours in each of their days, [though they began the day at midnight, as is the modern method, so that the tenth hour would be two hours before noon; while the later Jews began their day at sunrise, making the tenth hour two hours before sunset.]

41. Findeth his own brother Simon—[*Prob-*

Christ. **42** And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. **44** Now Philip was of Bethsaida, the city of Andrew and Peter. **45** Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. **46** Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. **47** Jesus saw Nathanael com-

α Gen. 2. 15; 49. 10; Deut. 18. 18; see on Luke 24. 27.—*β* Isa. 4. 2; 7. 14; 9. 6; Jer. 23. 2; Micah 5. 2; Zech. 6. 12; 9. 9. See more on Luke 24. 27.—*γ* Matt. 2. 23; Luke 2. 4.—*δ* Chap. 7. 41, 42, 53.

ably Andrew found his brother the same evening at their common lodging place. It is not unlikely that John, also, found his brother James in the same way, and also brought him to Jesus. This whole transaction (verses 35–42) may have occurred during the same evening. (See Meyer and Lange.)]

42. When Jesus beheld him—*Ἐμβλέψας αὐτόν, observed him*. **Cephas, which is by interpretation, A stone**—*Πέτρος* signifies a stone, or fragment of a rock. The reason why this name was given to Simon, who was ever afterward called Peter, may be seen in the notes on Matt. xvi, 18, 19.

43. Philip—This apostle was a native of Bethsaida in Galilee. Eusebius says he was a married man, and had several daughters. Clemens Alexandrinus mentions it as a thing universally acknowledged, that it was this apostle who, when commanded by our Lord to follow him, said, "Let me first go and bury my father." (Matt. viii, 21, 22.) Theodoret says he preached in the two Phrygias; and Eusebius says he was buried in Phrygia Pacatiana. He must not be confounded with Philip the deacon, spoken of Acts vi, 5.

45. Nathanael—This apostle is supposed to be the same with Bartholomew. (See Matt. x, 3.) **Moses in the law**—See Gen. iii, 15; xii, 18; xlix, 10; Deut. xviii, 18. **And the prophets**—See Isa. iv, 2; vii, 14; ix, 5; xl, 10; liii, 1, etc.; Jer. xxiii, 5; xxxiii, 14, 15; Ezek. xxxiv, 23; xxxvii, 24; Dan. ix, 24; Micah v, 2; Zech. vi, 12; ix, 9; xii, 10.

46. Can there any good thing come out of Nazareth—Bishop Pearce supposes that the *τι ἀγαθόν* of the evangelist has some particular force in it; and that Nathanael's question seems to imply, that not Nazareth, but Bethlehem, was to be the birthplace of the Messiah, according to what the chief priests and scribes had determined. (Matt. ii, 4, 5, 6.) If this conjecture be not thought solid, we may suppose that Nazareth, at this time, was become so abandoned that no good could be expected from any of those who dwelt in it, and that its wickedness had passed into a proverb: Can any thing good be found in Nazareth? Or else that the question is illiberal, and full of local prejudice. **Come and see**—[A watchword of the Christian faith.—*Lange*.] [So fully were the disciples who had been with Jesus impressed by his manifested greatness as a teacher, that they only asked of

ing to him, and saith of him, Behold ^aan Israelite indeed, in whom is no guile! **48** Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. **49** Nathanael answered and saith unto him, Rabbi, ^athou art the Son of God; thou art ^athe King of Israel. **50** Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. **51** And he saith unto him,

^m Psa. 32, 2; 73, 1; chap. 8, 39; Rom. 2, 28, 29; 9, 6. — ⁿ Matt. 14, 33. — ^o Matt. 21, 5; 27, 11, 43; chap. 18, 37; 19, 3. — ^p Gen.

others to see him, as they had done, being assured that all doubt would thus be removed.]

47. Behold an Israelite indeed—[He was not merely a carnal descendant of Jacob, but an Israelite in spirit—one who had in faith and prayer, wrestled with God, and prevailed. . . . He is called a genuine Israelite, because of his freedom from falsehood.—*Lange*.]

48. Whence knowest thou me—He was not yet acquainted with the divinity of Christ, could not conceive that he could search his heart, and therefore asks how he could acquire this knowledge of him, or who had given him that character. **Under the fig tree**—Probably engaged in prayer with God. It is not *a* fig tree, but *ῥῆν συκῆν*, the fig tree, one particularly distinguished from the others. There are many proofs that the Jewish rabbins chose the shade of trees, and particularly the fig tree, to sit and study under.

49. Rabbi—That is, *teacher*; and as such Nathanael now confessed him. **Thou art the Son of God; thou art the King of Israel**—[The title *Son of God* was a rare designation of the Messiah, derived from Psa. ii, 5, 12, and is so used by Peter, (Matt. xvi, 16,) and by the high priest, (Matt. xxvi, 63.) It signifies the divine nature, as the titles *Son of Man* and *Son of David* signify the human nature. This faith, in its substance though not in form, Nathanael had now attained, and so he became, after the Baptist, the first Christian confessor.]

50. Because I said . . . I saw thee, etc.—As thou hast credited my divine mission on this simple proof, that I saw thee when and where no human eye, placed where mine was, could see thee, thy faith shall not rest merely upon this, for thou shalt see greater things than these—more numerous and express proofs of my eternal power and Godhead. [Christ admits that he is in the first stage of faith, but tells him that his faith must develop itself from this beginning, and advance to a higher aim. . . . That (only) is a genuine faith which carries itself to the very central point of revelation, seizes the intuition of divinity in its immediate nature and manifestation as a whole, and obtains, through immediate contact with the divine in the spirit, a standpoint which doubt can never reach.—*Neander*.]

51. Heaven open—Christ may be understood, by this saying, to mean, that a clear and abundant revelation of God's will should be now made unto men; that heaven itself should be laid, as it were, open, and all the mysteries which had been shut up and hidden in it from eternity, relative to the salvation and glorification of man, should be now fully revealed. By the angels of God ascending and

Verily, verily, I say unto you, ^aHereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in ^aCana of Galilee; and the mother of Jesus was there: **2** And both Jesus was called, and his disciples, to the marriage. **3** And when they wanted wine, the mother of Jesus saith unto him, They have no wine. **4** Jesus saith unto her, ^bWoman, ^cwhat have I to do with thee?

^{28, 13;} Matt. 4, 11; Luke 2, 9, 18; 23, 43; 24, 4; Acts 1, 10. — ^a See Josh. 19, 28. — ^b Ch. 19, 26. — ^c So 2 Sam. 16, 10; 19, 22.

descending is to be understood that a *perpetual intercourse* should now be opened between heaven and earth, through the medium of Christ, who was God manifested in the flesh.

NOTES ON CHAPTER II.

1. The third day—From what precedent date this is reckoned cannot be certainly determined. It is easiest to count from the last date named, (chapter i, 43,) which is the more probable, as the journey from Judea to Galilee would require two or three days.] **Cana of Galilee**—This was a small city in the tribe of Asher, (Josh. xix, 28,) which the evangelist distinguishes from another Cana in the tribe of Ephraim, in the Samaritan country. (See Josh. xvi, 8; xvii, 9.) **The mother of Jesus was there**—Some of the ancients (without any authority and against strong probabilities) have thought that this was the marriage of John the evangelist, who is supposed to have been a near relative of our Lord.

2. And both Jesus was called, and his disciples—[The occasion was evidently a family gathering. Besides the mother of Jesus, his brothers, also, were present. It was (made) a farewell to his earthly relations. He was now leaving the privacy and obscurity of the family life to enter upon his public ministry, and (he) marked the transition by an exhibition of his divine power which was well calculated to convince his brothers and sisters and friends of his Messiahship, and to convert them into his spiritual relations.—*P. Schaff*.]

3. They have no wine—Though the blessed virgin is supposed to have never seen her son work a miracle before this time, yet she seems to have expected him to do something extraordinary on this occasion; as, from her acquaintance with him, she must have formed some adequate idea of his power and goodness. [So far as its form is concerned, the expression proves only, that the people (probably her near relations) let Mary know the lack, and that she told it to the Lord, rather giving up, than asking help. . . . A *confident expectation*, however, must have been couched in her complaint. . . . She certainly meant, in general, "Tell us what to do."—*Lange*.]

4. Woman, what have I to do with thee—*Ti tuiol kal soi, yuva: O, woman, what is this to thee and me?* Our Lord's answer to his mother, if properly translated, is far from being disrespectful. He addresses his mother as he did the Syrophenician woman, (Matt. xv, 28;) as he did the Samaritan woman, (John iv, 21;) as he addressed his disconsolate mother when he hung upon the cross, (John xix, 26;) as he did his most affectionate friend Mary Magdalene, (John xx, 15;)

mine ⁴hour is not yet come. **5** His mother saith unto the servants, Whatsoever he saith unto you, do it. **6** And there were set there six waterpots of stone, ⁴after the manner of the purifying of the Jews, containing two or three firkins apiece. **7** Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. **8** And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. **9** When the ruler of the feast had tasted ⁴the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, **10** And saith unto him,

δ Chap. 7. 6. — e Mark 7. 8. — f Chap. 4. 46. — g Chap. 1. 14.
— h Matt. 12. 46.

and as the angels had addressed her before, (verse 13;) and as St. Paul does the believing Christian woman, (1 Cor. vii, 16;) in all which places the same term, *γυναίκα, woman*, which occurs in this verse, is used; and where certainly no kind of disrespect is intended; but, on the contrary, complaisance, affability, tenderness, and concern: and in this sense it is used in the best Greek writers. **Mine hour is not yet come** — Or, *my time*, for in this sense the word *ώρα* is often taken. My time for working a miracle (for the revelation of my glory) is not yet fully come. — *Meyer*.] What I do, I do when necessary, and not before.

5. His mother saith, etc. — [These words reveal the unbounded faith of Mary in her Son, whose gentle rebuke (if rebuke it was) did not discourage her, and a confident expectation of some miraculous (or other) help at the proper time. — *P. Schaff*.]

6. After the manner of the purifying of the Jews — Or, *for the purpose of the purifying of the Jews*. These six vessels were set in a convenient place, for the purpose of the Jews washing their hands before they sat down to meat, and probably for other purposes of purification. As to the number "six," we need seek for no mystery in it; the number of pots was proportioned to the number of the guests. **Containing two or three firkins apiece** — *Measures or metretes, μετρητάς*. [The quantity in this case is both uncertain and unimportant. Some set the whole quantity of water at not more than fourteen or fifteen gallons, for which supposition there are internal grounds of belief. Others would make the whole quantity over a hundred gallons. Nor is there any data from which to decide whether all the water was changed to wine, or only what was drawn out for use.]

8. Governor of the feast — *Ἀρχιτρικλίνος*, chief or head over three couches, or tables — [the head steward. This person was seldom the master of the house.] **And they bare it** — "But did not our Lord by this miracle minister to vice, by producing an excess of inebriating liquor?" No; for the following reasons: 1) The company was a select and holy company, where no excess could be permitted. And, 2) Our Lord does not appear to have furnished any extra quantity, but only what was necessary. "But it is intimated in the text that the guests were nearly intoxicated before this miraculous addition to their wine took place; for the evangelist says, *ὅταν μεθύσθωσι, when they have become intoxicated*." I answer: 1) It is not inti-

Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. **11** This beginning of miracles did Jesus in Cana of Galilee, ⁴and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and ⁴his brethren, and his disciples; and they continued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, **14** And found in the temple those that sold oxen and sheep and doves, and the changers of money

δ Exod. 12. 14. — e Deut. 16. 1, 16; verse 28; chap. 5. 1; 6. 4; 11. 55.
— f Matt. 21. 12; Mark 11. 15; Luke 19. 45.

mated, even in the most indirect manner, that *these* guests were at all intoxicated. 2) The words are not spoken of the persons at *that* wedding at all: the governor of the feast only states that such was the *common custom* at feasts of this nature, without intimating that any such custom prevailed there. 3) The original word bears a widely different meaning from that which the objection forces upon it. The verbs *μεθύσκω* and *μεθύω*, from *μέθυ, wine*, which, from *μετά θυσίαν*, to drink after sacrificing, signify not only to *inebriate*, but to *take wine, to drink wine, to drink enough*: and in this sense the verb is evidently here used. And the prophet Isaiah, (chapter lviii, 11,) speaking of the abundant blessings of the godly, compares them to a *watered garden*, which the Septuagint translates, *ὡς κήπος μεθύων*, by which is certainly understood, not a *garden drowned with water*, but one *sufficiently* saturated with it, not having one drop too much nor too little.

10. The good wine until now — That which our Lord now made being perfectly pure, and highly palatable.

11. This beginning of miracles — [Or, *this did Jesus, the beginning of his miracles*.] It was probably the first he ever wrought: at any rate, the first he wrought *publicly*. **His glory** — His supreme divinity. (Chapter i, 14.) **His disciples believed on him** — Were more abundantly confirmed in their faith, that he was either the promised Messiah, or a most extraordinary prophet, in the fullest intercourse with the ever-blessed God.

12. He went down to Capernaum — [This statement has a decidedly business air. He transferred his family to Capernaum; and certainly soon afterward, though probably not then, without unnecessary delay, turned to his official duties.]

13. And the Jews' passover was at hand — This was the reason why he stayed but a few days at Capernaum, (verse 12,) as he wished to be present at the celebration of this feast at Jerusalem. This was the first passover after Christ's baptism. The second is mentioned Luke vi, 1. The third, John vi, 4. And the fourth, which was that at which he was crucified, chapter xi, 55. From which it appears, 1) That our blessed Lord continued his public ministry about *three years and a half*, according to the prophecy of Daniel. (Chapter ix, 27.) And, 2) That, having been baptized about the beginning of his *thirtieth* year, he was crucified about the middle of his thirty-third.

14. Found in the temple those that sold oxen, etc. — This is a similar fact to that men-

sitting: **15** And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; **16** And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. **17** And his disciples remembered that it was written, "The zeal of thine house hath eaten me up."

18 Then answered the Jews and said unto him, "What sign showest thou unto us, seeing that thou doest these things?" **19** Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up."

f Luke 2. 49.—*m* Psa. 69. 9.—*n* Matt. 12. 36; chap. 6. 30.
o Matt. 23. 61; 27. 40; Mark 14. 58; 15. 29.—*p* Col. 2. 9;
Heb. 8. 2; so 1 Cor. 3. 16; 6. 19; 2 Cor. 6. 16.

tioned Matt. xxi, 12; Mark xi, 15; Luke xix, 45. See it explained on Matt. xxi, 12. [The two cases are very similar, and yet with marked differences. There is no good reason to suppose that the two accounts refer to the same transaction.] "Jesus works his first miracle at Cana of Galilee, (chapter ii, 11); then he passes a few days at Capernaum, which brings him on his way to Jerusalem, (verse 12.) The passover being near, he goes up to Jerusalem, (verse 13,) and casts the traders out of the temple, (verse 15, 16.) At the passover he works many miracles, (verse 23,) while he is in Jerusalem, which city he does not leave till (chapter ii, 22,) Nicodemus comes to him by night. (Chapter iii, 1, 2.) Chapter iii, 2, contains a reference to chapter ii, 23. After these things, Jesus departs from Jerusalem, and dwells and baptizes in Judea. (Chapter iii, 22.) And all these incidents take place before John was cast into prison. (Verse 24.) But the second cleansing of the temple happens most clearly during the last week of our Lord's life, after the death of the Baptist, and at a time when it would be absurd to say that afterward Jesus dwelt and baptized in Judea."—*Newcome*. The vindication of God's house from profanation was the first and the last care of our Lord; and it is probable he began and finished his public ministry by this significant act.

17. The zeal of thine house—Zeal to promote thy glory, and to keep thy worship pure. (See Psa. lix, 10.)

18. What sign showest thou—See on Matt. xii, 38, and xvi, 1. When Moses came to deliver Israel, he gave signs, or miracles, that he acted under a divine commission. What miracle dost thou work to show us that thou art vested with similar authority?

19. Destroy this temple—*Τὸν ναὸν τοῦτον, this very temple*. [According to the explanation of the evangelist, this refers to the death and resurrection of Jesus; he consequently means his body, as the dwelling-place of God, who was in Christ, and that his violent death was the pulling down, and his resurrection the rebuilding of it.—*Meyer*.]

20. Forty and six years was this temple in building—The temple of which the Jews spake was begun to be rebuilt by Herod the Great, in the 18th year of his reign. But though he finished the main work in nine years and a half, yet some additional buildings or repairs were constantly carried on for many years afterward. Herod began the work sixteen years before the birth of our Lord;

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **21** But he spake of the temple of his body. **22** When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. **24** But Jesus did not commit himself unto them, because he knew all men, **25** And needed not that any should testify of man; for he knew what was in man.

g Luke 24. 8.—*r* 1 Samuel 16. 7; 1 Chronicles 28. 9; Matthew 9. 4; Mark 2. 8; chapter 6. 64; 16. 30; Acts 1. 24; Revelation 2. 23.

the transactions which are here related took place in the thirtieth year of our Lord, which make the term exactly forty-six years. Josephus, (*Ant.*, book xx, chap. viii, sec. 5, 7,) has told us that the whole of the buildings belonging to the temple were not finished till Nero's reign, when Albinus, the governor of Judea, was succeeded by Gessius Florus, which was eighty years after the eighteenth year of Herod's reign.

21. Of the temple of his body—Rather, *the temple, his body*: his body was the temple of his divinity—the place in which, as in the ancient temple, his Godhead dwelt. See how the Jews perverted these words, Matt. xxvi, 80, and the notes there.

22. Remembered that he had said this unto them—*Αἰσθῶν, to them*, is wanting in the best MSS., and should be omitted. **They believed the Scripture**—The "Scripture" which the evangelist immediately refers to may have been Psa. xvi, 10. Compare this with Acts ii, 31, 32, and with chap. xiii, 35–37. (See also Psa. ii, 7, and compare it with Heb. i, 5, and chapter v, 5, and with Acts xiii, 38.) They understood these scriptures in a sense in which they never before understood them. It is the property of many prophecies never to be understood except by their accomplishment; but these are so marked that, when their fulfilment takes place, they cannot be misunderstood or applied to any other event. [We find occasion to use this consideration in the interpretation of the prophecies commonly applied to the future of the Church—our Lord's second coming—the resurrection, and the last judgment.]

23. Many believed in his name—They believed him to be the promised Messiah, but probably, in most cases, did not believe in him to the salvation of their souls: for we find, from the following verse, the implication that their hearts were not all changed, because our blessed Lord could not trust himself to them.

24. He knew all men—*Πάντας*. Jesus knew all men, because he searches the heart, and tries the reins. He knows who are sincere and who are hypocritical: he knows those in whom he can confide and those to whom he can neither trust himself nor his gifts. [Christ knows us better than we know ourselves; he sees the end from the beginning; we (at best) the beginning from the end.—*Schaff*.] [He (Christ) knows the roots of the tree; we know the tree only by its fruits.—*Calvin*.]

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except *God be with him. 3 Jesus answered and said unto him,

a Chapter 7. 50; 12. 32.—b Chapter 9. 16, 28; Acts 2. 22.—
c Acts 10. 38.

NOTES ON CHAPTER III.

1. **Nicodemus, a ruler of the Jews**—One of the members of the grand Sanhedrin; for such were ordinarily styled *rulers* among the Jews. [He is mentioned again chapter vii, 50, 51, and xix, 39. He was also a νομοδιδάσκαλος, (verse 10,) a teacher of the law. There is no good reason for identifying him with the Nicodemus, the son of Goriion, named in the Targum.]

2. **Came to Jesus by night**—He had matters of the utmost importance, on which he wished to consult Christ; and he chose the *night* season, perhaps less through the fear of man than through a desire to have Jesus *alone*, as he found him all the day encompassed with the multitude; so that it was impossible for him to get an opportunity to speak fully on those weighty affairs concerning which he intended to consult him. [This discourse (conversation) seems to have taken place between Jesus and Nicodemus *alone*, and may have been related to the evangelist afterward. It is possible, however, that John was present.—Alford.] **Rabbi**—*My Master, or Teacher*, a title of respect given to the Jewish doctors, something like our *doctor of divinity*, that is, teacher of divine things. But as there may be many found among us who, though they bear the title, are no *teachers*, so it was among the Jews; and perhaps it was in reference to this that Nicodemus uses the word διδάσκαλος (*didaskalos*) immediately after, by which, in chapter i, 39, St. John translates the word *rabbi*. *Rabbi*, teacher, is often no more than a title of respect: *didaskalos* signifies a person who not only has the name of *teacher*, but who actually does teach. **We know that thou art a teacher come from God**—We, all the members of the grand Sanhedrin, and all the rulers of the people, who have paid proper attention to thy doctrine and miracles: we are all convinced of this, though we are not all candid enough to own it. It is possible, however, that ὁδοῦμεν, *we know*, signifies no more than, *it is known, it is generally acknowledged and allowed*, that thou art a teacher come from God. [The expression implies the thought of one divinely *sent*, but not the idea of the Logos, (to which evidently Nicodemus had not attained.)—Meyer.] **No man can do these miracles**—It is on the evidence of thy miracles that I ground my opinion of thee. No man can do what thou dost, unless the omnipotence of God be with him. [From the miracles, (which Christ was known to have wrought,) Nicodemus infers the *assistance* of God, and from this again, that the worker of them is one *sent* from God, (which is the proper logical sequence in the proof from miracles.)—Meyer.] [We expect some strong expression of the truth, such as we had from Nathanael, (chapter i, 49,) but the sentence drops to merely, *God be with him*, which is a very poor and insufficient exponent of ἀπὸ θεοῦ ἐληλυθας, (*sent from God*.) Against this inconsistency—the inner knowl-

Verily, verily, I say unto thee, *Except a man be born *again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, *Except a man be born of water and of the Spirit, he cannot enter into the

d Chap. 1. 13; Gal. 6. 15; Titus 2. 5; James 1. 12; 1 Pet. 1. 23; 1 John 2. 9.—e Or, *from above*.—f Mark 16. 16; Acts 2. 34.

edge that the kingdom of God was come, and He who was to found it, on the one hand, and the rationalizing endeavour to reduce this heavenly kingdom to *mere learning*, and its founder to a *mere teacher* on the other—is the following discourse directed.—Alford.]

3. **Jesus answered**—Not in the language of compliment: he saw the state of Nicodemus's soul, and he immediately addressed himself to him on a subject the most interesting and important. But what connexion is there between our Lord's reply and the address of Nicodemus? Probably our Lord saw that the object of his visit was to inquire about the Messiah's kingdom; and to that subject he at once advanced. **Be born again**—Ἀνωθεν, *from above, or afresh*. The Jews had some general notion of the *new birth*; but, like many among Christians, they put the acts of proselytism, baptism, etc., in the place of the Holy Spirit and his influence: they acknowledged that a man must be born again; but they made that new birth to consist in profession, confession, and external washing. (See on verse 10.) The *new birth* which is here spoken of comprehends, not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the rebellion of the heart taken away, before any soul can possibly enter into the kingdom of God. As this *new birth* implies the renewing of the whole soul in righteousness and true holiness, it is not a matter that may be dispensed with.

4. **How can a man be born when he is old**—It is probable that Nicodemus was pretty far advanced in age at this time; and from his answer we may plainly perceive that, like the rest of the Jews, and like multitudes of Christians, he rested in the *letter*, without paying proper attention to the *spirit*. Our Lord knew him to be in this state, and this was the cause of his pointed address to him. [In his perplexity, and not "in an *ironical humour*," which is out of keeping with the entire manifestation, he asks this foolish question, as if Jesus had spoken of a *corporeal* birth, and not of a (new) birth of one's *moral* personality.—Meyer.]

5. **Of water and of the Spirit**—To the baptism of water a man was admitted when he became a proselyte to the Jewish religion; and, in this baptism, he promised in the most solemn manner to renounce idolatry, to take the God of Israel for his God, and to have his life conformed to the precepts of the divine law. The water which was used in the baptism of proselytes was only an emblem of the Holy Spirit. The soul was considered as in a state of defilement, because of sin: now, as by that water the body was washed, cleansed, and refreshed, so, by the influences of the Holy Spirit, the soul was to be purified from its defilement, and strengthened to walk in the way of truth and holiness. [In the economy of Christ's kingdom baptism has a place, both as the outward mark of discipleship,

kingdom of God. **6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. **7** Marvel not that I said unto thee. Ye must be born again. **8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. **9** Nicodemus answered and said unto him, 'How can these things be? **10** Jesus answered and said unto

him, Art thou a master of Israel, and knowest not these things? **11** Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. **12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? **13** And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Or, from above.—*Eccl.* 11. 5; *1 Cor.* 2. 11.—*4 Chap.* 6, 32, 60.—*4 Matt.* 11. 37; *chap.* 1. 18; 7. 16; 8. 28; 12. 40;

14. 24.—*2 Verse* 32.—*m Prov.* 30. 4; *chap.* 6. 33, 38, 51, 69; 16. 28; *Acts* 2. 34; *1 Cor.* 15. 47; *Eph.* 4. 9, 10.

and as a sign of spiritual regeneration. On the earthly side baptism is the door to the Church; on the spiritual and heavenly side, the renewing power and work of the Holy Ghost is the way of entrance. But of itself baptism is not a saving rite, nor is it essential to salvation, either before, with, or after the work of the Spirit.] Though baptism by water, into the Christian faith, was required of every Jew and Gentile that entered into the kingdom of the Messiah, it is not necessary that by water and the Spirit (in this place) we should understand two different things: it is probably only an elliptical form of speech for the *Holy Spirit under the similitude of water*; as in *Matt.* iii. 3 *the Holy Ghost and fire*, do not mean two things, but one, namely, the Holy Ghost *under the similitude of fire*—pervading every part, refining and purifying the whole.

6. That which is born of the flesh is flesh.—This is the answer to the objection made by Nicodemus in verse 4. "Can a man enter the second time into his mother's womb and be born?" Our Lord here intimates that, were even this possible, it would not answer the end; for the *plant* will ever be of the nature of the *seed* that produces it—*like* will beget its *like*. The kingdom of God is spiritual and holy; and that which is born of the Spirit resembles the Spirit; for as he is who begat, so is he who is begotten of him. Therefore, the spiritual regeneration is essentially necessary to prepare the soul for a holy and spiritual kingdom. (See chapter i. 13.)

8. The wind bloweth—Though the manner in which this new birth is effected by the divine Spirit be incomprehensible to us, yet we must not, on this ground, suppose it to be impossible. The wind blows, we know not why; we hear its sound, perceive its operation in the motion of the trees, etc., and on ourselves, but we cannot discern the air itself; we only know that it exists by the effects which it produces: "so is every one that is born of the Spirit:" the effects are as discernible and as sensible as those of the wind; but itself we cannot see. But he who is born of God *knows* that he is thus born: *the Spirit itself*, the grand agent in this new birth, *beareth witness with his spirit, that he is born of God*, (*Rom.* viii. 16;) for *he that believeth hath the witness in himself*, (*1 John* iv. 13, and v. 10; *Gal.* iv. 6.) And so does this Spirit work in and by him that others, though they see not the principle, can easily discern the change produced; for "whatsoever is born of God overcometh the world." (*1 John* v. 4.)

9. How can these things be—[The question of Nicodemus is evidently one of unbelief, though no longer of frivolity. (See verse 12.)—*Alford.*] Our Lord had very plainly told him how these things could be, and illustrated the new birth by

one of the most proper similes that could be chosen; but so intent was this great man on making every thing submit to the testimony of his senses that he appeared unwilling to believe any thing unless he can comprehend it.

10. Art thou a master—*The teacher.* [Nicodemus must have held a position of influence as a teacher quite inconsistent with this proved ignorance.—*Meyer.*] [The Old Testament shows the doctrine of the new birth, which this "teacher in Israel," through lack of spiritual insight, failed to discern.]

11. We speak that we do know—[*Oldavev.* The plurals are evidently simply rhetorical.] [Jesus now discloses to the henceforth silent Nicodemus, in growing excitement of feeling, the *source* of his ignorance, namely, his *unbelief* in what he (Christ) testifies, and which yet is derived from his own intuition.—*Meyer.*] Nicodemus grants that our Lord is "a teacher come from God," and yet scruples to receive his testimony relative to the new birth, and the spiritual nature of the Messiah's kingdom.

12. If I have told you earthly things—[If you, a teacher in Israel, do not understand the nature of such an earthly thing, or custom of the kingdom established over the Jewish nation, as being born of baptism, practised every day in the initiation of proselytes, how will you understand such heavenly things as the initiation of my disciples by the baptism of the Holy Ghost and fire from heaven, if I should proceed further on the subject?

13. No man hath ascended—[Our Lord here proclaims himself the sole giver of revelations from heaven, because he alone among men is *from heaven*.] **That came down**—The incarnation of Christ is represented under the notion of his *coming down* from heaven to dwell upon earth. **Which is in heaven**—Lest a wrong meaning should be taken from the foregoing expression, and it should be imagined that in order to manifest himself upon earth he must necessarily leave heaven, our blessed Lord qualifies it by adding, "the Son of man who is in heaven;" pointing out, by this, the *ubiquity* or *omnipresence* of his nature: a character essentially belonging to God. [In his incarnation our Lord continues one with God, in the presence of God, and thus in heaven. . . . From the Godhead of Christ, and from the divine consciousness of Christ as the Son of man, results his incarnation, and from this the new revelation which he, in virtue of his moral perfection, brings from heaven.—*Lange.*] [The ascent to God to attain a knowledge of his mysteries, (which has been suggested as the only right explanation,) never occurs in the New Testament with reference to Jesus. His knowledge is the gift of his Father which accompanied him in his mission, (*chapter* x. 36.) Nor could he

14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life.

16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** "For God sent not his

n Num. 21. 9.—o Chap. 8. 28; 12. 32.—p Verse 36; chap. 4. 47.—q Rom. 8. 8; 1 John 4. 9.

have claimed such an *ascend* (as that supposed) for himself alone, for a like ascent, though not in equal degree, must belong to other men of God. (2 Cor. xii. 2-4.) But something distinct and more than this was the case with Christ, namely, as to the past, that he had his existence in heaven, and had come down therefrom; and, as to his earthly presence, that he is in heaven.—*Meyer*.]

14. As Moses lifted up—He shows the reason why he descended from heaven, that he might be "lifted up," that is, crucified, for the salvation of mankind, and be, by the appointment of God, as certain a remedy for sinful souls as the brazen serpent elevated on a pole (Num. xxi. 9) was for the bodies of the Israelites which had been bitten by the fiery serpents in the wilderness. As the serpent was raised up, so shall Christ be lifted up: as they who were stung by the fiery serpents were restored by looking up to the brazen serpent, so those who are infected with and dying through sin are healed and saved by looking up to and believing in Christ crucified. The lifting up of the Son of man also may refer to his mediatorial office at the right hand of God. [The brazen serpent was lifted up; every one who looked on it lived. The Son of man must be lifted up; every one who believes on him shall live. The same thing is predicated of the two—both are lifted up; cognate consequences follow, *bodily healing, soul healing*.—*Alford*.]

16. For God so loved the world—Such a love as that which induced God to give his only begotten Son to die for the world could not be described: Jesus Christ does not attempt it. He has put an eternity of meaning in the particle *ὅτως*, so, and left a subject for everlasting contemplation, wonder, and praise, to angels and to men. The same evangelist uses a similar mode of expression in 1 John iii. 1: *Behold, what manner of love, (ποταπὴν ἀγάπην,) the Father hath bestowed upon us*. From the subject before him, let the reader attend to the following particulars: 1) The world was in a ruinous, condemned state, about to perish everlastingly; and was utterly without power to rescue itself from destruction. 2) That God, through the impulse of his eternal love, provided for its rescue and salvation by giving his Son to die for it. 3) That the sacrifice of Jesus was the only means by which the redemption of man could be effected, and that it is absolutely sufficient to accomplish this gracious design. 4) That sin must be an indescribable evil when it required no less a sacrifice, to make atonement for it, than *God manifested in the flesh*. 5) That no man is saved through this sacrifice, but he that *believes*, that is, who credits what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied in order to become effectual. 6) That those who believe receive a double benefit: (1) They are exempted from eter-

nal perdition—that they may not perish. (2) They are brought to eternal glory—that they may have everlasting life. These two benefits point out tacitly the state of man: he is *guilty*, and therefore exposed to *punishment*; he is *impure*, and therefore *unfit for glory*. They point out also the two grand operations of grace, by which the salvation of man is effected. 1) *Justification*, by which the guilt of sin is removed, and consequently the person is no longer obnoxious to perdition. 2) *Sanctification*, or the purification of his nature, by which he is properly fitted for the kingdom of glory. [The summing up of the several preceding doctrines in a total picture of the *ἐκουπῶν*, (kingdom of heaven), after the analogy of chapter i. 14, and like passages. Christology here goes back to the basis of theology; soteriology unfolds itself to the *ordo salutis* (God's method of saving men) and to eschatology. A gospel *in nuce*, (in a nutshell,) like the sentences of 1 Tim. iii. 16, and others.—*Lange*.]

18 "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. **19** And this is the condemnation, 'that light is come into the world, and men loved dark-

r Luke 9. 56; chap. 5. 46; 8. 15; 12. 47; 1 John 4. 14.—s Chap. 5. 24; 6. 40, 47; 20. 31.—t Chap. 1. 4, 9-11; 8. 12.

17. For God sent not, etc.—It was the opinion of the Jews that the Gentiles, whom they often term *the world*, were to be destroyed in the days of the Messiah. Christ corrects this false opinion, and teaches here a contrary doctrine. God, by giving his Son, and publishing his design in giving him, shows that he purposes the salvation, not the destruction, of the world—the Gentile people; nevertheless, those who will not receive the salvation he had provided for them, whether *Jews or Gentiles*, must necessarily perish; for this plain reason: There is but one remedy, and they *refuse* to apply it. [*ἵνα οὐδὲ ὁ κόσμος δι' αὐτοῦ*, the free will of the *κόσμος*, (the world, mankind,) is by this strikingly set forth in connexion with verses 19, 20. Not that the Lord is not the *Saviour of the world*, (chapter iv. 42), but that the peculiar cast of this passage required the other side of the truth to be brought out.—*Alford*.]

18. He that believeth—As stated before on verse 16. **Is not condemned**—[Is not in a state of *condemnation*; wherever this faith exists, there is no condemnation. (Rom. viii. 1.)] **But he that believeth not**—[The absence of such faith implies the non-removal of the state of condemnation, in which the whole world is lying through the original and universal curse of sin.] **Is condemned already**—Continues under the condemnation which divine justice has passed upon all sinners; and has this superadded, *He hath not believed on the name of the only-begotten Son of God*, and therefore is guilty of the grossest insult to the divine majesty in neglecting, slighting, and despising the salvation which the infinite mercy of God had provided for him.

19. This is the condemnation—That is, this is the reason why any shall be found finally to perish—not that they came into the world with a perverted and corrupt nature, which is true; nor

that they were brought into the world in a state of sin; but that they refused to believe on the name of the only-begotten Son of God, and so remained in their unbelief.

ness rather than light, because their deeds were evil. **20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. **21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 And John also was baptizing in Enon

^a Job 24. 13, 17: Eph. 5. 13.—^c Or, *discovered*.—^w Chap. 4. 2.—^b 1 Sam. 9. 4.—^y Matt. 3. 5, 6.

that they lived many years in the practice of sin, which is also true; but because they refused to receive the salvation which God sent to them. **Light is come**—(See chapter i, 9.) That is, Jesus, the sun of righteousness, the fountain of light and life; diffusing his benign influences everywhere, and favouring men with a clear and full revelation of the divine will. **Men loved darkness**—Have preferred sin to holiness, Belial to Christ, and hell to heaven. [The perversion of the affections and will is the deepest ruin of mankind. . . . The state of sin and unbelief (is the eclipse of the soul).—*Alford*.] [The amiability of the light penetrated to them; but they persisted in the love of darkness.—*Bengel*.] **Because their deeds were evil**—There was *light*—they refused to walk in it. They chose to walk in the darkness, that they might do the works of darkness; they broke the divine law, refused the mercy offered to them, were arrested by divine justice, convicted, condemned, and punished. Whence, then, does their damnation proceed? From **THEMSELVES**. **Their deeds**—[Habits, thoughts, practices, (habitudes of the soul)—all these are included—were perverted.—*Alford*.]

20. For every one that doeth evil hateth the light—[They hated the light as the principle opposed to them, and to which they would not come because they wished to avoid the *ἐλέγχος* (the conviction) which they must experience from it.—*Meyer*.] **Lest his deeds should be reproved**—Or, *discovered*. To manifest or discover is one sense of the original word, *ἐλέγω*, in the best Greek writers; and it is evidently its meaning in this place. [This *ἐλέγχος* is the chastening censure which they shunned, both on account of their being put to shame before the world, and because of the threatening feeling of repentance and sorrow in their self-consciousness. . . . This dread is the result of both moral pride and moral effeminacy.—*Meyer*.]

21. Wrought in God—In his presence, and through his assistance. This is the end of our Lord's discourse to Nicodemus; and though we are not informed here of any good effects produced by it, yet we learn from other scriptures that it had produced the most blessed effects in his mind, and that from this time he became a disciple of Christ. He publicly defended our Lord in the Sanhedrin, of which he was probably a member, (chapter vii, 50.) and, with Joseph of Arimathea, gave him an honourable funeral, (chapter xix, 39,) when all his bosom friends had deserted him. [It speaks for the simplicity and historic truthfulness of our evangelist, that he adds nothing more, and even leaves untold the immediate result which the discourse had.—*Stier*.]

22. Came . . . into the land of Judea—Jerusalem itself, where Christ held the preceding discourse had.—*Vol. I.—21*

near to Salim, because there was much water there: and they came, and were baptized. **24** For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying. **26** And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. **27** John answered and said, A man can receive nothing, except it be given

^a Matt. 14. 8.—^c Chap. 1. 7, 15, 27, 34.—^b 1 Cor. 4. 7; Heb. 5. 4; James 1. 17.—^c Or, *take unto himself*.

course with Nicodemus, was in Judea; but the evangelist means that our Lord quitted the city and its suburbs, and went into the country parts, [in a northeasterly direction toward Jordan.] The same distinction between Jerusalem and Judea is made Acts i, 8; x, 39; and in 1 Mac. iii, 34; and in 2 Mac. i, 1, 10. See Bishop Pearce. **And baptized**—It is not clear that Christ did baptize any with water, but his disciples did, (chapter iv, 2;) and what they did by his authority and command is attributed to himself. [We see no good grounds for believing that Jesus, after the Passover, went into Galilee, and, returning after some months, began to baptize. . . . There is nothing, in the note of time, that forbids us to suppose that a few weeks may have elapsed between the feast and the beginning of this work. . . . We may also admit that (probably) his baptismal work was not of very long continuance.—*S. J. Andrews*.]

23. In Enon—This place was eight miles southward from Scythopolis, between Salem and Jordan. **There was much water**—And this was equally necessary, where such multitudes were baptized, whether the ceremony were performed by *dipping* or *sprinkling*.

24. John was not yet cast into prison—[Between the 11th and 12th verses of Matt. iv there seems to be a wide hiatus, in which the first three chapters of John should be inserted. Our evangelist seems here to refer to certain records, (unused by the other evangelists,) and to insert this remark to show that our Lord's public ministry began before the time referred to in Matt. iv, 12.—*Alford*.]

25. John's disciples and the Jews—A Jew. The person here spoken of was probably one who had been baptized by the disciples of our Lord; and the subject of debate seems to have been, whether the baptism of John or that of Christ was the more efficacious toward purifying. [Both John and our Lord were watched jealously by the Pharisees, one of whom appears to have entered into dispute with the disciples of John about the relative importance of the two baptisms.—*Alford*.]

26. And they came unto John—[The baptism carried on by the disciples appears to have stood very much in the same position as that of John. It was preparatory to the public ministry of our Lord, properly so called, which began in Galilee after the imprisonment of John. . . . As John's commission was now in the wane, so our Lord's was expanding.—*Alford*.]

27. A man can receive nothing, etc.—Or, I have received, not only my commission, but the power also by which I have executed it, from above. As I took it up at God's command, so I am ready to lay it down when he pleases. I have told you from

him from heaven. **28** Ye yourselves bear me witness, that I said, 'I am not the Christ, but *that I am sent before him. **29** 'He that hath the bride is the bridegroom: but *the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. **30** He must increase, but I *must* decrease. **31** ^bHe that cometh from above

'is above all: ^bhe that is of the earth is earthly, and speaketh of the earth: ^bhe that cometh from heaven is above all. **32** And *what he hath seen and heard, that he testifieth; and no man receiveth his testimony. **33** He that hath received his testimony ^ahath set to his seal that God is true. **34** *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit ^bby measure *unto him*.

^d Chap. 1. 20. 27.—^e Mal. 2. 1; Mark 1. 2; Luke 1. 17.—^f Matt. 22. 2; 2 Cor. 11. 2; Eph. 5. 25, 27; Rev. 21. 9.—^g Canticles 5. 1.—^a Verse 13; chap. 8. 23.—^c Matt. 28. 18; chap.

1. 15, 27; Rom. 9. 5.—^k 1 Cor. 15. 47.—ⁱ Chap. 6. 23; 1 Cor. 15. 47; Eph. 1. 21; Phil. 2. 9.—^m Verse 11; chap. 8. 28; 15. 15.—ⁿ Rom. 3. 4; 1 John 5. 10.—^o Chap. 7. 16.—^p Chap. 1. 16.

the beginning that I was only the *forerunner* of the Messiah; and was sent, not to form a separate party, but to point out to men that Lamb of God which takes away the sin of the world. (Verse 28.)

28. Ye yourselves, etc.—[Not only so, but I have always given the same consistent testimony, that I was only the forerunner of One greater than myself. . . . This is merely a *general* testimony with regard to the Messiah, but a *personal* one to Jesus.]

29. He that hath the bride—The congregation of believers. **Is the bridegroom**—The Lord Jesus—the Head of the Church. See on Matt. xxii, 2, etc., where the parable of the marriage feast is explained. **The friend of the bridegroom**—The person whom the Greeks called the *paranymp*. There were two at each wedding: one waited on the bride, the other on the bridegroom; their business was to serve them, to inspect the concerns of the bridechamber, and afterward to reconcile differences between husband and wife if any took place. John considers himself as standing in this relation to the Lord Jesus, while espousing human nature, and converting souls to himself; this is the meaning of *standeth by*—that is, ready to serve. As the Christian Church was now to take place of the Jewish, and the latter was about to be cast off because it was polluted, John, by using the simile of the bride, bridegroom, and paranymp, or *friend of the bridegroom*, points out, as it were prophetically, of what kind the Christian Church must be: it must be as holy and pure as an uncontaminated virgin, because it is to be the bride or spouse of our Lord Jesus Christ: and God honours the Baptist by making him the paranymp; and indeed his whole preaching and baptism were excellently calculated to produce this great effect, as he strongly proclaimed the necessity of a total reformation of heart and manners among all classes of the people. (See the notes on Matt. iii, 8–12, and on Luke iii, 10–14.) He heard the bridegroom's voice—he faithfully communicated what he had received from Heaven, (verse 27,) and he rejoiced exceedingly to find that he had got a people prepared for the Lord. The success of John's preaching greatly contributed to the success of that of Christ and his disciples. For this purpose he was endued with power from on high, and chosen to be the paranymp of the heavenly bridegroom.

30. He must increase—His present success is but the beginning of a most glorious and universal spread of righteousness, peace, truth, and goodwill among men. **I must decrease**—My baptism and teaching, as pointing out the coming Messiah, must *cease*; because the Messiah is now come, and has entered publicly on the work of his glorious ministry. [Many critics and commentators, including some of the most decidedly evangelical—Bengel, Tholuck, and Olshausen—(Wesley presents the

same view,) maintain that, "After verse 30, we have the words, not of the *Baptist*, but of the *Evangelist*." Whedon remarks, "The Baptist's thoughts are freely reported in the Evangelist's own language." On the contrary, Lange and Alford favour the view that lies on the literal surface of the words, that they should be received as the closing expression of the Baptist's prophetic mission. Meyer agrees with these eminent Christian scholars, and says: "We perceive how the Baptist, as if with the mind of Jesus himself, unveils before his disciples, in the narrower circle of whom he speaks, with the glowing inspiration of the last prophet, the full majesty of Jesus; and therewith, as if with his swan-like song, *completes* his testimony before he vanishes from the history."

31. He that cometh from above—[That is, Christ, whose coming forth from the divine glory in human form, is here regarded as still in the course of its actual self-manifestation. —*Meyer*.] **Is above all**—This blessed bridegroom, who has descended from heaven, (verse 13,) is above all, superior to Moses, the prophets, and me. **He that is of the earth**—John himself, who, though an eminent prophet, was of the earth—in his person. **Speaketh of the earth**—Cannot speak of heavenly things as Christ can do; and only represents divine matters as they are shown to him, and by these *earthly ordinances*; for the *spirit* and *meaning* of which you must all go to the Messiah himself.

32. And no man receiveth his (the Christ's) **testimony**—[The expression *οὐδεὶς* (*no man*) is the hyperbole of deep sorrow on account of the *small number* of those—small in comparison with the vast multitude of unbelievers—who receive his witness.—*Meyer*.]

33. Hath set to his seal—That is, [the believer] hath hereby confirmed the truth of the testimony which he [Christ] has borne, as a deponent sets his seal to an instrument in order to confirm it, and such instrument is considered as fully confirmed by having the deponent's seal affixed to it, [so the faith of the believer confirms (to his own consciousness) the truth received.] [In the reception of the witness of *Jesus* there is manifested on man's part the practical ratification of the truthfulness of *God*, the human "*yea, verily*," in answer to the proposition, "God is true," because *Jesus* is the interpreter of *God*. (See verse 34.)—*Meyer*.]

34. For God giveth not the Spirit by measure—*Without measure*—not for a particular time, people, purpose, but for the whole compass of time, and in reference to all eternity. Former dispensations of the Holy Spirit made partial discoveries of God's infinite justice and mercy; but now the sum of justice in requiring such a sacrifice, and the plenitude of mercy in providing it, shall, by that

35 'The Father loveth the Son, and hath given all things into his hand. **36** 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made

q Matt. 11. 27; 23. 18; Luke 10. 22; chap. 5. 20, 22; 12. 8; 17. 2; Hebrews 2. 8.

Spirit with which he baptizes, be made manifest to all the children of men.

35. All things into his hand—See on Matt. xi. 27. A principal design of John is, to show that Christ was infinitely above every teacher, prophet, and divine messenger that had ever yet appeared. The prophets had various gifts: some had visions, others dreams; some had the gift of *teaching*, others of comforting. Christ alone possessed their plenitude of the Spirit, and is all things in all.

36. Hath everlasting life—He has already the seed of this life in his soul, having been made a partaker of the grace and spirit of him in whom he has believed. [Is passed from death unto life, chapter v. 24.] **He that believeth not**—*Ἀπειθῶν* (*being unpersuaded*) expresses primarily *disbelieving*, and by implication, *disobeying*—the want of the obedience of faith. The person who *will* not believe, as a consequence does not obey; since, not having *believed*, he cannot *obey*. **Shall not see life**—Shall never come to know it: there being no way to the kingdom of God, but through Christ Jesus. (Acts iv. 12.) And none can expect to enter into this kingdom but those who yield themselves to him in the obedience of faith, for to such only he is the author of eternal salvation. (Heb. v. 9.) **But the wrath of God abideth on him**—*Ὀργή, the displeasure* of God. [The state of unbelieving men is one of condemnation, (Rom. iii. 19,) and this condemnation is the direct result of God's displeasure, which is to be followed by just punishment, (see Rom. ii. 5; iii. 5; xiii. 4, 5; Eph. v. 6; 1 Thess. i. 10; v. 9;) the effect of offended justice, such as sin deserves, and such as it becomes divine justice to inflict. And this *abideth on him*—endures as long as his unbelief and disobedience remain; the only way of escape from which is by faith.

NOTES ON CHAPTER IV.

1-3. [Jesus appears to have conducted his ministry in Judea in some kind of connexion with John, preaching the Gospel, gathering a body of disciples, and baptizing them, (by *proxy*, through his disciples;) but now he leaves that field of action and removes to Galilee. The history of this, our Lord's early ministry, is exceedingly fragmentary; yet enough is given, (chiefly by John,) to indicate its great success, and to show that it produced a very wide and deep impression among all classes. These things give a degree of plausibility to the conjecture that Jesus had hoped to introduce his kingdom in Judea, by the proclamation of his Messiahship, with the expectation that he would be accepted by the Jewish rulers. Now he had come to know that the Pharisees were plotting his ruin, being more hostile toward him because of his less scrupulous regard for their traditions; and, there-

and 'baptized more disciples than John, **2** (Though Jesus himself baptized not, but his disciples,) **3** He left Judea, and departed again into Galilee. **4** And he must needs go through Samaria. **5** Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground 'that Jacob gave to his son Joseph. **6** Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat

r Hab. 2. 4; chap. 1. 12; G. 47; verses 15. 6; Rom. i. 17; 1 John 5. 10.—a Ch. 8. 22, 26.—b Gen. 33. 19; 48. 22; Josh. 24. 32.

fore, he quits Judea to recommence his ministry in Galilee, where he would be farther removed from his persecuting enemies.]

3. He left Judea, etc.—[It is not known at what place in Judea our Lord was during this his earliest preaching and his baptizing, though it has been generally supposed to have been in the north-eastern part, toward Jordan. From that point he might take either the eastern route beyond Jordan, or the western one which led through (the province of) Samaria, which latter he selected. On this journey he was accompanied by some of the body of disciples that he had gathered, of whom quite certainly John, the evangelist, was one.]

4. And he must needs go through Samaria—Samaria lay northward of Judea, between it and Galilee, and between the Mediterranean and the Jordan. From Jerusalem to Galilee through Samaria, according to Josephus, was three days' journey.

5. A city . . . called Sychar—This city was anciently called *Shechem*. It seems to have been situated at the foot of Mount Gerizim, in the province of Samaria, on which the temple of the Samaritans was built. After the ruin of Samaria by Shalmaneser, Sychar, or Shechem, became the capital of the Samaritans; and it continued so, according to Josephus, (*Ant.* l. i, book xi, chap. 8,) in the time of Alexander the Great. It was about ten miles from *Shiloh*, forty from *Jerusalem*, and fifty-two from *Jericho*. This place is remarkable in the Scriptures as being that where Abram first stopped on his coming from Haran to Canaan, where God first appeared to that patriarch and promised to give the land to his seed, and the place where Abram first built an altar to the Lord, and called upon his name. (Gen. xii. 7.) The present name of this city is *Neapolis*, or *Nablous*. (See Calmet.) **That Jacob gave to his son Joseph**—Jacob had bought this field from the children of Hamor, the father of Shechem, for a hundred pieces of silver, or *lambs*, (Gen. xxxiii. 19;) and in it he built an altar, which he dedicated to *El Elohey Yishrael*, the strong God, the covenant God of Israel. (Verse 19.) This Jacob left as a private or overplus inheritance to Joseph and his children. (See Gen. xlviii. 21, 22, and Josh. xxiv. 32.)

6 Jacob's well was there—[A *spring well*, (verse 11,)] the making of which tradition ascribes to Jacob. It is still in existence, and is regarded with reverence, though there is no spring water in it. The sacredness of the spot made it all the more worthy of being especially noted by John.—*Meyer*.] "At this well the narrow valley of Sychem ends, opening itself into a wide field, which probably is part of the ground given by Jacob to his son Joseph. It is watered by a fresh stream running between it and Sychem, which makes it exceedingly verdant and fruitful." [See Maundrell.] **Sat thus**—[While the disciples were away he quietly rested, sitting on

thus on the well: and it was about the sixth hour. **7** There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. **8** (For his disciples were gone away unto the city to buy meat.) **9** Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. **10** Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. **11** The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? **12** Art thou greater than our

father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? **13** Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: **14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. **15** The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. **16** Jesus saith unto her, Go, call thy husband, and come hither. **17** The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: **18** For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst

e2 Kings 17. 34; Luke 9. 52, 53; Acts 10. 28.—d Isa. 12. 3; 44. 8; Jer. 2. 13; Zech. 13. 1; 14. 8.

e Chap. 6. 35, 58.—f Chap. 7. 32.—g See chap. 6. 24; 17. 2, 3; Rom. 6. 23; 1 John 5. 20.

the curbstone of the well.] **The sixth hour**—About twelve o'clock. The time is noted [as agreeing with facts stated, namely, our Lord's fatigue and thirst, and the disciples going to buy provisions for the noonday meal.]

7. There cometh a woman of Samaria to draw water—[Not of the city of Samaria, which was some eight miles distant, but of the province and people. To draw water is an ordinary duty of females in the East.]

9. That thou, being a Jew—[Recognising him by his dress, or speech, or both. There is no reason to suppose that she viewed him as any other than an ordinary Jewish traveler. **The Jews have no dealings with the Samaritans**—Perhaps better, *Jews have no communion with Samaritans*. These words appear to be added by the evangelist himself, in explanation of the woman's question, [or else given by the woman as the reason for asking him, "How."] The deadly hatred that subsisted between these two nations is well known. The Jews cursed them, and believed them to be accursed. Their most merciful wish to the Samaritans was, that they might have no part in the resurrection: or, in other words, that they might be annihilated. [See SMITH'S Bible Dictionary, article "Samaria."]

10. If thou knewest the gift of God—[Our Lord's answer was at once enigmatical and suggestive. It spoke of the gift of God, τὴν δωρεάν τοῦ Θεοῦ, not himself, nor her opportunity, but, more comprehensively, what the divine mercy has to give—his all-sufficient grace—to awaken in her heart a higher aspiration. Next he speaks of himself, εἰς ἑαυτὴν, in his divine and Messianic character, which she had not recognised. Then he speaks of living water, ὕδωρ ζῶν, which might seem to refer to the water of the well; and also it might, even to her, suggest something more spiritual.] [From recognising this water as the gift of God, in its limitation, (verse 13,) and in its parabolic import, (verse 14,) her view is directed to him who was speaking with her, and the gift which he should bestow—the GIFT OF THE HOLY GHOST. (See on chapter vii, 37–39.)—Alford.] [The Lord brings out the opposite relation, (and shows) that she is the needy one, and he the possessor of the true fountain of satisfaction.—Lange.]

11. Thou hast nothing to draw with—Ὁρε ἀντλήμα ἔχεις, thou hast no bucket, [and the well is deep, and hence the pertinence of her question,

"from whence." She was more and more puzzled, and yet she began to suspect that in all this there was a deeper significance.]

12. Our father Jacob—The ancient Samaritans were, undoubtedly, the descendants of Jacob; for they were of the ten tribes that revolted in the reign of Rehoboam: but those in our Lord's time were not genuine Israelites, but a corrupted race, sprung from a mixture of different nations, sent thither by Shalmaneser, king of the Assyrians. (See 2 Kings xvii.) [There is something of Samaritan nationality speaking here. Claiming Jacob as her father, this woman of Samaria expresses by this question an appropriation of descent from him, such as to set at a greater distance the Jews, to one of whom she supposed herself to be speaking.—Alford.]

13, 14. Shall thirst again, etc.—[Not an explanation, but a carrying out of the metaphor, to lead the woman nearer to its higher import. . . . The heavenly grace and truth which Christ communicates, when received by faith into the inner life, forever supplies what we need in order to salvation, so that the lack of this satisfaction is never felt, because the supply is always there. . . . The ζῶν αἶμα is conceived of locally, in keeping with the comparison of a wide-spreading spring. . . . This description of the well springing up into everlasting life is the finishing touch of the picture.—Meyer.]

15. Give me this water—She did not as yet comprehend our Lord's meaning; but something more than her curiosity was much excited, and this was the design of our Lord, that he might have her mind properly prepared to receive the great truths which he was about to announce.

16. Call thy husband—Our Lord appears to have spoken these words for two purposes: 1) To make the woman consider her own state. 2) To show her that he knew her heart, and the secret actions of her life; and was, therefore, well qualified to teach her heavenly truths.

18. Thou hast had five husbands—It is not clear that this woman was a common character: she might have been legally married to those five, and might have been separated by death or divorce without any misbehaviour of her own, living separated from her fifth husband. The adulteress was to be put to death, both by the Jewish and Samaritan law, not divorced. [She spake the truth, ἀλήθεια, but not truthfully, ἀληθῶς. The sixth was not a

thou truly. **19** The woman saith unto him, Sir, ^h I perceive that thou art a prophet. **20** Our fathers worshipped in ⁱ this mountain; and ye say, that in ^j Jerusalem is the place where men ought to worship. **21** Jesus saith unto her, Woman, believe me, the hour cometh, ^k when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. **22** Ye

^h Luke 7. 16; 24. 19; chap. 6. 14; 7. 40.—ⁱ Judges 9. 7.—^j Deut. 12. 5, 11; 1 Kings 9. 3; 2 Chron. 7. 12.—^k Mal. 1. 11;

worship ^l ye know not what: we know what we worship; for ^m salvation is of the Jews. **23** But the hour cometh, and now is, when the true worshippers shall worship the Father in ⁿ spirit ^o and in truth: for the Father seeketh such to worship him. **24** ^p God is a Spirit: and they that worship him must worship ^q him in spirit and in truth. **25** The woman saith

1 Tim. 2. 8.—^m 2 Kings 17. 29.—ⁿ Isa. 2. 2; Luke 24. 47; Rom. 9. 4, 5.—^o Phil. 3. 3.—^p Chap. 1. 17.—^q 2 Cor. 3. 17.

lawful husband, and the Lord, by his divine knowledge, detects the hidden falsehood.—*Alford.*]

19. I perceive that thou art a prophet—And therefore thought him well qualified to decide the grand question in dispute between the Jews and the Samaritans; but she did not perceive him to be the *Messiah*. [In speaking this, her conviction, she virtually confesses all the truth. That she should pass to another subject immediately seems to arise, not from a wish to turn the conversation from a matter so unpleasant to her, but from a real desire to obtain from this prophet the teaching requisite that she may pray to God acceptably.]

20. Worshipped in this mountain—Referring to Mount Gerizim, at the foot of which Sychar was situated. The patriarchs had worshipped here—Jacob builded an altar on this mountain, and worshipped the true God. (See Gen. xxii. 2; xxxiii. 20.) Thus she could say, “Our fathers worshipped in this mountain.” On this mountain Sanballat had built them a temple, about 332 years before our Lord’s incarnation. (See JOSEPHUS, *Antiq.*, book xi, chap. viii, sec. 4, and 2 Macc. vi. 2.)

[In Nehemiah xiii. 28, we read that the grandson of the high priest Eliashib was banished by Nehemiah because he was son-in-law to Sanballat the Persian satrap of Samaria. Sanballat received him and made him high priest of a temple which he built on Mount Gerizim. . . . This temple was destroyed 200 years after, by John Hyrcanus, (B. C. 129,) (see JOSEPHUS, *Ant.*, xiii. 9, 1,) but the Samaritans still used it as a place of prayer and sacrifice. They defended their practice by Deut. xxvii. 4, where our reading, and the Hebrew and LXX, is *Ebal*, but the Samaritan Pentateuch *Gerizim*; (probably an alteration;) also by Gen. xii. 6, 7; xiii. 4; xxxiii. 18–20; and Deut. xi. 26. (See Dean STANLEY’S *Sinai and Palestine*).—*Alford.*]

21. The hour cometh, etc.—The time was now at hand in which the spiritual worship of God was about to be established in the earth, and all the Jewish rites and ceremonies entirely abolished. **Worship the Father**—This epithet shows the mild, benignant, and tender nature of the Gospel dispensation. Men are called to worship their heavenly Father, and to consider themselves as his children. [There is here a tacit opposition between “THE Father,” and “our fathers,” (verse 20).—*Calvin.*]

22. Ye worship ye know not what—The Samaritans believed in the same God with the Jews; but, as they rejected all the prophetic writings, they had but an imperfect knowledge of him: besides, as they incorporated the worship of idols with his worship, they might be justly said to worship him whom they did not properly know. See the account of their motley worship, 2 Kings xvii. 26–34. But after Sanballat had built the temple on Mount Gerizim, the idolatrous worship of the Cutheans and Sepharvites, etc., was entirely

laid aside; the same religious service being performed in the Samaritan temple which was performed in that at Jerusalem. **We know what we worship**—We Jews acknowledge all the attributes of his nature, and offer to him *only* the sacrifices prescribed in the law. **Salvation is of the Jews**—‘*Ex tñv 'Ioudaiv iotiv, salvation is from the Jews.*’ “Salvation” seems here to mean the *Saviour*, the *Messiah*; as it does Luke ii. 30, Acts iv. 12; and so the woman appears to have understood it. (Verse 25.) The *Messiah* was to spring from the Jews; from them the preaching of the Gospel and the knowledge of the truth were to go to all the nations of the world. It was to the Jews that the promises were made; and it was in their prophetic Scriptures, which the Samaritans rejected, that Jesus Christ was proclaimed and described. (See Isa. xi. 3.) [The Lord now introduces the woman to a higher point of view, *above* both of the contending opinions. Yet before proceeding to the detail, (verses 23, 24,) he pronounces an unequivocal judgment against the Samaritans.—*Olshausen.*]

23. The true worshippers shall worship . . . in spirit—The worship of the Samaritans was a *defective* worship—they did not receive the prophetic writings: that of the Jews was a *carnal* one, dealing only in the *letter*, and referring to the spirit and design, which were at a distance, by types and ceremonies. The Gospel of Christ showed the meaning of all these carnal ordinances and the legal sacrifices, which had their consummation in his offering of himself: thus a *spiritual* dispensation took the place of the *carnal* one which prefigured it. The preaching of the Gospel discovered the true nature of God, of salvation, of the human soul, of earthly and of heavenly things; and, because of this, it is put in opposition to the *defective* Samaritan worship.

24. God is a Spirit—[The true worship here described is placed in opposition, not so much to that which is false, as to that which is imperfect and undeveloped.—*Olshausen.*] [True worship does not consist in outward acts, gestures, ceremonies, limitations of time and place, or in any thing pertaining to the sphere of sense. It has to do with that higher spiritual nature in man, which the seat of his true moral life, manifested in thoughts, feelings, efforts of will, excitements, etc.—*Meyer.*] [Perhaps, better, not “a Spirit,” but SPIRIT, since it is his *essence*, not his personality, which is here spoken of.—*Alford.*] This is one of the first, the greatest, the most sublime, and necessary truths: God is: the origin of all things, the pattern of all perfection, without *parts* or *dimensions*, for he is infinite—*filling* the heavens and the earth; *pervading, governing, and upholding* all things: AN INFINITE SPIRIT! This God can be pleased only with that which is in harmony with himself. As all creatures were made by him, so all owe him obedience and reverence; but, to be acceptable to this

unto him, I know that Messias cometh, which is called Christ: when he is come, 'he will tell us all things. **26** Jesus saith unto her, 'I that speak unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? **28** The woman then left her waterpot, and went her way into the city, and saith to the men, **29** Come, see a man, ' which told me all things that ever I did:

r Vers. 24, 39.—e Matt. 26. 63, 64; Mark 14. 61, 62; chap. 9. 37.

infinite Spirit, the worship must be spiritual—must spring from the heart, through the influence of the Holy Ghost: and it must be in *truth*, not only in sincerity, but performed according to that divine revelation which he has given men of himself. A man worships God in *spirit* when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires to the throne of God; and he worships him in *truth*, when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God.

25. I know that Messias cometh—[Though the Samaritans accepted only the Pentateuch, yet from such passages as Deut. xviii, 15, they might be led to accept the Jews' doctrine of the Messiah, as the name also; so, too, the name *Χριστός* (Christ) might have become common in popular parlance. See Alford.] Though they did not receive the prophetic writings, yet the tradition of the advent of the Messiah, which was common among the Jews, and founded on promises contained even in the books of Moses, was generally received among the Samaritans also. **He will tell us all things**—[This was a confession of her lack, in common with all her people, of the true knowledge of God and his worship, for the removal of which they must wait for the advent of the Messiah, and her words are the expression of the need of that divine help. See Meyer.] He will settle the great national question between Gerizim and Jerusalem; and we shall then know certainly where we ought to worship.

26. Jesus saith unto her, I . . . am he—Our Lord never spoke in such *direct* terms concerning himself to his own countrymen, nor even to his own disciples, till a little before his death. The reason given by Bishop Pearce is the following: The woman being *alone* when Jesus said it, and being a Samaritan, he had no reason to apprehend that the Samaritans, if they knew his claim, would disturb his ministry before the time of his suffering came; which seems to have been the reason why he concealed it so long from his own countrymen. [The Jews looked upon the Messiah as the king of Israel, and expected from him first of all, political changes; while the Samaritans, deriving their Messianic expectations from Deuteronomy, regarded him simply as a *prophet* or *teacher*, and were less liable to abuse the revelation for disturbing political purposes.—P. Schaff.]

27. Came his disciples—From the town, where they had been to buy food. (See verse 8.) **Marvelled that he talked with the woman**—Because it was contrary to the custom of the eastern countries. They might wonder how a Samaritan, in whom they could expect no spirituality, could listen to the conversation of their Master, who sel-

is not this the Christ? **30** Then they went out of the city, and came unto him.

31 In the meanwhile his disciples prayed him, saying, Master, eat. **32** But he said unto them, I have meat to eat that ye know not of. **33** Therefore said the disciples one to another, Hath any man brought him *ought* to eat? **34** Jesus saith unto them, 'My meat is to do the will of him that sent me, and to finish his work. **35** Say not ye, There are yet four months, and *then* cometh harvest? behold, I

f Verse 25.—u Job 28. 12; chap. 6. 88; 17. 4; 19. 30.

dom spake but about heavenly things. **Yet no man said**, etc.—They were awed by his majesty, and knew that he must have sufficient reason to induce him to act a part to which they were not at all accustomed.

28. Left her waterpot—She was so penetrated with the great truths which Jesus had announced that she forgot her errand to the well, and returned to the city without the water for which she came out!

29. All things that ever I did—The Jews believed that one essential characteristic of the Messiah would be, that he should be able to tell the secrets of all hearts. This they believed was predicted of him in Isa. xi, 2, 3.

30. They went out of the city—Such effect had the simple testimony of the woman on their minds. **And came unto him**—Or, *were coming to him*; for they did not reach him immediately; all that discourse between him and his disciples, mentioned verses 31 to 39 inclusive, having taken place before the people of Sychar got to the well. (See verse 40.)

31. Master, eat—They knew that he was greatly spent both with hunger and fatigue.

32. I have meat [*βρώσιν*, eating, food,] **that ye know not of**—[The *thirst* and (probably) *hunger* which our Lord had felt, were forgotten in the carrying on of his divine work. Although *ἐγώ*, (I,) and *ὑμεῖς*, (you,) are emphatic, the words are not spoken in *blame*; for none was deserved.—Alford.]

33. Hath any man—Any one. **Brought him ought to eat**—[It is characteristic of the first part of this gospel to bring forward instances of unrecognition of spiritual meaning. (Compare chapter ii, 20; iii, 4; iv, 11; vi, 42, 52.) The disciples probably had the woman in their thoughts.—Alford.]

34. My meat is to do the will of him that sent me—In these words our blessed Lord teaches a lesson of zeal and earnestness to his apostles, and to all their successors in the Christian ministry. Let the salvation of souls lie nearer your heart than life itself. Let eating and drinking, labour and rest, reading, thinking, study, prayer, and all things, be directed to the accomplishment of this great work.

35. There are yet four months, and then cometh harvest—The "four months" of which our Lord speaks here must be computed from *Shebat*, which was the eleventh month of the sacred year, and which commenced that year January 13: from that, till the beginning of the wheat harvest, which began about a month after the passover, there were exactly four months. The passover was that year on the 15th of Nisan, or March 28; and Pentecost took place May 17. We may therefore suppose that it was about January 13, or beginning

say unto you, Lift up your eyes, and look on the fields; * for they are white already to harvest. **36** * And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. **37** And herein is that saying true, One soweth, and another reapeth. **38** I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him * for the saying of the woman, which testified, He told me all that ever I did. **40** So when the Samaritans were

* Matt. 9. 37; Luke 10. 2.—*o Dan. 12. 8.—*o Verse 29.—
* Chap. 17. 8; 1 John 4. 14.

of the month Shebat, that John the Baptist was cast into prison and that Christ retired into Galilee. [Others would make the date a month earlier. For doctrinal purposes the difference is of no importance. By a prophetic vision our Lord saw the way of his kingdom opening before him, and all things prepared for its proclamation, and evidently his heart was greatly moved at the sight, longing to enter at once upon his work.] Though there were ordinarily "four months" from seedtime to harvest, and a man, after he had sowed his seed, must wait patiently till the regular and natural harvest came, yet it was not the case *now*: the seed of life which he had sown but a few hours ago had already brought forth much fruit; therefore he says, "Lift up your eyes, and look on the fields," over which it is likely the Samaritans were then coming, guided by the woman who had already received the light of the Gospel of peace. **The fields . . . are white already to harvest**—Multitudes of Samaritans are coming to believe on me, and to be saved unto eternal life.

36. And he that reapeth receiveth wages—[The primary idea is, the immediate spiritual blessings and joys of the harvesters, the joy of spiritual harvest, the communion of the converts themselves. A different and further joy is that of carrying the fruit into heaven, to gladden there the sower who passed thither long before, and to have with him a common and simultaneous rejoicing.—*Lange*.]

37. Herein is that saying true, One soweth and another reapeth—Or, *One is the sower, and another is the reaper*. Others have laboured—the *patriarchs and prophets*, (and eminently I myself,) and ye are entered into the fruits of their labours. They announced the Messiah who was to come, and the expectation of the people was excited, and they longed for his appearance; but they were gathered to their fathers before they could see the fruit of their labour. You are come to tell the people that the kingdom of God is among them, and that God has visited his people. While you were gone I sowed spiritual seed in the heart of a Samaritan woman; and she is gone, and is about to return with many of her city, whom she has brought to believe. (Verses 39–42.) These, and the *many more* which will believe upon hearing my doctrine, (verse 41,) will all be a *harvest* arising out of the seed which I sowed in your absence, and on which, therefore, ye *bestowed no labour*.

39. Many of the Samaritans . . . believed on him for the saying of the woman—This woman was the first apostle of Christ in Samaria! She went and told her fellow citizens that the Messiah

came unto him, they besought him that he would tarry with them: and he abode there two days. **41** And many more believed because of his own word; **42** And said unto the woman, Now we believe, not because of thy saying: for * we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 Now after two days he departed thence, and went into Galilee. **44** For * Jesus himself testified, that a prophet hath no honour in his own country. **45** Then when he was come into Galilee, the Galileans received him, *having seen all the things that he did at Jeru-

* Matthew 13. 57; Mark 6. 4; Luke 4. 24.—* Chapter
2. 23; 3. 2.

was come, and gave for proof that he had told her the most secret things she had ever done. (See on verse 29.) This word, which is twice repeated, (in verse 29 and here,) strongly intimates that a more particular conversation had taken place, between our Lord and the Samaritan woman than what is here related.

40. He abode there two days—We are not told that he wrought any miracles among them; this does not appear to have been necessary: they were a simple-hearted, teachable people, and they credited him on the evidence of his own eternal truth. Where the doctrine is credited, [or the authority of the teacher is accepted,] no miracle is necessary; the Samaritans believed, and no miracle was wrought among them.

42. We have heard him ourselves—On seeing and hearing our Lord, the faith of those who had already believed on the woman's testimony was abundantly confirmed; and, besides those, many others believed who had not heard the woman speak. **This is indeed the Christ**—The promised Messiah. **The Saviour of the world**—Not of the Jews only, but of the Samaritans, and of the whole Gentile world.

43. Went into Galilee—Bishop Pearce thinks that some words have been lost from the end of this verse which may be supplied thus: Went into Galilee, but not to Nazareth; for Jesus himself had declared, etc. In Matt. xiii. 57, Mark vi. 4, and Luke iv. 24, which are the only texts where Jesus is said to have declared this, he always spake of Nazareth only, and not of Galilee in general, a country where he lived for the most part, and wrought the greatest number of his miracles, and made the most converts. [This particular rendering rests on no competent authority.]

44. Jesus himself testified—He bore testimony to the general truth of the following proverb. (See on Matt. xiii. 57.) [Jesus brought the prophet's honour with him (into Galilee) from abroad; and he found a reception among the Galileans also, because they had seen his miracles in Jerusalem.—*Meyer*.] [He betakes himself to Galilee to avoid fame, testifying to his own country (Galilee) as that where, as a prophet, he was least likely to be honoured.—*Alford*.]

45. The Galileans received him—They received him as the promised Messiah, because of the miracles which they had seen him perform at Jerusalem, at the passover. (See chapter ii. 23.) [Not for any honour in which they themselves held him, or value which they had for his teaching; but on account of his fame in Jerusalem, the metropolis,

saalem at the feast: for they also went unto the feast. **46** So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. **47** When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. **48** Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. **49** The nobleman saith unto him, Sir, come down ere my child die. **50** Jesus saith unto him, Go thy

b Deut. 16. 16.—c Chap. 2. 1, 11.

which set them the fashion in their estimate of men and things.—*Alford.*]

46. Where he made the water wine—See the notes on chapter ii, 1, etc. Cana was on the road from Nazareth to Capernaum and the Sea of Tiberias. **A certain nobleman**—An officer of the king's court. This officer belonged to Herod Antipas, who was then tetrarch of Galilee. Jerome calls him Palatinus, and says he was an officer of the king's palace. Others think it was Chuza, mentioned Luke viii, 3; and others think it was Manaen, spoken of Acts xiii, 1. Either one of these opinions may be true, but all solid proof is wanting. This officer, whoever he was, appears to have had his ordinary abode at Capernaum, and hearing that Christ was at Cana, he came expressly from Capernaum thither to entreat him to heal his child.

48. Except ye see signs and wonders, etc.—Our Lord does not tell this man that he had *no* faith, but that he had not *enough*. If he had had *none*, he would not have come from Capernaum to Cana to beg him to heal his son. If he had had *enough*, he would have been contented with recommending his son to our Lord, without entreating him to go to Capernaum to heal him; which intimates that he did not believe our Lord could do it at a distance. But the words are not addressed to the nobleman alone, but to all the Galilean Jews in general; for our Lord uses the *plural* number, which he never does when addressing an *individual*. These people differ widely from the people of Sychar. These had neither a love of the truth nor simplicity of heart; and would not believe any thing from heaven unless forced on their minds by the most striking miracles.

49. Sir, come down, etc.—He did not think our Lord could cure him without being present, and seems here to feel himself hurt because our Lord did not come at his first entreaty. It is difficult for a *proud* man, or a *man in office*, to humble himself, or to treat even God Almighty with proper respect. The spirit of this man seems not much unlike to that of Naaman the Syrian, (2 Kings v, 11.) [Not that there was any thing strange or blameable in this, for Martha and Mary did the same. (Chapter xi, 21, 32).—*Alford.*]

50. Go thy way; thy son liveth—In order to destroy his unbelief at once, and bring him into the fulness of the faith of his supreme power, our Lord cures the sufferer, being apparently absent, by that energy through which he fills both the heavens and the earth. Here it may be observed, our Lord did what this man requested him to do, but not in the way in which he wished it to be done. God will save all to the uttermost who call upon

way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. **51** And as he was now going down, his servants met him, and told him, saying, Thy son liveth. **52** Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. **53** So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. **54** This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

d Or, courtier, or, ruler.—e 1 Cor. 1. 22.

him, but not always in the way in which they may desire. **The man believed the word**—And yet it appears that he had suspended his faith upon a certain condition: "If I find on my return that my son is healed, I will believe that Jesus is the Messiah," (or a great prophet.) [Jesus speaks from a conscious knowledge of the crisis of the sickness effected at that moment at a distance by himself. . . . *The man believed.* He now overleaps the limit of faith which supposed Christ's presence necessary to the working of the cure.—*Meyer.*]

52. Then inquired he of them the hour—The servants, overjoyed to find their master's son so suddenly restored, set off to meet him; and he, intent on having his faith settled, began immediately to inquire what time it was when the fever left him, to see whether his cure was the effect of some natural cause, or whether it was done by the power of Christ. **Yesterday at the seventh hour**—At the time we would call *one o'clock*. Dr. Macknight thinks the Roman hour is intended, that is, seven o'clock in the evening; [and thus the meeting with the servants would have occurred the next day,] for Cana was a day's journey from Capernaum. [According to our reckoning of the day, a night must have intervened. . . . According to the Jewish division of the day, this (the meeting the servants) could perhaps have been said in the evening of the same day, after six o'clock.—*Lange.*]

53. So the father knew—He had the fullest proof that his son's cure was supernatural, and that it was wrought by the Lord Jesus. **Himself believed, and his whole house**—He and his whole family became true converts to the doctrine of the manifested Messiah. The whole family, impressed with the great kindness of God in sending health to the child, were the more easily led to believe in the Lord Jesus. The sickness of the child became the means of salvation to all the household. [It is probably the rule, that, with the father, the family, (*oikta*), also became believers.—*Lange.*]

54. This . . . second miracle—The first miracle which Christ performed was in this same city of Cana, just after his baptism; and this second took place after his arrival here from Jerusalem. By construing the word *πάλιν*, again, with *ἐλθὼν*, he came, that confusion which is evident in the common version is entirely removed. [It was the second miracle not of all those done by Christ, but of those done at that place.]

John does not mention here the miracles which our Lord did at Capernaum on his first journey, (chap. ii, 11,) nor those which he did at Jerusalem on the feast of the passover. (See chapter ii, 12; Luke iv, 23.)

CHAPTER V.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. **2** Now there is at Jerusalem ¹by the sheep ²market a pool, which is called in the Hebrew tongue Bethesda, having five porches. **3** In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. **4** For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. **5** And a certain man was there, which had an infirmity thirty and eight years. **6** When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt

a Lev. 23. 9: Deut. 16. 1; chap. 2. 13.—b Or, gate.—c Neh. 8. 1; 12. 39.—d Matt. 9. 6; Mark 2. 11; Luke 5. 24.

NOTES ON CHAPTER V.

1. **A feast**—This is supposed, by some critics, to have been the feast of the passover, which was the most eminent feast among the Jews. Others suppose that the feast of *purim*, or *lots*, is here meant. Several of the primitive fathers believe pentecost to be intended; and they are followed by many of the moderns, because, in chapter vii, 2, mention is made of the feast of tabernacles, which followed *pentecost*, and was about the latter end of our *September*; and, in chapter x, 22, mention is made of the feast of *dedication*, which was held about the latter end of November. (See chapter x, 22.) [Modern critics and commentators are no better agreed than were their predecessors, though there seems to be a kind of balancing of opinions in favour of its being the feast of *purim*.]

2. **There is**—This is thought by some to be a proof that John wrote his gospel before the destruction of Jerusalem; and that the pool and its porticoes were still remaining. [He might have spoken in the present without meaning to be literally accurate at the moment when he was writing.—*Alford*.] **By the sheep market**—Rather, *gate*: (see Neh. iii, 1, 32; xii, 39.) This was, in all probability, the gate through which the sheep were brought which were offered in sacrifice in the temple. [It lay northeast of the city, and near the temple. The word "gate," cannot be shown to have been in use. . . . According to Ammonius, the sheep used for sacrifices were washed in the sheep pool.—*Meyer*.] **A pool**—Bishop Pearce thinks the word *κολυμβήθρα* should be translated *bath*, and that this place was built for the purpose of *bathing* and *swimming* in. **Bethesda**—This word is variously written in the MSS. and Versions: *Bezatha*—*Bethzatha*—*Betzetha*—*Belzetha*—*Berzeta*; and many have *Bethsaida*. But the former reading is the genuine one. Bethesda, or, according to the Hebrew, ביתחשדא, *Bethchashdah*, signifies literally, *the house of mercy*. It got this name probably from the cures which God mercifully performed there. It is likely the porticoes were built for the more convenient reception of the poor and distressed, who came hither to be healed. It does not appear that any person was obliged to *pay* man for what the mercy of God freely gave.

3. **Blind, halt, withered**—To these the *Codex Beza*, three copies of the *Itala*, and both the *Persic*, *καταλύτικον*, *paralytic*; but they are probably included among the withered. **Waiting for**

thou be made whole? **7** The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. **8** Jesus saith unto him, *Arise, take up thy bed, and walk.* **9** And immediately the man was made whole, and took up his bed, and walked; and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: 'it is not lawful for thee to carry *thy* bed. **11** He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. **12** Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? **13** And he that was healed wist not

e Chap. 9. 14.—f Exod. 30. 10; Neh. 13. 19; Jer. 17. 21, etc.; Matt. 12. 2; Mark 3. 24; 3. 4; Luke 6. 2; 13. 14.

the moving of the water—This clause, with the whole of the fourth verse is wanting in some MSS. and Versions. [Modern criticism rejects them almost unanimously. They are wholly wanting in the *Codex Sinaiticus*, are rejected by Tischendorf, and omitted by Tregelles, Westcott, and Alford. It is, however, an old addition, as Tertullian, Chrysostom, and other fathers acknowledge it. This rejection saves some trouble to the commentators, as the language seems to make John endorse the popular superstition.]

5. **Had an infirmity thirty and eight years**—What it was the inspired writer does not say—perhaps a palsy. The man's case was deplorable—he was not able to go into the pool himself, and he had no one to help him; so that poverty and disease were here connected. The length of the time he had been afflicted made the miracle of his cure the more manifest.

6. **Wilt thou be made whole**—Christ, by asking this question, designed to excite in this person faith, hope, and a greater desire of being healed. He wished him to reflect on his miserable state, that he might be the better prepared to receive a cure, and to value it when it came.

7. **Sir, I have no man**—[The man's answer implies the popular belief which the spurious verses 3, 4, express.—*Alford*.] [None of the critics and expositors clear up the questions that beset this subject. Was there any special healing virtue in this water? Was it only *momentary*, so that none but the one that *first* got into it was healed? What is the import of the words *when the waters are troubled*? It should be observed that our Lord took no notice of any of these things, but proceeded to heal the man, without respect to the points involved in these questions.]

8. **Rise, take up thy bed, and walk**—Jesus speaks in no name but his own, and with an authority which belongs to God alone. And the man became whole immediately; and this sudden restoration to health and strength was proof of the omnipotence of Christ. After having cured this infirm man, he ordered him not only to *arise*, but to *take up his bed*, and *walk*, which sufficiently attested the miracle.

9. **The same day was the sabbath**—[The act of healing was not contrary to the Rabbinical law of the sabbath, but carrying the bed was.]

11. **He that made me whole, etc.**—The poor man reasoned conclusively: He who could work

who it was: for Jesus had conveyed himself away, ^aa multitude being in *that* place. **14** Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ^bsin no more, lest a worse thing come unto thee. **15** The man departed, and told the Jews that it was Jesus, which had made him whole. **16** And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 But Jesus answered them, ^cMy Father worketh hitherto, and I work. **18** Therefore

^a Or, *from the multitude that was.*—A Matt. 12. 45; chap. 8. 11.—^b Chap. 9. 4; 14. 10.—^c Chap. 7. 19.

such a miracle must be at least the *best of men*: now a good man will neither *do evil* himself, nor *command* others to *do* it: but he who cured me ordered me to carry my bed; therefore, there can be no evil in it. [This was precisely the reasoning of Nicodemus in chapter iii, 2.]

13. Jesus had conveyed himself away—Or, *had withdrawn himself*. Some think the words indicate that Jesus withdrew on seeing a multitude in the place, perhaps *raising a tumult*, because of the man's carrying his bed. See the *margin*. He had not yet finished his work, and would not prematurely expose himself to the envy and malice of the Jewish rulers.

14. Jesus findeth him in the temple—Whether this was on the same day, or some other, does not distinctly appear: it was probably the same day, after he had carried home his couch. *Sin no more, lest a worse thing come unto thee*—[There is no evidence that any decided religious impression had been made on the man; our Lord's words rather imply the contrary. He therefore points him to the greater evil than bodily disease that results from continuing in sin, and warns him to escape by repentance and reformation.]

15. The man departed, and told the Jews—He did not say it was Jesus who had ordered him to carry his bed, but that it was Jesus who had *cured* him; and he left them to draw the inference, namely, That this Jesus must be the miraculous power of God.

16. And therefore did the Jews persecute Jesus—For what cause did these persons "persecute" our Lord? Because he had healed a poor man who had been diseased thirty-eight years, and ordered him to carry home the couch on which he lay! The clause, *and sought to slay him*, does not belong to this verse, but to the 18th.

17. My Father worketh hitherto, and I work—God created the world in six days: on the *seventh* he rested from all *creating* acts, and set it apart to be an everlasting memorial of his work. But, though he rested from *creating*, he never ceased from *preserving* and *governing* that which he had formed: in this respect he can keep no sabbaths. So "*I work*," governing and supporting all things, comforting the wretched and saving the lost; and to me, in this respect, there is no sabbath.

18. Making himself equal with God—This the Jews understood from the preceding verse: nor did they take a wrong meaning out of our Lord's words; for he plainly stated that, whatever was the Father's work, his was the same; thus showing that He and the Father were ONE. They

the Jews ^asought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, ^bmaking himself equal with God. **19** Then answered Jesus and said unto them, Verily, verily, I say unto you, ^cThe Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. **20** For ^dthe Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. **21** For as the Father raiseth up the dead, and quickeneth

ⁱ Chap. 10. 30, 33; Phil. 2. 6.—^m Verse 30; chap. 8. 28; 9. 4; 12. 49; 14. 10.—ⁿ Matt. 3. 17; chap. 3. 35; 2 Pet. 1. 17.

had now found out two pretences to take away his life: one was, that he had broken the sabbath—*élve, dissolved*, as they pretended, the obligation of keeping it holy. The other was, that he was guilty of blasphemy, in making himself "equal with God:" for both which crimes a man, according to the law, must suffer death. (See Num. xv. 32; Lev. xxiv. 11, 14, 16.) The Jews understood his words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And that this, their understanding, was the right one, the discourse testifies. *All might, in one sense, and the Jews did in a closer sense*, call God *their* or *our* Father; but they at once said that the individual use of "*MY FATHER*" by Jesus had a totally distinct, and in their view a blasphemous, meaning.

... Thus we obtain from the adversaries of the faith a most important statement of one of its highest and holiest doctrines.—*Alford*.] [Jesus does not deny that God rested on the seventh day after the six days of creation, but he affirms that since then he is ever active, even on the sabbath days, for man's redemption. Nor does he speak of the law of the sabbath as not of divine institution, or as abrogated; but he, as the Son, stands above it, and is as little bound by it as the Father, who ever continues to work, even on the sabbath.—*Meyer*.]

19. The Son can do nothing of himself—[The carping of the Jews became the occasion of one of our Lord's deepest and most positive statements respecting his own person and character, and his relations with the Father. He abundantly asserts his own proper divinity, and his place in the Trinity—that of the Son—and at the same time discloses certain important facts respecting what has been called "the economy of the Trinity"—the position severally and jointly of the divine Persons.] [*Cannot, Oú δύναται*, denies the possibility, on account of an *inner* necessity, involved in the relationship of the Son to the Father. βλέπει τὸν πατέρα ποιῶντα, (*what he seeth the Father do*.) A familiar description, borrowed from the attention which children give to the conduct of their father, of the inner and immediate intuition which the Son perpetually has of the Father's work in the perfect consciousness of fellowship of life with him.—*Meyer*.]

20. Greater works than these—[The (spiritual) awakening of man—this is the great (greater) work which the Son performs in union with the Father. Through faith in me there is even now, in those who believe, a resurrection from the dead; and this shall become still more general.—*Tholuck*.]

21. As the Father raiseth up the dead—[The *raising up*, and *giving life*, here attributed to

them; *even so the Son quickeneth whom he will. **22** For the Father judgeth no man, but *hath committed all judgment unto the Son: **23** That all *men* should honour the Son, even as they honour the Father. *He that honour-eth not the Son honoureth not the Father which hath sent him. **24** Verily, verily, I say unto you, *He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; *but is passed from death unto life. **25** Verily, verily, I say unto you, The hour is coming, and now is, when *the dead shall hear the voice of the Son of God: and they that

o Luke 7, 14; 8, 54; chap. 11, 25, 43.—p Matt. 11, 27; 28, 18; verse 27; chap. 3, 35; 17, 2; Acts 17, 31; 1 Pet. 4, 5.—q 1 John 2, 23.—r Chapter 3, 16, 18; 6, 40, 47; 8, 51; 20, 31.—s 1 John 8, 14.

the Father—as are usually special displays of divine power—though it may remotely refer to the future resurrection, applies directly to a spiritual *quicken- ing*, in which, also, the Son is a co-operating *energy*.] **Whom he will**—[Not arbitrarily, but according to the economy of the Gospel.] Here our Lord points out his sovereign power and independence; he gives life according to *his own will*—not being obliged to supplicate for the power by which it was done, as the *prophets* did; his own will being absolute and sufficient in every case.

22. The Father judgeth no man—This confirms what he had said before, (verses 17, 19,) that the Father acts not *without* the Son, nor the Son *without* the Father; their acts are common, their power one and the same. [Since our world has been given to the Son, in the covenant of the Trinity, (Psa. ii, 8, and cx, 3,) the judgment of the world is not to proceed according to man's original righteousness, but according to man's personal relations to Christ. (John iii, 18.)]

23. That all men should honour the Son, etc.—If then the Son is to be honoured, **EVEN** as the Father is honoured, then the Son must be God, as receiving that worship which belongs to God alone. [Since the Son in all respects manifests the will and performs the works of the Father, it follows that when the Son is not recognised neither is the Father rightly known.—*Tholuck*.] **He that honour-eth not the Son**—The Jews expected the Messiah as a great and powerful prince; but they never thought of a person coming in that character en- dowed with all the attributes of Godhead. To lead them off from this error our Lord spoke the words recorded in these verses.

24. He that heareth my word—My doctrine—**and believeth on him that sent me**. He who credits my divine mission, that I am come to give *light and life* to the world by my *doctrine and death*, **hath everlasting life**; the seed of which is sown in his heart the moment *he* believes. **And shall not come into condemnation**—Εἰς κρίσιν, *into judgment*, which shall overwhelm the wicked: [those who will not hear.] (See chapter iii, 36.) **But is passed from death unto life**—Μεταβιβηκεν, *has changed his place*. The man who knows not God is spiritually dead; but he who believes in the Son of God *passes over* from the empire of death to the empire of life. To live in sin is to live in death; and those who continue to live thus shall die eternally.

25. The dead shall hear the voice—[This verse continues to speak of *spiritual* awakening from

hear shall live. **26** For as the Father hath life in himself; so hath he given to the Son to have life in himself; **27** And *hath given him authority to execute judgment also, *because he is the Son of man. **28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, **29** *And shall come forth; *they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. **30** *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because *I seek not mine own will, but the will of the Father which

† Verse 28; Eph. 2, 1, 5; 5, 14; Col. 2, 13.—a Verse 22; Acts 10, 42; 17, 31.—c Dan. 7, 13, 14.—e Isa. 26, 19; 1 Cor. 15, 52; 1 Thess. 4, 16.—f Dan. 12, 2; Matt. 25, 32, 33, 46.—g Verse 19.—s Matt. 26, 39; chap. 4, 34; 6, 38.

the dead. The *coming hour* is used of those things which are to characterize the spiritual kingdom of Christ, which was even now begun among men, but not yet brought (until the day of Pentecost, Acts ii,) to its completion.—*Alford*.] **They that hear shall live**—Οἱ ἀκούσαντες. The persons to whom our Lord cried so often, *they who have ears to hear let them hear*. The persons who stand opposed to these are they who *will not come to me*, that they might have life. (Verse 40.)

26. Hath he given to the Son to have life, etc.—Here our Lord speaks of himself in his character of Messiah, or envoy of God. [The Son—in his incarnation the *ὁ λόγος ἐν σάρκι*, (chapter x, 18,) but on the ground of his essential nature, (and Godhead,) *λόγος ἁσάρκος*. (See Col. i, 19.) That which properly pertained to the Son, as essential divinity, became an *endowment* of the incarnate Son.]

27. Because he is the Son of man—Because he is the *Messiah*; for in this sense the phrase, "Son of man," is often to be understood. [By his incarnation Christ has so identified himself with humanity, as its head and Saviour, that it belongs to him. It is for him to redeem, to save, to make alive, to judge, to condemn. The final resurrection and judgment are only the completion of the process commenced by his becoming Man for us and for our salvation.—*P. Schaff*.] [Dr. Clarke's exposition of verses 28, 29, follows a construction of the original that is not sustained by any competent authority; but he adds, at last, that the first (the commonly accepted) sense appears to some the most probable, of which form he gives us no exposition. Nearly all the authorities agree that the subject here referred to is the general resurrection and the final judgment of all men, good and bad. The words ἐν τοῖς μνημείοις, *in the monuments, (graves)*, are simply a figurative expression, equivalent to *all that are dead*, without any reference to the place or condition of their bodies. The text, though not casting any light on the question put by St. Paul, in the mouth of a fool, "with what body do they come," (1 Cor. xv, 35,) very clearly sets forth the doctrine of the future life, with awards to good and bad, according to their characters and relations to Christ.]

30. I can of mine own self do nothing—Be- cause of my intimate union with God. (See on verse 19.) [In his Messianic work Jesus did all in the conscious recognition of the divine presence and good pleasure. (Chapter iv, 24.)] **I seek not mine own will**—I do not, I cannot, attempt to do any

hath sent me. **31** "If I bear witness of myself, my witness is not true.

32 "There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. **33** Ye sent unto John, and he bare witness unto the truth. **34** But I receive not testimony from man: but these things I say, that ye might be saved. **35** He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I

a See chap. 8. 14: Rev. 8. 14.—*b* Matt. 8. 17: 17. 5: chap. 8. 18: 1 John 5. 6, 7, 9.—*c* Chap. 1. 15, 19, 37, 38.—*d* 2 Pet. 1. 19.—*e* See Matt. 13. 20: 21. 26: Mark 6. 20.—*f* 1 John 5. 9.—*g* Chap. 3. 2: 10. 23: 15. 24.

thing without God. As the Son of man, he was perfectly subject to the Father's good pleasure.]

31. If I bear witness—If I had no proof to bring of my being the Messiah, you would have a right to reject my testimony; but the mighty power of God, by which I work my miracles, sufficiently attests that my pretensions are well founded.

32. There is another—God the Father, who, by his Spirit in your prophets, described my person, office, and miracles. You read these scriptures, and you cannot help seeing that they testify of me. (See verse 39.)

33. Ye sent unto John—I am not without human testimony of the most respectable kind: ye sent to John, and he bare witness. There are several circumstances in John's character which render his testimony unexceptionable. 1) He is consulted by the very enemies of Christ, as a holy and extraordinary man. 2) He is perfectly free from all self-interest, having declined making the least advantage by his own reputation. 3) He is sincere, undaunted, and so averse from all kinds of flattery that he reproves Herod at the hazard of his liberty and life. 4) He was so far from being solicited by Christ to give his testimony that he had not even seen him when he gave it. (See chapter i, 19–28.)

34. But I receive not testimony from man—"Not from man" chiefly. I have no need of John's testimony; the works that I do bear sufficient testimony to me. (Verse 36.) **But these things I say**, etc.—You believed John to be a prophet: he bore testimony that I am the Lamb of God, that beareth away the sin of the world, (chapter i, 29:) therefore, that ye may be saved by believing in me as such, I have appealed to John's testimony.

35. He was a burning and a shining light—*Ἦν δὲ λύχνος ὁ καίμενος καὶ φαίνων*, should be translated, *he was a burning and a shining LAMP*. He was not τὸ φῶς τοῦ κόσμου, the light of the world, that is, the sun; but he was ὁ λύχνος, a lamp, to give a clear and steady light till the sun should arise. It is supposed that John had been cast into prison about four months before this time. (See on chapter iv, 35.) As his light continued no longer to shine, our Lord says "he was." **For a season**—The time between his beginning to preach and his being cast into prison. **To rejoice**—*Ἀγαλλισθῆναι*. They were greatly rejoiced to hear that the Messiah was come, because they expected him to deliver them out of the hands of the Romans; but when a spiritual deliverance of infinitely greater moment was preached to them, they rejected both it and the light which revealed it.

do, bear witness of me, that the Father hath sent me. **37** And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. **38** And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **40** "And ye will not come to me, that ye might have life. **41** "I receive not honour from men. **42** But I know you, that ye have not the love of God

h Matt. 8. 17: 17. 5: chap. 6. 27: 8. 18.—*i* Deut. 4. 19: chap. 1. 18: 1 Tim. 1. 17: 1 John 4. 12.—*k* Isa. 8. 20: 34. 16: Luke 16. 29: verse 46: Acts 17. 11.—*l* Deut. 18. 15, 18: Luke 24. 27: chap. 1. 45.—*m* Chap. 1. 11: 3. 19.—*n* Verse 34: 1 Thess. 2. 6.

36. But I have greater witness—I am not obliged to depend on his testimony alone; for I have a greater—that of Him whom you acknowledge to be your God. These miracles, which attest my mission, prove by themselves that nothing less than divine power and boundless love could ever produce them. Why, then, do ye not believe in my mission, that ye may embrace my doctrine, and be saved?

37. The Father himself . . . hath borne witness—That is, by his prophets. **Ye have neither heard his voice**—I make these words, with Bishop Pearce, a parenthesis: the sense is—"Not that my Father ever appeared visibly or spake audibly to any of you; but he did it by the mouths of his prophets." Lately, however, he added to their testimony his own voice from heaven, on the day of Christ's baptism. (See Matt. iii, 17.)

38. Ye have not his word abiding in you—Though ye believe the Scriptures to be of God, yet ye do not let them take hold of your hearts—his word is in your mouth, but not in your mind.

39. Search the Scriptures—*Ἐραυνᾶτε τὰς γραφάς*. This should be translated, not in the imperative, but in the indicative mood—thus, *Ye search the Scriptures diligently*. [With this rendering agree a great multitude of critics, cited and approved by Meyer; while about an equal number of as high authority, with whom Alford agrees, sustain the reading of the text. The sense is almost precisely the same in either case.] Perhaps the Scriptures were never more diligently searched than at that very time: first, because they were in expectation of the immediate appearing of the Messiah; secondly, because they wished to find out *allegories* in them; (see *Philo*;) and, thirdly, because they found these Scriptures to contain the promise of an eternal life. *He*, said they, *who studies daily in the law is worthy to have a portion in the world to come*.

40. And ye will not come to me—Though ye thus search the Scriptures, in hopes of finding the Messiah and eternal life in them, "yet ye will not come unto me," believe in me, and be my disciples, though so clearly pointed out by them, that ye may have that eternal life which can only come through me. (See 2 Cor. iii, 15.)

41. I receive not honour from men—[The standpoints of our Lord and of the Jews were not only different, but inconsistent with and exclusive of one another. . . . He sought not glory from below . . . the Father testified to him . . . but this testimony they received not.]

42. But I know you, that ye have not, etc.

in you. **43** I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. **44** How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? **45** Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. **46** For had ye believed Moses, ye would have believed me: for he wrote of me. **47** But if ye believe

not his writings, how shall ye believe my words?

CHAPTER VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias. **2** And a great multitude followed him, because they saw his miracles which he did on them that were diseased. **3** And Jesus went up into a mountain, and there he sat with his disciples. **4** And the passover, a feast of the Jews, was nigh.

o Chap. 13, 43.—p Rom. 2, 29.—q Rom. 2, 12.—r Gen. 1, 15: 12, 3: 18, 18: 22, 18: 49, 10: Deut. 18, 15, 18: chap. 1, 45;

Acts 26, 22.—r Matt. 14, 15: Mark 6, 35: Luke 9, 10, 12.—b Lev. 23, 5, 7: Deut. 16, 1: chap. 2, 13: 5, 1.

—Don't say that you oppose me through zeal for God's honour, and love for his name, because I make myself equal to him. I know the dispositions of your souls; and I know ye have neither love for his name nor zeal for his glory. Ye read the Scriptures, but ye do not enter into their meaning. Had you been as diligent to find out the truth as you have been to find out allegories, false glosses, and something to countenance you in your crimes, you would have known that the Messiah, who is equal with God, must be the Son of man also, and the inheritor of David's throne; and that the very works which I do are those which the prophets have foretold the Messiah should perform.

43. I am come in my Father's name.—With all his influence and authority. Among the rabbins, it was essential to a teacher's credit that he should be able to support his doctrine by the authority of some eminent persons who had gone before. Hence the form, *coming in the name of another*. If another shall come in his own name—Having no other authority than his own, him ye will receive. That this was notoriously the case may appear from JOSEPHUS, (*Antiq.*, book xviii, chap. 14;) (Acts v, 36, 37;) EUSEBIUS, (*Ecl. Hist.*, book iv, chap. 6.) It is by the just judgment of God that those who will not believe the truth of God shall be so given up as to believe the most absurd of lies.

44. How can ye believe, which receive honour, etc.—The grand obstacle to the salvation of the scribes and Pharisees was their *pride, vanity, and self-love*. They lived on each other's praise. If they had acknowledged Christ as the *only teacher*, they must have given up the good opinion of the multitude: and they chose rather to lose their souls than to forfeit their reputation among men! This is the ruin of millions. They would be religious, if religion and worldly honour were connected; but as the kingdom of Christ is not of this world, and their hearts and souls are wedded to the earth, they will not accept the salvation which is offered to them on these terms: *Deny thyself: take up thy cross, and follow ME*. It is no wonder that we never find persons making any progress in religion who mix with the world, and in any respect regulate their conduct by its anti-Christian customs, maxims, and fashions. **From God only**—[In contradistinction to the idolatry of the natural heart, which is ever setting up for itself other sources of honour, worshipping man, or self.—*Alford*.]

45. Do not think that I will accuse you.—You have accused me with a breach of the sabbath, which accusation I have demonstrated to be false: I could, in return, accuse you, and substantiate the accusation, with the breach of the whole law; but this I need not do, for *Moses, in whom ye*

trust, accuses you. You read his law, acknowledge you should obey it, and yet break it both in the letter and in the spirit. This law, therefore, accuses and condemns you.

46. He wrote of me.—[Moses wrote of Christ (Deut. xviii, 15) in all the Messianic types, and promises of the Pentateuch, and to its general Messianic import. . . . That they did not believe Christ implied that they rejected the truth of what Moses had written concerning him. This unbelief is the subject matter of Moses's accusation.—*Meyer*.]

47. But if ye believe not his writings, etc.—If you lay them not to heart—if you draw not those conclusions from them which their very letter, as well as their spirit, authorizes, *how shall ye believe my words*, against which ye have taken up the most ungrounded prejudice? It is no wonder that we find the Jews still in the gall of bitterness and bond of iniquity: as they believe not *Moses* and the *prophets*, in reference to the *Messiah*, it is no marvel that they reject *Christ* and the *apostles*.

It appears that this discourse of our Lord effectually confounded these Jews, for they went away without *replying*.

NOTES ON CHAPTER VI.

1. After these things.—This is a sort of indefinite expression, from which we can gather nothing relative to the time in which these things happened. **Jesus went over the sea of Galilee.**—Or, as some translate the words, *by the side of the sea of Galilee*. From Luke, (chapter ix, 10,) we learn that this was a desert place in the vicinity of Bethsaida-Julias. The sea of Galilee, of Genesareth and of Tiberias, are the same in the New Testament with the sea of Cinnereth in the Old. **Tiberias** was a city in Galilee, situated on the western side of the lake. (See on verse 22.)

2. They saw his miracles which he did.—John does not mention these miracles; but Matthew details them, from chapter xii, 2 to chapter xiv, 13. John seems more intent on supplying the deficiencies of the other evangelists than in writing a connected history himself.

3. Went up into a mountain.—This mountain must have been in the desert of Bethsaida, in the territories of Philip, tetrarch of Galilee. Our Lord withdrew to this place for a little rest; for he and his disciples had been so thronged with the multitudes, continually coming and going, that they had not time to take necessary food. (See Mark vi, 31.)

4. And the passover . . . was nigh.—This happened about ten or twelve days before the third passover which Christ celebrated after his baptism.—*Calmet*. For a particular account of our Lord's four passovers see chapter ii, 13. For thirty days

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and

c Matt. 14. 14; Mark 6. 35; Luke 9. 12. —d See Num. 11. 21, 22.
—e 2 Kings 4. 43.

before the passover there were great preparations made by the Jews, but especially in the last nineteen days, in order to celebrate the feast with due solemnity. Lightfoot supposes that what is here related happened within the last fifteen days.

5. **Saw a great company**—See on Matt. xiv, 18, etc.; Mark vi, 31, etc.; Luke ix, 10, etc. In speaking of the passovers, and various other matters, it does not appear that John follows any strict chronological order. **Saith unto Philip**—This, with what follows, to the end of the seventh verse, is not mentioned by any of the other evangelists. As Philip was of Bethsaida, (chapter 1, 44; xii, 21,) he must have been much better acquainted with the country in which they then were than were most of the disciples.

6. **This he said to prove him**—To try his faith, and to see whether he and the other apostles had paid proper attention to the miracles which they had already seen him work; and to draw their attention more particularly to that which he was now about to perform. This is an observation of the evangelist himself, who often interweaves his own judgment with the facts he relates, which St. Matthew rarely ever does. The other evangelists say, that, previously to this miracle, he continued to instruct and heal the multitudes till it was near the close of the day. (Matt. xiv, 14, 15; Mark vi, 34, 35; Luke ix, 11, 12.)

7. **Two hundred pennyworth**—This sum would amount to about thirty dollars of our money, and appears to have been more than our Lord and all his disciples were worth of this world's goods. (See on Matt. xviii, 28.)

8. **Andrew, Simon Peter's brother, saith**—The other evangelists attribute this answer to the apostles in general. (See the passages referred to above.) [It is according to the usage of the evangelists, in order to avoid too much exactness of expression, to refer to the disciples as a body any saying or remark made by some one of them.]

9. **There is a lad here**—Παῖδάριον, a little boy, or servant, probably one who carried the apostles' provisions, or who came on purpose to sell his bread and fish. **Five barley loaves**—Barley scarcely bore one-third of the value of wheat in the East. (See Rev. vi, 6.) That it was a very mean fare appears from Ezek. xiii, 19, where the false prophetesses are said to pollute the name of God for handfuls of barley, that is, for the meanest reward. And Plutarch, (in *Apoph.*, p. 174,) speaking concerning the flight of Artaxerxes Mnemon, says he

when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a

f Genesis 49. 10; Deuteronomy 18. 15, 18; Matthew 11. 8; chap. 1. 21; 4. 19, 26; 7. 40.

was reduced to such distress as to be obliged to eat barley bread. From this and other circumstances we may plainly perceive that the self-denying doctrine preached by Christ and his apostles was fully exemplified in their own manner of living. **Two small fishes**—Δύο βψάρια. The word βψάριον signifies *whatever is eaten with bread*, to perfect the meal, or to make it easy of deglutition, or to help the digestion. There is no corresponding word in the English language. In the parallel places in the other three evangelists, instead of βψάρια, ἰχθύας is used; so that the word evidently means *fish* in the text of St. John. (See on chapter xxi, 5.)

10. **There was much grass in the place**—Perhaps newly mown grass, or hay, is meant, (so the Vulgate *fenum*;) and this circumstance marks out more particularly that the passover was at hand. In Palestine the grass is ready for mowing in March; and this miracle seems to have been wrought only a few days before the commencement of that festival. (See verse 4.)

11. **Jesus took the loaves**—See notes on Matt. xiv, 19-21. As there were five loaves and five thousand people, so there was *one loaf* to every *thousand* men, independently of the women and children.

12. **Gather up the fragments**—"Great will be the punishment of those who waste the crumbs of food, scatter seed, and neglect the law."—*Synops. Sohar.* Among the Jews the ΠΝΕ, *peah*, or residue after a meal, was the property of the servitors.

14. **This is of a truth that Prophet**—Spoken of in Deut. xviii, 15, namely, the Messiah. How near were these people at this time to the kingdom of heaven! **That Prophet**—[Who was then expected to appear as the forerunner of the Messiah. These Galileans seem not to have known much about John the Baptist.]

15. **Take him by force, to make him a king**—The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while he was at their head no evil could possibly happen to them, and therefore were determined immediately to proclaim him king. Our Lord perceiving this, either by some words which they had dropped or by his penetration of their hearts, retired before the project had been fully formed, or could be put into execution. It was not till a considerable time after

mountain himself alone. **16** And when even was *now* come, his disciples went down unto the sea, **17** And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. **18** And the sea arose by reason of a great wind that blew. **19** So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. **20** But he saith unto them, It is I; be not afraid. **21** Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away

g Matt. 14. 23; Mark 6. 47. — h Or, *Work not.* — i Verse 54; chapter 4. 14. — k Matthew 8. 17; 17. 5; Mark 1. 11; 9. 7;

ward that even the disciples fully understood that his kingdom was not of this world. **Into a mountain**—That on which he was with his disciples previously to his working this miracle. (See verse 3.) St. Matthew (chapter xiv, 22, 23) and St. Mark (vi, 45, 46) say, that before this, Jesus constrained his disciples to embark in the vessel, and go along the sea coast toward Bethsaida; (see here verse 17, and the note on Mark vi, 45;) and that, after they were gone, he dismissed the multitude, having, no doubt, given them such advices as the nature of the case required; after which he went into the mountain to pray.

17. Toward Capernaum—St. Mark says, (chapter vi, 45,) that our Lord commanded them to go along to Bethsaida; and in the course of the history we find they got neither to Bethsaida nor Capernaum, but landed in the country of *Genesareth*. (Matt. xiv, 34.) [It seems almost beyond doubt, that these transactions occurred on the eastern side of the lake, and that the place spoken of was not Bethsaida of Galilee, but Bethsaida-Julias.]

19. Had rowed—Their vessel was a small one only, something of the boat kind: as to *sails*, if they had any, they could not now venture to carry them, because of the storm. **Five and twenty or thirty furlongs**—Between three and four miles. The sea of Tiberias, on which they now were, was, according to Josephus, (*Wars*, book iii, chapter 25,) forty furlongs, or five miles, in breadth; and one hundred and forty furlongs, or eighteen miles, in length. Pliny, (lib. v, chapter 15,) makes it about six miles broad and sixteen long. **They see Jesus**—See notes on Matt. xiv, 25, etc. **Immediately the ship was at the land**—How far they were from the place at which they landed, when our Lord came to them, we know not. But the evangelist seems to speak of their sudden arrival there as extraordinary and miraculous. [The ship in a comparatively short time, *εὐθὺς*, was at the land to which they had been going. Perhaps immediately, by miracle; but I prefer the other.—*Alford*.]

22. The people which stood on the other side—[Those who had remained near the place of the feeding over night. They knew that Jesus had not gone away in the boat with his disciples, and

alone; **23** Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks: **24** When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. **25** And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? **26** Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. **27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. **28** Then said they unto him, What shall we do, that we might work the works of God? **29** Jesus answered and said unto them, This is the work

Luke 8. 22; 9. 35; chapter 1. 33; 5. 37; 8. 18; Acts 2. 22; 2 Peter 1. 17.—†1 John 3. 23.

also that there were no other boats in that place the evening before, though some had come that morning from Tiberias; they therefore wondered how he had gotten away; and so they too pass over to the other side where they found him, and ask him, *Rabbi, whence camest thou hither?* (verse 25.)

27. Labour not for the meat—That is, for that *only*, but *also* (and eminently) *for the bread*, etc. [In the miraculous feeding they should have seen a divinely significant reference to the higher Messianic bread of life, and this ought to have led them to seek Jesus; but it was only the material satisfaction derived from the miraculous feeding that brought them to him, as they hoped that he would further satisfy their carnal Messianic notions.—*Meyer*.] **But for that meat**, etc.—He who labours not in the work of his salvation, is never likely to enter into the kingdom of God. Though our labour cannot purchase it, either in *whole* or in *part*, yet it is the way in which God chooses to give salvation; and he that will have heaven must *strive* for it. [This passage describes the life of Christ refreshing, nourishing, and supporting the whole being of the man. *Everlasting* life is viewed here chiefly as an outward object, but includes, also, its internal operation.—*Lange*.] **Him hath God the Father sealed**—By this expression, our Lord points out the commission which, as the Messiah, he received from the Father, to be *prophet* and *priest* to an ignorant, sinful world. As a person who wishes to communicate his mind to another who is at a distance writes a letter, seals it with his own seal, and sends it directed to the person for whom it was written, so Christ, who lay in the bosom of the Father, came to interpret the divine will to man, bearing the image, superscription, and seal of God, in the immaculate holiness of his nature, unsullied truth of his doctrine, and in the astonishing evidence of his miracles. [By *undoubted testimony*, as at his baptism; and since, by his miracles, not stamped with “the image of his person,” which is altogether beside the present subject, and inconsistent with the meaning of *σφραγίζω*—(marked as approved).—*Alford*.]

28. That we might work the works of God—That is, divine works, or such as God can approve. [The people had always heard of works,

of God, that ye believe on him whom he hath sent. **30** They said therefore unto him, "What sign showest thou then, that we may see, and believe thee? what dost thou work?" **31** "Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat.' **32** Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. **33** For

m Matt. 12. 38; 16. 1; Mark 8. 11; 1 Cor. 1. 22.—n Exod. 16. 15; Num. 11. 7; Neh. 9. 15; 1 Cor. 10. 8.

by which eternal life was to be acquired; at the call of Jesus, therefore, (verse 27,) they immediately think of some specific acts which God might demand of them. The question, however, does not spring from an inward desire to obey God, but "deceitfully, that they might thereby induce Christ to provide them with food."—*Tholuck.*] [They were quite ready to do whatever might be required of them, according to their carnal notions, as the servants of a secular Messiah.]

29. This is the work of God, that ye believe.—There is nothing you can be employed in more acceptable to God than in yielding to the evidence set before you, and acknowledging me as *your* Messiah and the *Saviour* of a lost world. [The believing required, implied a (subjective) spiritual apprehension of the (objective) spiritual character of the kingdom which Christ came to establish; and of that they had no proper conception.]

30. What sign—Τί σημεῖον. [They had seen the miracle of feeding, and were willing enough to believe that Jesus was the Messiah, but they would like to have some special *sign* in attestation. Hence they ask him to do something to remove their last doubt.] **That we may see, and believe thee**—That, having seen the miracle, we may believe thee to be the promised Messiah. They had already seen the miracle of the five loaves, and did not believe; and it was impossible for them to see any thing more descriptive of unlimited power and goodness. Even miracles themselves are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth.

31. Our fathers did eat manna in the desert—Their argument seems to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison of what Moses did in the desert, who for forty years fed more than a million of persons with bread from heaven: do something like this, and then we will believe in thee, as we have believed in Moses. [The manna was a *sign*, renewed to them every day; in like manner these required some perpetually present *sign* from our Lord.]

32. Moses gave you not that bread from heaven.—Our Lord refutes the argument of the Jews by proving, that not Moses, but God, gave the manna, and that this bread was not the *true* bread, but was merely a type of it; and then he declares as a present fact that God is giving them a bread infinitely more excellent—evidently referring to himself as that heavenly nourishment, who was also typified by the manna in the desert. Because his doctrine was the true nourishment of the soul, those who were to be put in possession of the blessings promised in it must come to God by faith. And he also intimates that he would give himself

the bread of God is he which cometh down from heaven, and giveth life unto the world. **34** "Then said they unto him, Lord, evermore give us this bread. **35** And Jesus said unto them, "I am the bread of life: 'he that cometh to me shall never hunger; and he that believeth on me shall never thirst. **36** 'But I said unto you, that ye also have seen me, and believe not. **37** 'All that the Father giveth me shall come to me; and

o Psa. 78. 34 25.—p See chap. 4. 15.—q Verses 43, 58.—r Chap. 4. 14; 7. 37.—s Ver. 26, 64.—t Verse 45.

for the life of the world: that as bread is the staff that supports the natural life of man, so the salvation procured by his death should be that by which all true believers should be preserved unto life eternal.

34. Lord, evermore give us this bread.—Either meaning, "Let the miracle of the manna be renewed, and continue among us for ever;" or, "Let that bread of which thou hast spoken, become our constant nourishment." The Jews expected that, when the Messiah should come, he would give them all manner of delicacies, and, among the rest, manna, wine, and spicy oil. [The Jews understood this bread, as the Samaritan woman understood the water, to be some miraculous kind of sustenance which would bestow life everlasting.—*Alford.*]

35. I am the bread of life.—That is, the bread which gives *life*, and preserves from *death*. [The Redeemer expressly represents *himself* to them as the bread of life, and as appeasing all hunger. It is *not* the Lord's *doctrine* that imparts satisfaction and allays desire; this may be possessed in the memory without assuaging the longings of the heart, but it is his *Spirit* which necessarily teaches the right doctrine. He communicates his spiritual life, and essence itself, to his own, and therefore makes them, like himself, spiritual.—*Olshausen.*] **He that cometh to me.**—The person who receives my doctrine, believes in me as the great atoning sacrifice, [and becomes a partaker of my Spirit,] shall be perfectly satisfied, and never more feel spiritual want. All the guilt of his sins shall be blotted out, and his soul shall be purified unto God; and, being enabled to love him with all his heart, he shall rest, fully, supremely, and finally happy, in his God.

36. Ye . . . believe not.—[They regarded Jesus as the Messiah, (verses 14, 15;) and yet, [because] they had not faith, did not receive the divine power that issued from Christ, nor allow it to operate effectually in them.—*Olshausen.*]

37. All that the Father giveth me.—The neuter gender, *τὰν*, is probably used here for the whole body of believers. **Shall come to me.**—All that are *drawn* by the Father, (verse 44,) that is, all those who are *influenced* by his Spirit, and *yield* to those influences: for as many as are *led* by the Spirit of God, they are the children of God. (Rom. viii. 14.) Those who yield are saved: those who do not yield to these drawings are lost. Those who come at the call of God he is represented here as *given to Christ*, because it is through his blood alone that they can be saved. God, by his Spirit, convinces of sin, righteousness, and judgment; those who acknowledge their iniquity and their need of salvation he gives to Christ, that is, [they are *grafted* into him by the effectual working of the Holy Ghost.] [Moral self-determination may obey

him that cometh to me I will in no wise cast out. **38** For I came down from heaven, not to do mine own will, but the will of him that sent me. **39** And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. **40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. **41** The Jews then murmured at him, because he said, I am the bread

which came down from heaven. **42** And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? **43** Jesus therefore answered and said unto them, Murmur not among yourselves. **44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. **45** It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

^a Matt. 24, 24; chap. 10, 28, 29; 2 Tim. 2, 19; 1 John 2, 19.—^b Matt. 26, 29; chap. 6, 30.—^c Chap. 4, 34.—^d Chap. 10, 29; 17, 12; 18, 9.—^e Verses 27, 47, 54; chap. 8, 15, 16; 4, 14.

^a Matt. 18, 55; Mark 6, 3; Luke 4, 22.—^b Canticles 1, 4; verse 65.—^c Isa. 54, 13; Jer. 31, 34; Micah 4, 2; Heb. 8, 10; 10, 16.—^d Verse 37.

this influence, and (it also) may withstand it; and he who withstands it is not given him by the Father. (Phil. ii, 13.)—*Meyer.*] Our Lord may here also refer to the *calling* of the *Gentiles*; for these, according to the ancient promise, (Psa. ii,) were given to Christ; and many of them, on the preaching of the Gospel, gladly came unto him. [They were first given to the Son, by promise, (Psa. ii, 8,) their effectual conquest for Christ is also assured. (Psa. cx, 1-3.)] **I will in no wise cast out**—The words are exceedingly emphatical—*ὅτι μὴ ἐκβάλω ἔγω· ἡ ἐγὼ οὐκ ἐκβάλω αὐτοὺς ἐκ τοῦ οἴκου*. Our blessed Lord alludes to the case of a person in deep distress and poverty, who comes to a nobleman's house in order to get relief: the person appears; and the owner, far from treating the poor man with asperity, welcomes, receives him kindly, and supplies his wants. So does Jesus. Never did he reject the suit of a true penitent, however grievous his crimes may have been.

38. Not to do mine own will—I am come, not to act according to my own individual wishes; but according to infinite wisdom, goodness, and mercy. [His reception of men is not capricious, nor even of his own arbitrary choice; but as he came into the world to do the Father's will, and that will is that all who come to him by faith shall have life, so he receives *all such*, loses none of them, and will raise them all up, at the last day.—*Axford.*]

39. I should lose nothing—It is the will of God that every soul who believes should continue in the faith, and have a resurrection unto life eternal. But he *wills* this continuance in salvation, without purposing to force the persons so to continue. The Father willed that this Judas should continue in the faith, and have a resurrection unto life eternal: but Judas sinned and perished. When a man is a worker together with the grace of God, he is saved; when he receives that grace of God in vain, he is lost—not through a lack of *will* or *mercy* in God, but through lack of the man's co-operation with divine grace. God saves no man as a stock or a stone, but as a reasonable being and free agent. "That which thou hast heard, thou mayest hold fast and persevere in, if thou wilt," says St. Augustine. **Raise it up again at the last day**—The Jews believed that the wicked should have no resurrection; and that the principle that led to the resurrection of the body, in the righteous, was the indwelling Spirit of God. [These words are usually understood as referring to the general resurrection and judgment at the end of the world; their full meaning may, however, be found in the facts of the Christian life; the raising up of the

soul to spiritual life, and the consummation of salvation, *at the last.*]

40. This is the will of him that sent me—Lest they should take a wrong meaning out of his words, as many have done since, he tells them that, far from any person being excluded from his mercy, it was the will of God that every one who might see him should believe and be saved. The *power*, without which they could not believe, he freely gave them; but the *use* of that power was their own. God offers the grace of repentance and faith to every man. But he neither repents nor believes for any man. Each must repent for his own sins, willingly and earnestly, and believe in the Lord Jesus, through the grace given, or perish.

41. The Jews then murmured—Because the whole of his discourse went to prove that he was infinitely greater than Moses; and that he *alone* could give present peace and eternal glory to men. [They evidently failed to understand the deep spiritual significance of our Lord's sayings; and because their preconceptions of what pertained to the character and work of the Messiah differed entirely from his statements, they *murmured*, (*ἐγόγγυζον*, expressed dissatisfaction,) *aside.*]

42. Is not this Jesus, etc.—[They, of course, knew nothing of the mystery of the supernatural conception, and would not have appreciated it if Jesus had corrected them.—*P. Schaff.*]

44. Except the Father . . . draw him—But how is a man drawn? St. Augustine answers from the poet, *Trahit sua quemque voluptas*: A man is attracted by that which he delights in. So God draws man: he shows him his wants—he shows him the Saviour whom he has provided for him. Unless God thus draw, no man will ever come to Christ; because none could, without this drawing, ever feel the need of a Saviour. [All outward influences, and inward perceptions and dispositions, which lead men to God, and all the powers by which they seek him, are divine bestowments, and the salvation of the sinner is therefore purely a matter of grace on God's part toward him. But after all this, there is in every case, by God's own ordering, a *residuum* of self-determination in the human will, by which the man must take hold on salvation, or perish forever.]

45. It is written in the prophets—Isa. liv, 18; Jer. xxxi, 34. **They shall be all taught of God**—God teaches a man to know himself, that, finding his need of salvation, he may flee to lay hold on the hope set before him in the Gospel. God draws men by his *love*, and by showing them what his love has done for them; and by imparting the Spirit of his love to them.

46 ^dNot that any man hath seen the Father, ^esave he which is of God, he hath seen the Father. **47** Verily, verily, I say unto you, ^fHe that believeth on me hath everlasting life. **48** ^gI am that bread of life. **49** ^hYour fathers did eat manna in the wilderness, and are dead. **50** ⁱThis is the bread which cometh down from heaven, that a man may eat thereof, and not die. **51** I am the living bread ^kwhich came down from heaven: if any man eat of this bread, he shall live for ever: and ^lthe bread that I will give is my flesh, which I will give for the life of the world. **52** The

Jews therefore ^mstrove among themselves, saying, ⁿHow can this man give us *his* flesh to eat? **53** Then Jesus said unto them, Verily, verily, I say unto you, Except ^oye eat the flesh of the Son of man, and drink his blood, ye have no life in you. **54** ^pWhoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. **55** For my flesh is meat indeed, and my blood is drink indeed. **56** He that eateth my flesh, and drinketh my blood, ^qdwelleth in me, and I in him. **57** As the living Father hath sent me, and I live by the Father; so he that eateth me,

^d Chap. 1. 18; 5. 37. — ^e Matt. 11. 27; Luke 10. 22; chap. 1. 18; 7. 29; 8. 19. — ^f Chap. 8. 18, 19, 36; verse 40. — ^g Verses 33, 35. — ^h Verse 31. — ⁱ Verses 51, 52.

^k Chap. 8. 12. — ^l Heb. 10. 5. 10. — ^m Chap. 7. 43; 9. 16; 10. 19. — ⁿ Chap. 8. 2. — ^o Matt. 26. 23, 24. — ^p Verses 27, 40, 63; chap. 4. 14. — ^q 1 John 3. 24; 4. 13. 16.

46. Not that any man hath seen the Father—[They were not to expect a personal communication from the Father to each man, for thus the mission of the Son might be invalidated. . . . By the phrase, *he which is of God*, only Christ himself could be understood to be intended. His knowledge of the Father is *complete* and immediate; ours, at best, *partial* and derived through him.—*Alford*.]

47. Hath everlasting life—He is entitled to this, on his believing me to be the Messiah, and trusting in me alone for salvation. [And more than this, so entirely inseparable is this *faith* and its consequent, *everlasting life*, that whenever the former exists and is exercised, the latter is invariably present also. (See chapter iii, 36.)]

48. I am that bread of life—I alone afford, by my doctrine and Spirit, that nourishment by which the soul is saved unto life eternal. [The sense of the figurative expression, *bread of life*, is determined by what is said in the preceding verse: that “*everlasting life*” which comes of believing in Christ—*itself* a mystical partaking of Christ.]

49. Your fathers did eat manna . . . and are dead—That bread neither preserved their bodies alive nor entitled them to life eternal; but those who receive my salvation shall inherit eternal life. It was an opinion of the Jews themselves that their fathers who perished in the wilderness should never have a resurrection.

50. And not die—[To him who, by faith in Christ, has obtained entrance into an inward communion, (community,) of life with him, to such a one (physical) death is no interruption, but only a completion of his existence.—*Tholuck*.] [The dying here referred to is not at all that of the *body*, but *spiritual* and *eternal* death.]

51. Is my flesh, which I will give, etc.—Our Lord explains his meaning more fully, in these words, than he had done before. Having spoken so much of the *bread* which *feeds* and *nourishes* the *soul*, and preserves from *death*, the attention of his hearers was fixed upon his words, which to them appeared inexplicable; and they desired to know what their meaning was. [The highly figurative language here used accorded to the *usus loquendi* of the times, which allowed a much freer use of figures than would now be allowable, as is the case with all Oriental languages, as compared with Western. Having declared himself to be the bread of life, he now goes somewhat into details, and speaks of himself in the forms of flesh and blood, as the source and sustenance of the life that he would give them: and because of their lack of spiritual

discernment, the Jews failed to apprehend the figurative import of his language.]

52. How can this man give us his flesh to eat—Our Lord removes this difficulty, and answers the question, in verse 63.

53. Except ye eat the flesh of the Son of man—Bishop Pearce justly observes that the ideas of eating and drinking are here borrowed to express *partaking of*, and *sharing in*. Thus spiritual happiness on earth, and even in heaven, is expressed by *eating* and *drinking*; instances of which may be seen Matt. viii, 11; xxvi, 29; Luke xiv, 15; xxii, 30; and Rev. ii, 17. Those who were made partakers of the Holy Spirit are said by St. Paul, (1 Cor. xii, 13,) to be *made to drink into* (or of) *one Spirit*. This, indeed, was a very common mode of expression among the Jews.

54. Hath eternal life—This can never be understood of the sacrament of the Lord's supper. 1) Because this was not instituted till a year after, at the last passover. 2) It cannot be said that those who do not receive that sacrament must perish everlastingly. 3) Nor can it be supposed that all those who do receive it are necessarily and eternally saved. On the contrary, St. Paul intimates that many who received it at Corinth perished, because they received it unworthily, not discerning the Lord's body.

55. My flesh is meat indeed, and my blood is drink indeed—Or, rather, *My flesh is the true meat*, etc. Our Lord terms his flesh the *true meat*, and his blood the *true drink*, because those who receive the grace merited by his death would be really nourished and supported thereby unto eternal life. He calls himself the *true vine*, (chapter xv, 1,) in exactly the same sense in which he calls himself the *true bread* in verse 32, and the *true meat* and *drink* in this verse.

56. Dwelleth in me, and I in him—Of all connexions and unions of material things, none is so intimate and complete as that which is effected by the digestion of aliments, because they are changed into the *very substances* of him who eats them; and this our Lord makes the model of that union which subsists between himself and genuine believers. He lives in them, and they in him; for they are made partakers of the divine nature. (2 Pet. i, 4.)

57. So he that eateth me, even he shall live by me—From which we learn that the union between Christ and his followers shall be similar to that which subsists between God and Christ. [The Father is the fountain of all life; the Son lives in and by the Father; and all created being generally

even he shall live by me. **58** 'This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. **59** These things said he in the synagogue, as he taught in Capernaum. **60** 'Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it? **61** When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? **62** 'What and if ye shall see the Son of man ascend up where he was before? **63** 'It is the Spirit that quickeneth;

* Verses 49, 50, 51. — * Matt. 11, 6: verse 65. — † Mark 16, 19: chap. 8, 13: Acts 1, 9: Eph. 4, 8.

lives (*in the lower sense*) in and by him: but he that eateth him, [partakes of his spiritual life,] (*eternally and in the highest sense*) shall live by him.—*Alford*.]

58. This is that bread, etc.—[This verse forms the solemn conclusion of the discourse, referring back to the *bread* with which it began, its difference from the perishable food which they had extolled, and its effects over those of that sustenance.—*Alford*.]

59. In the synagogue . . . in Capernaum—From verse 26 to this verse the evangelist gives us the discourse which our Lord preached in the synagogue, in which he was repeatedly interrupted by the Jews; but this gave him the fuller opportunity to proclaim the whole truth relative to his passion and death, to edify the disciples, and confute these gainsayers.

60. Many therefore of his disciples—There were many more than the twelve who constantly accompanied him. **This is a hard saying; who can hear it**—Who can digest such doctrine as this? It is impracticable! [*Σκληρός*, *offensive*. It does not comply with preconceived views, but is directly *antagonistic*, the relation in which the assurances and demands of Jesus (from verse 51) stood to the wishes and hopes of his disciples.—*Meyer*.] [This was not the kind of a Messiah that they had waited for.]

61. Jesus knew in himself—By giving them this proof that he knew their hearts, he also proved that he was God. [There were indications, no doubt, of their aversions; but he knew also as the searcher of hearts, how to interpret them.—*Lange*.]

62. If ye shall see the Son of man ascend—[All attempts to explain this otherwise than of his ascent into heaven are simply *dishonest*, and spring from laxity of belief in the historical reality of that event. That it is not recorded by John is of no moment here. And that none but the twelve saw it (if that were so) is unimportant; for how do we know that our Lord was not speaking to some of the twelve?—*Alford*.]

63. It is the spirit that quickeneth—It is the spiritual sense only of my words that is to be attended to, and through which life is to be attained. (2 Cor. iii, 6.) Such only as *eat and drink* what I have mentioned in a *spiritual* sense, are to expect eternal life. **The flesh profiteth nothing**—If ye could even (literally) eat my flesh and drink my blood, this would not avail for your salvation. These words contain a caution that the hearers should not understand his words in the strict *literal* sense, as if his (material) body were really *BREAD*, and as if his flesh and blood were really to be *eaten*

the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. **64** But 'there are some of you that believe not. For 'Jesus knew from the beginning who they were that believed not, and who should betray him. **65** And he said, Therefore 'said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 'From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away? **68** Then Simon Peter an-

u 3 Cor. 8, 6. — * Verse 26. — † Chap. 2, 24, 26: 13, 11. — ‡ Verses 44, 45. — § Verse 60.

and drank. **The words that I speak**—*Λελάληκα, I have spoken*. This is an important reading, and plainly shows that our Lord's words *here* do not refer to any *new point* of doctrine which he was then inculcating, but to what he *had* spoken concerning his being the living bread, and concerning the *eating of his flesh, and drinking of his blood*, in the preceding verses. **Are spirit, and they are life**—[They are spirit, not flesh only; *living food*, not carnal and perishable.—*Alford*.]

64. But there are some of you that believe not—This is addressed to Judas, and to those disciples who left him. (See verse 66.) **And who should betray him**—Or, *who would deliver him up*. Because he knew all things; he knew from the *first*, from Judas's call to the apostleship, and from eternity, (if the reader pleases.) who it was who *would* deliver him up into the hands of the Jews. Judas having acted through his *own free will*, abusing his power and the grace he had received, he was guilty of the murder of an innocent man, and deserved the perdition to which he went.

65. Therefore said I unto you—Verse 44: see note there. **Except it were given unto him**—None can come at *first*, unless he be drawn by the Father; and none can *continue*, unless he continue under those sacred influences which God gives only to those who do not receive his first graces in vain. St. Augustine himself says, "If I be asked why these *could* not believe, I immediately answer, because they *WOULD NOT*."

66. Many of his disciples went back—They no longer associated with him, nor professed to acknowledge him as the Messiah. [Because of these words of Jesus, which so thoroughly undeceived them as regarded their earthly Messianic hopes, . . . they went away, went back, *εἰς τὰ ὀπίσω*, so that they no longer accompanied him.—*Meyer*.] None of these were of the twelve.

67. Will ye also [wish to] go away—Jesus knew his twelve too well to put the question to them otherwise than with the presupposition of a *negative* answer, (except only as to one.) But he wishes their avowal, and therein lay his comfort, (and theirs.)—*Meyer*.]

68. Simon Peter answered—With his usual zeal and readiness, speaking in behalf of the whole, "To whom shall we go?" Thou (alone) hast the words of eternal life. None can teach the *doctrine* of salvation but thyself; and none can confer the gift of eternal life but thou alone. [Christ was not only the hope of his disciples, but *their only*. 'Augustine renders the answer of Peter, *Da nobis alitum te*. Give us another than thyself? Thou art alone sufficient, and thou art all sufficient.]

answered him, Lord, to whom shall we go? thou hast the words of eternal life. **69** And we believe and are sure that thou art that Christ, the Son of the living God. **70** Jesus answered them, Have not I chosen you twelve, and one of you is a devil? **71** He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

AFTER these things Jesus walked in Gal-

a Acts 5. 20.—*o* Matt. 16. 18; Mark 8. 29; Luke 9. 20; chap. 1. 49; 11. 27.—*q* Luke 6. 13.—*q* Chap. 13. 27.

69. We believe—On the authority of thy word. **And are sure**—*Have known*, ἐγνώκαμεν, by the evidence of thy miracles. **That thou art that Christ**—The promised Messiah. Instead of *Christ the Son of the living God*, some excellent MSS. read ὁ ἅγιος τοῦ Θεοῦ, *the holy one of God*; and this reading Griesbach has received into the text, leaving out τοῦ ζῶντος, *the living*. [I regard the coincidence with the testimony of the demoniacs, (Mark i, 24; Luke iv, 34,) as a remarkable one. Their words appear to have been the first plain declaration of the fact, (that Jesus was, ἅγιος τοῦ Θεοῦ, *the Holy One of God*), and so to have laid hold of the attention of the apostles.—*Alford*.]

70. Have not I chosen you twelve—Have I not, in an especial manner, called you to believe in my name, and chosen you to be my disciples, and the propagators of my doctrine? *Nevertheless*, one of you is a devil, or accuser, enlisted on the side of Satan, who was a murderer from the beginning.

71. He spake of Judas... for he it was that should betray him—Οὗτος γὰρ ἐμελλεν παραδίδουαι αὐτόν, *he who was about to deliver him up*. By referring to this matter so often, did not our blessed Lord intend to warn Judas? Was not the evil fully exposed to his view? And who dare say that it was impossible for him to avoid what he had so often been warned against? When the temptation did take place, and his heart, in purpose, had brought forth the sin, might he not have relented, fallen at his injured master's feet, acknowledge his black offence, and implored forgiveness? And surely his most merciful Lord would have freely pardoned him.

NOTES ON CHAPTER VII.

1. After these things—St. John passes from the preceding discourse of our Lord, which he delivered a little before the passover, (chapter vi, 4,) to the feast of tabernacles, which occurred six months after, and thus omits many things mentioned by the other evangelists. He had already gone over Galilee four or five times; and he continued there, because he found that the hatred of the Jews was such that they would kill him if they could meet with him in Judea; and his time to suffer was not yet come. **For he would not walk in Jewry**—That is, he was no longer tolerated, and could not preach publicly in Judea, but at the risk of his life. He found greater scope for the exercise of his important ministry in Galilee than in Judea, where the chief priests, etc., were continually plotting his death.

2. Feast of tabernacles—This feast was celebrated on the fifteenth day of the month Tisri, answering to the latter half of our September and the former half of October. This month was the sev-

ilee: for he would not walk in Jewry, because the Jews sought to kill him. **2** Now the Jews' feast of tabernacles was at hand. **3** His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. **4** For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. **5** For neither did his brethren believe in him. **6** Then Jesus said unto them.

a Chap. 5. 16, 18.—*b* Lev. 23. 34.—*c* Matt. 12. 46; Mark 3. 31; Acts 1. 14.—*d* Mark 8. 21.

enth of the ecclesiastical and first of the civil year. The feast took its name from the tents which were erected about the temple, in public places, in courts, and on the flat roofs of their houses, and in gardens; in which the Jews dwelt for eight days, in commemoration of the forty years during which their fathers dwelt in the wilderness. It was one of the three solemn annual feasts in which all the males were obliged, by the law, to appear at Jerusalem. (See Lev. xxiii, 39–43; Num. xxix, 12.)

3. His brethren... said—It has been assumed that these were the children of the sisters of his mother Mary; and some of the ancients have stated that Joseph had several children by a former wife. (See the account of the evangelist prefixed to this Gospel.) No certain proof can be alleged either for or against this; nor can we pretend to say that these were not the children of Joseph and Mary. Our blessed Lord, it is true, was her firstborn, while she was yet a virgin; [and the term firstborn may be construed to imply that Mary had other children later born; if not, Jesus was also her last born;] but no man can prove that he was her last. It is an article of faith, in the Popish Church, to believe in the perpetual virginity of Mary; and in this respect, without any reason, several Protestants seem to be Papists. However this may be, it is certain that the Hebrews sometimes gave the name of brethren to all the relatives of a particular family. (See Gen. xxxi, 32, 37.) **That thy disciples also may see**—That is, the disciples which he had made two years and six months before, at the passover. (See ii, 23.) [In these words there is, perhaps, a reference to the desertion of many of his disciples just before. (Chapter vi, 66.)—*Alford*.]

4. No man that doeth any thing in secret, etc.—They took it for granted that Christ was influenced by the same spirit which themselves felt; and perhaps they hoped that a part of his honour would be reflected back upon themselves, as being his near relations. They seem to have said: "It is too little to employ thyself in working miracles in Galilee, in the country, and in small villages, among an ignorant and credulous people, from whom thou canst not get much credit: go to Jerusalem, the capital, and among the learned doctors, in the presence of the whole nation assembled at this feast, work thy miracles, and get thyself a name." [They urged this upon him all the more, because he had absented himself from the previous passover at Jerusalem—a fact which could not have been unknown to them.—*Meyer*.]

5. Neither did his brethren believe in him—They did not receive him as the promised Messiah; but, having seen so many of his miracles, they could not but consider him as an eminent

* My time is not yet come: but your time is always ready. 7 'The world cannot hate you; but me it hateth, * because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up yet unto this feast: * for my time is not yet full come. 9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where

^e Chap. 2, 4; 8, 20; verses 8, 20. — ^f Chap. 15, 19. — ^g Chap. 2, 19. — ^h Chap. 8, 20; verse 8. — ⁱ Chap. 11, 56. — ^j Chap. 9, 10; 10, 19. — ^k Matt. 21, 46; Luke 7, 16; chap. 6, 14; verse 40.

prophet. They supposed that, if he were the Messiah, he would wish to manifest himself as such to the world; and, because he did not do so they did not believe that he was the Salvation of Israel. [The term "brethren" is here so used as to exclude the Twelve, and to include ALL his brethren, whoever they may have been. See Alford.]

6. **My time is not yet come**—It is probable our Lord meant no more than this, that he had some business to transact before he could go to Jerusalem; but his brethren, having nothing to hinder them, might set off immediately. Others think he speaks of his passion: My time of suffering is not yet come: as ye are still in friendship with the world, ye need not be under any apprehension of danger: ye may go when ye please. The first sense I think is the best. **Your time is always**—[What I do, takes place according to the plan of divine wisdom. . . . There is no such determined period in regard to your actions.—*Tholuck*.]

7. **The world cannot hate you**—The Jews will not persecute you, because ye are in their sentiments and interests. Ye also expect a worldly Messiah. **But me it hateth**—Because I condemn its injustice, its pride, its ambition, and its maxims by my life and doctrine. [By reason of the entire antagonism brought into play by his testimony against the world.—*Lange*.]

8. **I go not up yet unto this feast**—Our Lord did not say, *I will not go to this feast*, but merely, *"I go not yet;"* *οὐκ ἔρχομαι*, or I am not going, that is, at present; because, as he said verse 6, and repeats here, *his time was not yet come*—he had other business to transact before he could go. And it is very likely that his business detained him in Galilee till the feast was half over: for we do not find him at Jerusalem till the middle of the feast, (verse 14,) that is, till the feast had been begun four days. He might also be unwilling to go at that time, there being such a great concourse of people on the road to Jerusalem, and his enemies might say that he had availed himself of this time and multitude in order to excite sedition.

10. **But when his brethren were gone up**—Having despatched his business, and the concourse of the people being now past, he went up also. [Afterward he changed his intention, . . . and went to it after all, though as secretly as possible.—*Meyer*.]

11. **Then the Jews sought him**—By "Jews," here, are to be understood the scribes, Pharisees, and rulers of the people. It appears from the following verses that many of the people were prejudiced in his favour, but they dared not to own it publicly for fear of the rulers of the Jews.

is he? 12 And * there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him * for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 * And the Jews marvelled, saying, How knoweth this man * letters, having never learned? 16 Jesus answered them, and said, * My doctrine is not mine, but his that sent me. 17 * If any man will do his will, he shall know of the

^m Chap. 9, 22; 12, 42; 19, 38. — ⁿ Matt. 13, 54; Mark 6, 3; Luke 4, 22; Acts 2, 7. — ^o Or, *learning*. — ^p Chap. 8, 11; 8, 20; 12, 49; 14, 10, 24. — ^q Chap. 8, 48.

12. **Some said, He is a good man**—The multitude were divided in their opinions concerning him: those who knew him best said, "He is a good man:" those who spoke according to the character given him by the priests, etc., said, **Nay; but he deceiveth the people**. Those who spoke evil of him spoke out, because they had the rulers on their side; but those who spoke good of him were obliged to do it in private, [*συγγνωμῶς*, *murmuring*.] because they feared these rulers.

14. **The midst of the feast**—Though the canons required him to be there on the first day, for the performance of a great variety of rites, yet, as these were in general the invention of their doctors, he might think it very proper neither to attend nor perform them. [The text does not say that he had only now come to Jerusalem. That the day was just the sabbath of the feast is uncertain, for, *μεσσην*, (the *midst*), is only an approximate expression.—*Meyer*.]

15. **How knoweth this man letters, having never learned**—The Jewish learning consisted in the knowledge of their own Scriptures and the traditions of their elders. In this learning our Lord excelled. No person ever spoke with more grace and dignity, or knew better how to make a proper or a happy application of Jewish allegories and parables; because none ever penetrated the sense of the Scriptures as he did; none ever cited them more successfully, or ever showed their accomplishment in so complete and satisfactory a manner. As these branches of learning were taught at the Jewish schools, which our Lord had never attended, they were astonished to find him excelling in that sort of learning of which they themselves professed to be the sole teachers. [This tells powerfully against all attempts, ancient and modern, to trace back the wisdom of Jesus to some school of human culture. . . . This *auto-didactic* character does not necessarily exclude the supposition that during his childhood and youth he made use of the ordinary popular, and in particular of the synagogal, instruction.—*Meyer*.]

16. **My doctrine is not mine**—Our blessed Lord, in the character of Messiah, might as well say, "My doctrine is not mine," as an ambassador might say, I speak not my own words, but his who sent me; and he speaks these words to draw the attention of the Jews from the teaching of man to the teaching of God; and to show them that he was the promised Messiah, the very person on whom, according to the prophet, (Isa. xi, 2,) the Spirit of Jehovah—the Spirit of wisdom, counsel, understanding, might, and knowledge, should rest.

17. **If any man will do his will, etc.**—[*The*

doctrine, whether it be of God, or *whether* I speak of myself. **18** *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. **19** *Did not Moses give you the law, and yet none of you keepeth the law? *Why go ye about to kill me? **20** The people answered and said, *Thou hast a devil: who goeth about to kill thee? **21** Jesus answered and said unto them, I have done one work, and ye all

marvel. **22** *Moses therefore gave unto you circumcision; (not because it is of Moses, *but of the fathers;) and ye on the sabbath day circumcise a man. **23** If a man on the sabbath day receive circumcision, *that the law of Moses should not be broken; are ye angry at me, because *I have made a man every whit whole on the sabbath day? **24** *Judge not according to the appearance, but judge righteous judgment. **25** Then said some of them of Jerusalem, Is not this he, whom they seek

* Chap. 5. 41; 8. 50. — Exod. 24. 3; Deut. 33. 4; chap. 1. 17; Acts 7. 38. — Matt. 12. 14; Mark 3. 6; chap. 5. 16, 18; 10. 81, 89; 11. 53. — u Chap. 8. 48, 52; 10. 20.

* Lev. 12. 3. — w Gen. 17. 10. — x Or, *without breaking the law of Moses.* — y Chap. 5. 3, 9, 16. — s Deut. 1. 16. 17; Prov. 24. 28; chap. 8. 13; James 2. 1.

condition of knowing this is, that one be willing to do the will of God. He who lacks fundamentally the moral determination of his mind toward God, (and to whom, therefore, Christ's teaching is something strange,) for the recognition of which as divine there is in the ungodly bias of his will no point of contact or of sympathy—this knowledge is to him a moral impossibility.—*Meyer.*

18. He that speaketh of himself, etc.—If I speak to gratify vanity, or to secure and promote my secular interest, then reject me as a deceiver and as a false prophet. But if I act only to promote the glory of God—if I propose nothing but what leads to the perfection of his law and the accomplishment of its ordinances—you cannot but acknowledge me. [He who does the will of God, and is also free from personal ambition, he will strive for the honour of God alone.—*Tholuck.*] **And no unrighteousness is in him**—Or, *there is no falsehood in him*: so the word *ádika* should be translated here. This is its meaning in Rom. ii. 8; where *ádika*, *falsehood*, is put in opposition to *álhtheia*, *truth*. [*Ádika* is the inner moral basis of *ψεύδος*, *falsehood*.—*Meyer.*]

19. Did not Moses give you the law, etc.—The scribes and Pharisees denounced our Lord to the multitude as a deceiver; for he had healed a man on the sabbath day, (chapter v, 9, 10;) and consequently must be a false prophet. Now they wished to put him to death as a violator of the law; and as a false prophet and deceiver of the people. To this our Lord answers: If I deserve death for curing a man on the sabbath, you are more culpable than I am, for you circumcise a child on the sabbath, which requires much more bustle, and is of so much less use than what I have done to the infirm man. But, if you think you do not violate the law by circumcising a child on the sabbath, how can you condemn me for having cured one of yourselves, who has been afflicted thirty and eight years? Why, therefore, go ye about to kill me, as a transgressor of the law, when not one of yourselves keeps it?

20. Thou hast a devil—The crowd, who made this answer, were not in the secret of the chief priests. They could not suppose that any person desired to put him to death for healing a diseased man; and therefore, in their brutish manner, they say, *Thou hast a demon*—thou art beside thyself, and slanderest the people, for none of them desires to put thee to death. [An expression, not of ill-will, but of *amazement*, that a man who taught so admirably should imagine what they deem to be a moral impossibility—a dark delusion. It must, they thought, be a false idea put into his mind by some demon.—*Meyer.*]

21. I have done one work—That of curing the impotent man, already referred to. (See chapter v, 9.) **And ye all marvel**—Or, *ye all marvel because of this*. Some have *diá roíto*, in connexion with *θαυμάζετε*, which the common pointing makes the beginning of the next verse, and which, in our common version, is translated *therefore*; but this word conveys no meaning at all in the connexion in which it is thus placed. All the eminent critics are on the side of this arrangement of the words. [I see an appropriateness of meaning in verse 22, with *diá roíto*, (*therefore*), which it has not without it. "Moses, on this account, gave you circumcision, not because it is of Moses, but of the fathers. No parenthesis is implied.—*Alford.*]

22. But of the fathers—That is, it came from the patriarchs. Circumcision was not, properly speaking, one of the laws of the Mosaic institution, it having been given at first to Abraham, and continued among his posterity till the giving of the law. (Gen. xvii, 9, 10, etc.) **Ye . . . circumcise a man**—That is, a male child; and if the eighth day after its birth happened to be a sabbath it was nevertheless circumcised, that the law might not be broken, which had enjoined the circumcision to take place at that time. (Lev. xii, 3.) From this and several other circumstances it is evident that the keeping of the sabbath, even in the strictest sense of the word, ever admitted of the works of necessity and mercy to be done on it; and that those who did not perform such works on that day, when they had opportunity, were properly violators of every law founded on the principles of mercy and justice. [On account of a law of Moses—yes, of one still older and more venerable—you suppose that the sabbath may be broken; and therein you are right. But you should at the same time acknowledge that I have broken it on account of a still earlier and more original law, namely, on account of the law of love. (Matt. ix, 18).—*Tholuck.*]

23. Every whit whole—[*ὅλον ἄνθρωπον*, a man whole, (well.) The words "every whit" have nothing corresponding to them in the original, and they obscure rather than clear the sense.]

24. Judge not according to the appearance—Attend to the law, not merely in the letter, but in its spirit and design. Learn that the law which commands men to rest on the sabbath day is subordinate to the law of mercy and love, which requires them to be ever active to promote God's glory in the comfort and salvation of their fellow creatures. [Look deeper than the merely formal precepts of the law, and find out its spirit, for in that is all its righteousness.]

25. Whom they seek to kill—[Some, who

to kill? **26** But, lo, he speaketh boldly, and they say nothing unto him. *Do the rulers know indeed that this is the very Christ? **27** *Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. **28** Then cried Jesus in the temple as he taught, saying, *Ye both know me, and ye know whence I am: and *I am not come of myself, but he that sent me *is true, *whom ye know not. **29** But *I know him; for I am from him, and he hath sent me.

a Verse 48.—b Matt. 13. 55: Mark 6. 3: Luke 4. 22.—c See chap. 2. 14.—d Chap. 5. 43; & 42.—e Chap. 5. 32: & 26: Rom. 8. 4.—f Chap. 1. 18: & 55.

were cognizant of the fierceness and bloody purposes of the rulers, seemed to be astonished at Christ's boldness and the apparent cowardice of his enemies.]

26. That this is the very Christ—Calmet observes that the multitude which heard our Lord at this time was composed of three different classes of persons: 1) The rulers, priests, and Pharisees, declared enemies of Christ. 2) The inhabitants of Jerusalem, who knew the sentiments of their rulers concerning him. 3) The strangers, who from different quarters had come up to Jerusalem to the feast, and who heard Christ attentively, being ignorant of the designs of the rulers, etc., against him. Our Lord addresses himself in this discourse principally to his enemies. The stranger Jews were those who were astonished when Christ said, (verse 20,) *that they sought to kill him*, having no such design themselves, and not knowing that others had. And the Jews of Jerusalem were those who, knowing the disposition of the rulers, and seeing Christ speak *openly*, no man attempting to seize him, addressed each other in the words, "Do the rulers know indeed that this is the Christ?" imagining that the chief priests, etc., had at last been so far convinced that Jesus was the Messiah that they feared to deal violently with him.

27. No man knoweth whence he is—The generality of the people knew very well that the Messiah was to be born in Bethlehem, in the city and of the family of David. (See verse 42.) But, from Isa. liii, 8, "Who shall declare his generation?" they probably thought there should be something so peculiarly mysterious in his birth, or in the manner of his appearing, that no person could fully understand. It was probably in reference to this that the people said, "No man knoweth whence he is." However, they might have spoken this of his *parents*. We know that the Messiah is to be born in *Bethlehem, of the family of David*: but no man can know his *parents*: therefore they rejected him: (chapter vi, 42:) "Is not this Jesus, the Son of Joseph, whose father and mother we know?"

28. Ye both know me, and ye know whence I am—[The statement in verse 27, which showed how utterly Christ's higher nature and work were misunderstood by these people, in consequence of the entirely outward character of their judgments, roused the emotion of Jesus, so that he *raised his voice*, (*ἔκραζεν*), and uttered the solemn conclusion of this colloquy. . . . Jesus *allows* that they have that outward knowledge of him which they had avowed, but he further sets before them the *higher* relationship, which is here the main point, and which was *unknown* to them.] Our Lord takes them up on their own profession, and argues from

30 Then *they sought to take him: but *no man laid hands on him, because his hour was not yet come. **31** And *many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. **33** Then said Jesus unto them, *Yet a little while am I with you, and *then* I

g Matt. 11. 27: chap. 10. 15.—h Mark 11. 18: Luke 19. 47: 20. 19: verse 19: chap. 8. 27.—i Verse 44: chap. 8. 30.—k Matt. 12. 28: chap. 8. 2: & 30.—l Chap. 12. 28: 16. 16.

it. Since you have got so much information concerning me, add this to it, to make it complete, namely, that *I am not come of myself*; am no self-created or self-authorized prophet; I came from God: now, God is *true* who has borne testimony to me; but *ye know him not*, therefore it is that this testimony is disregarded.

29. But I know him; for I am from him—Instead of *εἶμι*, *I am*, some editions read *ἦλθον*, *I came*, according to the Attics. Nonnus confirms this reading by paraphrasing the word by *ἐλήλυθα*, *I came*. [And so do many of the best modern commentators without changing the original.] [I have not come of myself, but he who sent me is ἀληθινός (*true*, *REAL*.) *Ye know him not, but I know him, for I come from him, and he sent me.*—*Alford*.] As the difference between the two words lies only in the *accents*, and as these are not found in ancient MSS., it is uncertain which way the word was understood by them: nor is the matter of much moment; both words amount nearly to the same meaning.

30. They sought to take him—[The *rulers*, instigated by what had been above remarked by the people. There was (probably) some secondary hinderance to their laying hands on him, possibly the fear of the people; but the evangelist passes at once to the real cause, that God's appointed time was not yet come.—*Alford*.]

31. Will he do more miracles—It was the belief of the Jews, and they founded it upon Isa. xxiv, 5, that when the Messiah came he would do all kinds of miracles; and, in order that they might have the fullest proof of the divine mission of Christ, it had pleased God to cause miracles to cease for between four and five hundred years, and that John the Baptist himself should not work any. Christ's miracles, therefore, were a full proof of his divine mission.

32. The people murmured such things—The people began to be convinced that he was the Messiah; and this being generally whispered about, the Pharisees, etc., thought it high time to put him to death, lest the people should believe on him; therefore they "sent officers to take him." [These proceedings of the Jews against Jesus are all of them, almost certainly, to be understood as the acts or counsels of the sanhedrin.]

33. Yet a little while am I with you—As he knew that the Pharisees had designed to put him to death, and that at length he should be crucified, he took the present opportunity of giving this information to the common people, who were best disposed toward him, that they might lay their hearts to his teaching, and profit by it, while they had the privilege of enjoying it.

go unto him that sent me. **34** Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come. **35** Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? **36** What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come? **37** In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. **38** He that believeth on me, as the

m Hosea 5. 6; chap. 8. 21; 13. 33. — *a* Isa. 11. 12; James 1. 1; 1 Pet. 1. 1. — *o* Or. *Greeks*. — *p* Lev. 23. 36. — *q* Isa. 55. 1; chap. 6. 33; Rev. 22. 17. — *r* Deut. 18. 15. — *s* Prov. 18. 4; Isa. 12. 3; 44. 3; chap. 4. 14.

34. Ye shall seek me, and shall not find me — [Christ does not here speak of a search for his person directly, but a search after the Messiah. . . . The sense therefore is: "The Messiah, whom you have rejected in my person, you shall then seek in vain." . . . Perhaps, however, there is a reference to the manner in which the thought would spring up in the mind of one and another, while the divine judgments were hanging over the holy city: May not that Jesus still possibly have been the Messiah. — *Tholuck*.]

35. The dispersed among the Gentiles — Or *Greeks*. By the "dispersed," are meant here the Jews who were scattered through various parts of that empire which Alexander the Great had founded, in Greece, Syria, Egypt, and Asia Minor, where the Greek language was used, and where the Jewish Scriptures in the Greek version of the Septuagint were read. Others suppose that the Gentiles themselves are meant. Others, that the ten tribes, which had been long lost, are here intended. [The Jews maliciously interpreted this dark saying to mean that he intended to go forth as a teacher of the heathen; a point worthy of note, from the inference it allows, that their wish to make him a heretic was founded upon a dawning presentiment that his teaching was destined to be universal. — *Neander*.]

37. In the last day, that great day of the feast — This was the eighth day, and was called the "great day," because of certain traditional observances, and not on account of any excellence which it derived from the original institution. [As the eighth day was reckoned along with the seven feast days, proper. . . the last day of the feast is the eighth, and not the seventh. . . . It was simply the great closing day of the feast, appointed for the solemn return from the booths into the temple, and (see Lev. xxiii, 35, 36) was kept holy as a sabbath. — *Meyer*.] It was probably when they went to draw water from the pool *Siloam*, and while they were pouring it out at the foot of the altar, that our Lord spoke these words; for, as that ceremony pointed out the gracious influence of the Holy Spirit, our Lord, who was the fountain whence it was to proceed, called the people to *himself*, that, by believing on him, they might be made partakers of that inestimable benefit. **If any man thirst** — [There is an inner thirst, as there is an inner man, and the former is deeper and stronger than the thirst of the body, and can only be satisfied from the fountain of life in Christ. — *P. Schaff*.]

38. He that believeth on me — [A declaration of the power of faith in developing the divine life. But it was not fully realized until the outpouring

Scripture hath said, 'out of his belly shall flow rivers of living water. **39** ('But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. **41** Others said, This is the Christ. But some said, Shall Christ come out of Galilee? **42** Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

f Isa. 44. 3; Joel 2. 28; chap. 16. 7; Acts 2. 17, 33, 35. — *g* Chap. 12. 16; 16. 7. — *h* Deut. 18. 15, 18; chap. 1. 21; 6. 14. — *i* Chap. 4. 49; 6. 69. — *k* Chap. 1. 46; verse 62. — *l* Psal. 132. 11; Jer. 23. 5; Micah 5. 2; Matt. 2. 6; Luke 2. 4. — *m* 1 Sam. 16. 1, 4.

of the Holy Ghost at Pentecost. — *Neander*.] **As the Scripture hath said, out of his belly** — *Koivlia*, this term (Heb. כִּלְיָה) denotes the viscera, and especially the parts into which liquids are taken, and is here used because the figures of speech used turned upon the act of drinking. In Prov. xx, 27, it is used figuratively for the mind. In respect to its meaning as used by our Lord there can be no doubt, and the explanation is given in the next verse. [These words must apply to what follows them, and not to what precedes, for the latter could not form any part of the citation. — *Alford*.] [There is no exactly corresponding passage. . . it is simply a free quotation harmonizing in thought with various passages. — *Meyer*.] **Living water** — As a true spring is ever supplied with water from the great deep with which it has communication, so shall the soul of the genuine believer be supplied with light, life, love, and liberty, and all the other graces of the indwelling Spirit, from the indwelling Christ. The Scriptures abound in this metaphor. (Psa. xxxvi, 8, 9; Isa. xlv, 8, 4; Joel ii, 23.)

39. Was not yet — [The dispensation of the Spirit was not yet. — *Alford*.] Certain measures of the Holy Spirit had been vouchsafed from the beginning of the world to believers and unbelievers; but that *abundant effusion* of his graces spoken of by Joel, (chapter ii, 28,) which peculiarly characterized the gospel times, was not granted till after the ascension of Christ. (See John xiv, 16–18, 26; xv, 26; xvi, 7–15.)

40. Of a truth this is the Prophet — The great prophet, or teacher, spoken of by Moses, (Deut. xviii, 15,) which they improperly distinguish from the Messiah. (Verse 41.) Some no doubt knew that by "the Prophet" the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, [or that some new one should be raised up,] and precede the appearing of the Messiah.

41. Shall Christ come out of Galilee — As the prophets had declared that the Messiah was to come from the tribe of Judah, and from the family of David, and should be born in the city of Bethlehem, these Jews, imagining that Christ had been born in Galilee, concluded that he could not be the Messiah. Had they examined the matter a little further, they would have found that he had his birth exactly as the prophets had foretold; but, for want of this necessary examination, they continued in unbelief, and rejected the Lord that bought them.

42. Where David was — That is, where he was

43 So there was a division among the people because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived? 48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them,

a Ver. 13; chap. 9. 16; 10. 19. — b Verse 30. — c Matt. 7. 23. — d Chap. 12. 42; Acts 6. 7; 1 Cor. 1. 20; 26; 2. 8.

born, (1 Sam. xvi. 1, 4,) and who he was before he became king in Israel.

43. **There was a division**—*Σχίσμα*, a schism; they were divided in sentiment, and separated into opposite parties.

44. **Some . . . would have taken him**—[It is thought that emissaries of the sanhedrin were mingled with the people, inciting them to seize Jesus as a blasphemer, but because there was an opposite party in the crowd, who were strongly affected by his teaching, no man laid hands on him.]

45. **Then came the officers**—They had followed him for several days, seeking for a proper opportunity to seize on him when they might fix some charge of sedition or blasphemy upon him; but the more they listened, the more they were convinced of his innocence, piety, and consummate wisdom. [They were still fettered by the counsel of God—on the one hand the fear of the adhevents of Jesus, on the other, an involuntary awe.—*Lange*.]

46. **Never man spake like this man**—[The divine power and majesty of his words made it morally impossible for the officers of justice to carry out their orders, or even to find a pretext or justification for so doing; they were overpowered.—*Meyer*.]

47. **Are ye also deceived**—An expression of mingled contempt and alarm.]

48. **Have any of the rulers (the sanhedrin) or of the Pharisees believed on him**—[The latter are especially named as the class of orthodox and most respected theologians, who were supposed to be patterns of orthodoxy.—*Meyer*.] [Probably there was in the question the expression of a suspicion that even among the rulers there might be some defection.]

49. **This people**—*Ὁ ὄχλος*, this rabble. The common people were treated by the Pharisees with the most sovereign contempt, and were not thought worthy to have a resurrection to eternal life. Those who were disciples of any of the rabbins were considered as being in a much better state.

50. **Nicodemus . . . being one of them**—That is, a Pharisee, and a ruler of the Jews. (See on chapter iii. 1.) [Wherever Nicodemus appears, it is as a wise, serious, and judicious man—hesitating, yet steadily advancing in faith—and most ready to speak for Christ when others were most violent against him.] [Nicodemus . . . now raises a protest in which he calmly, plainly, and rightly, points the excited doctors to the law itself. The emphasis is on *ὁ νόμος*, our law itself does not condemn. They had just denied that the people knew the law, and yet they were themselves acting contrary to the law.—*Meyer*.]

(he that came to Jesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

CHAPTER VIII.

JESUS went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

a Chap. 3. 2. — b Gr. to him. — c Deut. 1. 17; 17. 8; 19. 15. — d Isa. 9. 1, 2; Matt. 4. 15; chap. 1. 46; ver. 41.

51. **Doth our law judge any man**—*Τὸν ἀνθρώπον*, the man, that is, who is accused. Perhaps Nicodemus did not refer so much to any thing in the law of Moses, as to what was commonly practised among them. Josephus says, (*Ant.*, b. xiv. c. 9, s. 3,) "That the law has forbidden any man to be put to death, though wicked, unless he be first condemned to die by the sanhedrin." It was probably to this law, which is not expressly mentioned in the five books of Moses, that Nicodemus here alludes. (See laws relative to this point, Deut. xvii. 8, etc., and xix. 15.)

52. **Art thou also of Galilee**—They knew very well that he was not; but they spoke this by way of reproach. As if they had said, Thou art no better than he is, as thou takest his part. Many of the Galileans had believed on him, which the Jews considered to be a reproach. Art thou his disciple, as the Galileans are? Search and look—Examine the Scriptures, search the public registers, and thou wilt see that out of Galilee there ariseth no prophet. Neither the Messiah, nor any other prophet, has proceeded from Galilee, nor ever can. This conclusion, says Calmet, was false and impertinent: false, because Jonah was of Gathhepher, in Galilee. (See 2 Kings xiv. 25, compared with Josh. xix. 13.) The prophet Nahum was also, probably, a Galilean, for he was of the tribe of Simeon; and some suppose that Malachi was of the same place. The conclusion was false, because there not having been a prophet from any particular place was no argument that there never could be one, as the place had not been proscribed.

53. **And every man went**, etc.—The authority and influence of Nicodemus, in this case, was so great, that the sanhedrin broke up without being able to conclude any thing. As the feast was now ended, they were not obliged to continue any longer in or about Jerusalem; and therefore all returned to their respective dwellings.

NOTES ON CHAPTER VIII.

[And here, it would seem, that the first verse of chap. viii should be placed, as the conclusion of this section, and not the beginning of the next. The feast was ended—the session of the sanhedrin closed. Its members went home, and Jesus went to the mount of Olives, where, probably, he lodged. The transaction recorded in the next ten verses has no connexion, either of time or circumstances, with what had gone before.] [Some doubts have been entertained concerning the genuineness of the portion of the gospel comprised between chapter vii. 53, and viii. 11. Its authenticity has been questioned by Erasmus, Calvin, Beza, Grotius, Le Clerc, Wetstein,

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote

on the ground, *as though he heard them not.* 7 So when they continued asking him, he lifted up himself, and said unto them, ^bHe that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, ^cbeing convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left

a Lev. 20. 10; Deut. 22. 22.—b Deut. 17. 7;

Rom. 2. 1.—c Rom. 2. 22.

Semler, Schulze, Morus, Haenlein, Paulus, Schmidt, and various other writers. Griesbach and Schulz have marked it as a passage which ought probably to be omitted. Its genuineness has been advocated by Doctors Mill and Whitby, Bishop Middleton, Heumann, Michaelis, Storr, Langius, Detmers, Staedlin, Kuinoel, and Doctor Bloomfield. It is not found in several ancient Versions, and is not quoted or illustrated by Chrysostom, Theophylact, Nonnus, (who wrote commentaries or explanations of this Gospel,) nor by Tertullian or Cyprian, both of whom treated copiously on chastity and adultery; yet it is found in the greater part of the manuscripts that are extant, though with great diversity of readings. Upon a review of the whole evidence respecting this disputed clause, we may safely conclude that it preponderates in favour of its genuineness.—T. H. HORNE, *Introduction*.] [This section, (chapter vii, 53–viii, 11,) containing an account of the woman taken in adultery, formed no part of the Gospel of John. It is wanting in the two oldest Codices—the Vaticanus and the Sinaiticus, and also in the Alexandrian, in the Peshito-Syriac Version, as well as the Memphitic, Theban, Gothic, and Armenian, and in Latin MSS. of the fourth, fifth, and sixth centuries. It was unknown to Origen, who, in commenting on John, connects chapter vii, 52 with chapter viii, 12. It appears, also, to have been unknown to Tertullian. The critical editors, Tischendorf and Tregelles, omit the section in their editions of the New Testament. In fact, the connexion is broken by this section. Nevertheless, the incidents related in it appear to be real, and the conduct attributed to Christ bears the stamp of his character. The source of the narrative is uncertain. Eusebius remarks, that Papias, in his work, gave an account of a woman who was accused before the Lord of many sins, which the Gospel according to the Hebrews contains. It is not improbable that this was originally the same incident that is now contained in the section under discussion.—DR. H. M. HARMAN, *Introduction to the Holy Scriptures*.] Dr. Clarke disposes of the matter in this wise: After weighing what has been adduced in favour of its authenticity, and seriously considering its state in the MSS., as exhibited in the *Var. Lect.* of Griesbach, I must confess, the evidence in its favour does not appear to me to be striking. Yet I by no means would have it expunged from the text. Its absence from many MSS., and the confused manner in which it appears in others, may be readily accounted for on the principles laid down by Bishop Pearce. It may, however, be observed, that a perfect connexion subsists between verse 52 of chapter vii and verse 12 of chapter viii—all the intermediate verses having been omitted by MSS. of the first antiquity and authority. In some MSS. it is found at the end of this Gospel; in others a vacant place is left in this chapter; and in others it is placed after the 21st chapter of Luke.

3. **A woman taken in adultery**—It is allowed that adultery was exceedingly common at this time; indeed, so much so that the authorities had largely ceased to put the law in force against it. (See the whole of the process on the “waters of jealousy” in the notes on Num. v, 14, etc.; and see at the end of chapter xviii.)

5. **That such should be stoned**—The law simply says, that the adulterer and adulteress shall be put to death. (Lev. xx, 10; Deut. xxii, 22.) The rabbins say they were strangled. If the person guilty of an act of this kind had been betrothed, but not married, she was to be stoned: (Deut. xxii, 23.) As the Pharisees spoke of stoning the woman, it is possible this was her case.

6. **That they might have to accuse him**—Had our Lord condemned the woman to death, they might have accused him to Pilate, as arrogating to himself the power of life and death, which the Romans had taken away from the Jews; besides, the Roman laws did not condemn an adulteress to be put to death. On the other hand, if he had said she should not be put to death, they might have represented him to the people as one who decided contrary to the law, and favoured the crime of which the woman was accused. **With his finger wrote**—Several MSS. add, *their sins who accused her, and the sins of all men*. There are many idle conjectures concerning what our Lord wrote on the ground, several of which may be seen in Calmet. Schools for children are frequently held under trees in Bengal, and the children who are beginning to learn, write the letters of the alphabet in the dust.

7. **He that is without sin**—*Ἄναμάρτητος*, meaning the same kind of sin, adultery, fornication, etc., [including, perhaps, that form of the sin indicated by our Lord in the Sermon on the Mount, Matt. v, 28.] **Let him first cast a stone at her**—Or, *upon her, ἐπ' αὐτήν*. The Jewish method of stoning, according to the rabbins, was as follows: The culprit, half naked, the hands tied behind the back, was placed on a scaffold, ten or twelve feet high; the witnesses, who stood with her, pushed her off with great force; if she was killed by the fall there was nothing further done; but, if she was not, one of the witnesses took up a very large stone, and dashed it upon her breast, which generally was the finishing stroke. This mode of punishment seems referred to, Matt. xxi, 44. However, this procedure does not appear to have been always attended to. (See Lev. xxiv, 16, and verse 59 of this chapter.)

9. **Being convicted by their own conscience**—So it is likely they were all guilty of similar crimes. *Their own* is not in the original, and is needless: *being convicted by conscience* is expressive enough. **Beginning at the eldest, even unto the last**—*Ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων*, from the most honourable to those of the least repute. In this sense the words are undoubtedly

alone, and the woman standing in the midst. **10** When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? **11** She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 Then spake Jesus again unto them, saying, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. **13** The Pharisees therefore said unto him, 'Thou bearest record of thyself; thy record is not true. **14** Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but

d Luke 9. 56; 12. 14; ch. 3. 17. — *e* Ch. 5. 14. — *f* Ch. 1. 4, 5, 9; 3. 19, 9. 5; 12. 33, 34, 45. — *g* Ch. 6. 31. — *h* See ch. 7. 28; 9. 29. — *i* Chap. 7. 24. — *k* Chap. 3. 17; 12. 47; 18. 36. — *l* Verse 20;

to be understood. **The woman standing in the midst**—But if they all went out, how could she be in the midst? It is not said that *all the people* whom our Lord had been instructing went out, but only her *accusers*: (see verse 2.) The rest undoubtedly continued with their teacher.

11. Neither do I condemn thee—The case of the woman taken in adultery, when properly and candidly considered, is both intelligible and edifying. It is likely that the accusation was well founded; and that the scribes and Pharisees endeavoured maliciously to avail themselves of the fact to embroil our Lord with the civil power, or ruin his moral reputation. Our Lord was no magistrate, and therefore could not, with any propriety, give judgment in the case; had he done it, it must have been considered an invasion of the rights and office of the civil magistrate, and would have afforded them ground for a process against him. On the other hand, had he acquitted the woman, he might have been considered not only as setting aside the law of Moses, but as being indulgent to a crime of great moral turpitude. He disappointed this malice by refusing to enter into the case; and overwhelmed his adversaries with confusion by unmasking their hearts, and pointing out their private abominations. He neither *acquitted* nor *condemned* her: he did not enter at all juridically into the business. His saying, *Neither do I condemn thee*, was a simple declaration that he would not concern himself with the matter—that being the office of the magistrate; but, as a preacher of *righteousness*, he exhorted her to *abandon her evil practices*, lest the punishment, which she now might escape, should be inflicted on her for a repetition of her transgression.

12. Then spake Jesus again unto them—Allowing the story about the woman taken in adultery to be authentic, and to stand here in its proper place, we may consider that our Lord, having begun to teach the people in the temple, was interrupted by the introduction of this woman by the scribes and Pharisees; and now, having dismissed them and the woman also, he resumes his discourse. [This discourse comes in very well after chapter vii. 52. It was the custom, on the first night of the feast of tabernacles, to light up two large golden chandeliers in the court of the women, the light of which illuminated all Jerusalem. . . . Standing in the very place where the candlesticks had been, or perhaps were, our Lord may have alluded to that

ye cannot tell whence I come, and whither I go. **15** 'Ye judge after the flesh; 'I judge no man. **16** And yet if I judge, my judgment is true: for 'I am not alone, but I and the Father that sent me. **17** 'It is also written in your law, that the testimony of two men is true. **18** I am one that bear witness of myself, and 'the Father that sent me beareth witness of me. **19** Then said they unto him, Where is thy Father? Jesus answered, 'Ye neither know me, nor my Father: 'if ye had known me, ye should have known my Father also. **20** These words spake Jesus in 'the treasury, as he taught in the temple: and 'no man laid hands on him; for 'his hour was not yet come. **21** Then said Jesus again unto them, I go my

chap. 16. 22. — *m* Deut. 17. 6; 19. 15; Matt. 18. 16; 2 Cor. 13. 1; Heb. 10. 28. — *n* Chap. 5. 87. — *o* Verse 56; chap. 16. 3. — *p* Chap. 14. 7. — *q* Mark 12. 41. — *r* Chap. 7. 50. — *s* Chap. 7. 8.

practice, as he did to the pouring out of water in chapter vii. 37, 38.—*Alford*.] **I am the light of the world**—[Τὸ φῶς τοῦ κόσμου. See on chapter i. 9; xi. 9, 10; also Isa. xlii. 6, and Mal. iv. 2.]

13. Thou bearest record—[In chapter v. 81, it was said that his own *unsupported witness* (supposing that possible) would not be trustworthy; but that his testimony was supported by, and in fact coincident with, that of the Father. . . . He does not witness of himself, because his testimony is the testimony of the Father.—*Alford*.] [The Light demonstrates other things and itself also.—*Augustine*.]

14. I know whence I came—I came from God, and am going to God, and can neither do nor say any thing but what leads to and glorifies him.

15. Ye judge after the flesh—[Κατὰ σάρκα, according to a fleshly—merely human—earthly standard.] Our Lord speaks here exactly in the character of an ambassador. Such a person does not bring a *second* with him to vouch his truth; his *credentials* from his king ascertain his character: he represents the king's person. So our Lord represents the Father as bearing witness with him. The *miracles* which he wrought [and the power that accompanied his words] were the proof from heaven that he was the promised Messiah: these were the great seal of all his pretensions.

19. Ye neither know me, etc.—Ye know neither the Messiah, nor the God that sent him. **If ye had known me**—That is a true saying, *No man hath seen God at any time: the only begotten Son, who lay in the bosom of the Father, he hath declared him*. The nature and perfections of God never can be properly known, but in the light of the Gospel of Jesus Christ. It is worthy of remark that, in all this discourse, our blessed Lord ever speaks of the Father and himself as two distinct persons. Therefore, the Father is not the Son, nor the Son the Father, as some persons vainly imagine; though it is plain enough that the completest unity and equality subsist between them.

20. The treasury—Lightfoot observes, from the rabbins, that the treasury was in what was called the *court of the women*. It seems that our Lord sometimes sat in this court to teach the people. (See Mark xii. 41, etc.) **His hour was not yet come**—The time was not arrived, in which he had determined to give himself up into the hands of his crucifiers. [Till that time his enemies had no power to harm him. (Luke xii. 52-53.)]

21. Then said Jesus again unto them—He

way, and 'ye shall seek me, and 'shall die in your sins: whither I go, ye cannot come. **22** Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. **23** And he said unto them, 'Ye are from beneath; I am from above: 'ye are of this world; I am not of this world. **24** 'I said therefore unto you, that ye shall die in your sins: 'for if ye believe not that I am *he*, ye shall die in your sins. **25** Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. **26** I have many things to say and to judge of you: but 'he that sent me is true; and 'I speak to the world those things

f Chap. 7. 34; 18. 33.—u Verse 24.—v Chap. 8. 31.—w Chap. 15. 19; 17. 18; 1 John 4. 5.—x Verse 21.—y Mark 16. 16.—z Chap. 7. 28.—a Chap. 3. 33; 15. 15.—b Chap. 8. 14; 12. 32.

had said the same things to them the day before. (See chapter vii, 34.) **Ye shall seek me**—When your calamities come upon you, ye shall in vain seek for the help of the Messiah, whom ye now reject, and whom ye shall shortly crucify. **Shall die in your sins**—[*Ev* *ἀπαρίσκει*, (singular,) not *sins*, but *sin*, their abiding state of unrighteousness; to die in which is to die forever.] [Here we have a far more tragical and positive declaration: *Ye shall die* (not reconciled and sanctified, but) *in your sin*, (still laden with it and your unatoned guilt, chapter ix, 34.) 'Ev, points to the *state wherein*, and not the *cause whereby*, they die.—*Meyer*.] [This discourse, (verses 21–59,) forms the great conclusion of our Lord's series of discourses to the Jews. In it he testifies more plainly still to his divine origin and sinlessness, and to the cause of their unbelief; until at last their enmity is worked up to the highest pitch, and they take up stones to cast at him.—*Alford*.]

22. Will he kill himself—They now understood that he spoke concerning his death; but before (chapter vii, 35) they thought he spoke of going to some of the Grecian provinces, to preach to the dispersed Jews. [Probably a contemptuous sarcasm.]

23. Ye are from beneath—Ye are altogether *earthly, sensual, and devilish*. They verified this character in murdering the Lord Jesus; and many of them afterward, to escape famine, etc., put an end to their own lives. [Without further noticing their venomous scorn, Jesus simply holds up before them, with more firm and elevated calmness, *their own low nature*, which made them capable of thus mocking him, because they did not understand him, the heavenly One.—*Meyer*.]

24. If ye believe not that I am he—The DELIVERER, and be renewed by faith, **ye shall die in your sins**. (Acts iv, 12.)—*Alford*.]

25. Who art thou—This marks the indignation of the Pharisees: as if they had said, Who art thou that takest upon thee to deal out threatenings in this manner against us! **Jesus saith unto them, Even the same that I said unto you from the beginning**—Rather, *Just what I have already told you*; that is, that *I am the Light of the world*—the Christ—the Saviour of mankind. *Τὴν ἀρχήν*, is here used as an *adverb*, in which sense it is repeatedly used by the best Greek writers; and, connecting the 25th with the 26th verse, it may be translated thus: *I have indeed, as I assure you,*

which I have heard of him. **27** They understood not that he spake to them of the Father. **28** Then said Jesus unto them, When ye have *lifted up the Son of man*, 'then shall ye know that I am *he*, and 'that I do nothing of myself; but 'as my Father hath taught me, I speak these things. **29** And 'he that sent me is with me: 'the Father hath not left me alone; 'for I do always those things that please him. **30** As he spake these words, 'many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed; **32** And ye shall know the truth, and 'the truth shall make you

c Romans 1. 4.—d Chapter 5. 18, 30.—e Chapter 2. 11.—f Chapter 14. 10, 11.—g Verse 16.—h Chapter 4. 34; 5. 30; 6. 38.—i Chapter 7. 31; 10. 42; 11. 45.—k Romans 6. 14, 18, 23; 8. 2; James 1. 22; 2. 12.

many things to say of you, and to condemn in you. Raphaelus takes up the words nearly in this way, and defends his mode of exposition with much critical learning.

28. He that sent me is true—Whatever he hath spoken of you by the prophets shall surely come to pass; his word cannot fail. [And I speak in his name.]

27. They understood not—[However improbable this may seem, after he had said, *My Father who sent me*, it is stated as a fact. There is no accounting for the *ignorance of unbelief*.—*Alford*.]

28. When ye have lifted up—When ye have crucified me, and thus filled up the measure of your iniquities. **Shall ye know that I am he**—[The Christ. Some, by the power of the Holy Spirit poured out after the exaltation of Christ, and to their own salvation; others, by the judgments which were to follow ere long, and to their own dismay and ruin.—*Alford*.]

29. The Father hath not left me alone—Though ye shall put me to death, yet this shall not be because he hath abandoned me. I do that which pleaseth him; and it is his pleasure that I should lay down my life for the salvation of the world. Does not our Lord allude to the following Scriptures? "Sacrifice and offering thou didst not desire; my ears hast thou opened: or, a body hast thou prepared me: (Heb. x, 5:) then said I, Lo, I come: this is written in the volume of the book concerning me. I delight to do thy will, O my God! Thy law is in my heart." (Psa. xl, 6, 7, 8.)

30. As he spake these words, many believed on him—The same sun that hardens the clay softens the wax. This discourse, which proved the savour of death unto death to the *obstinate* Pharisees, became the savour of life unto life to many of the simple-hearted people.

31. If ye continue in my word—Or, *in this doctrine of mine*. It is not enough to receive God's truth—we must *retain and walk* in it. And it is only when we receive the truth, love it, keep it, and walk in it, that we are the genuine disciples of Christ.

32. Ye shall know the truth—[Divine truth is the *causa mediana*, (intermediate cause,) of that regeneration and sanctification which makes him morally free who is justified by faith. (See Rom. viii, 2; James i, 20; ii, 12.)—*Meyer*.] [This liberty which the pure and stable breast carries.—*Boninus*.]

free. **33** They answered him, 'We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?' **34** Jesus answered them, Verily, verily, I say unto you, 'Whosoever committeth sin is the servant of sin. **35** And 'the servant abideth not in the house for ever: but the Son abideth ever. **36** 'If the Son therefore shall make you free, ye shall be free indeed. **37** I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. **38** 'I speak that which I have seen with my Father: and ye do that which ye have seen with your father. **39** They an-

swered and said unto him, 'Abraham is our father. Jesus saith unto them, 'If ye were Abraham's children, ye would do the works of Abraham. **40** 'But now ye seek to kill me, a man that hath told you the truth, 'which I have heard of God: this did not Abraham. **41** Ye do the deeds of your father. Then said they to him, We be not born of fornication; 'we have one Father, *even* God. **42** Jesus said unto them, 'If God were your Father, ye would love me: 'for I proceeded forth and came from God; 'neither came I of myself, but he sent me. **43** 'Why do ye not understand my speech? *even* because ye cannot hear

¹ Lev. 25. 43; Matt. 8. 9; verse 29.—^m Rom. 6. 16, 20; 2 Pet. 2. 18.—ⁿ Gal. 4. 30.—^o Ro m. 8. 2; Gal. 5. 1.—^p Chap. 7. 19; verse 40.—^q Chap. 3. 32; 5. 19, 30; 14. 10, 24.—^r Matt. 8. 9; verse 23.

^a Romans 2. 28; 9. 7; Galatians 3. 7, 29.—ⁱ Verse 37.—^u Verse 26.—^v Isa. 63. 16; 64. 8; Mal. 1. 6.—^{io} 1 John 5. 1.—^x Chap. 16. 27; 17. 8, 26.—^y Chap. 5. 43; 7. 28, 29.—^z Chap. 7. 17.

33. They answered—That is, the Jews who had believed. [To them the last words of Jesus proved a stone of stumbling. . . . As every Hebrew servant was a son of Abraham, their argument shows that they had in view not their *individual* or civil, but their *national*, liberty. . . . Because they were Abraham's seed they felt themselves as not in bondage to any man.—*Meyer*.] [Our Lord evidently spake to the whole multitude, without discriminating between their individual degrees of faith and unbelief. (See verse 37.)]

34. Whosoever committeth sin is the servant of sin—Or, *δουλός ἐστιν*, etc., is the slave of sin. This was the slavery of which Christ spoke: and deliverance from it was the liberty which he promised.

35. And the servant abideth not in the house—Or, rather, *Now the slave abideth not in the family*. As if Jesus had said: a slave has no right to any part of the inheritance in the family to which he belongs; but the son, the legitimate son, has a right. He can make any servant of the family free, though no slave can. He can divide or bestow the inheritance as he pleases. Our Lord seems here to refer to the sending away of Ishmael, mentioned Gen. xxi, 10-14. Only those who are genuine children can inherit the estate. If sons, then heirs: heirs of God, and joint heirs with Christ. (Gal. iv, 21-31; Rom. viii, 17.)

37. My word hath no place in you—Or, *this doctrine of mine hath no place in you*. Ye hear the truths of God, but ye do not heed them; the word of life has no influence over you; and how can it, when you seek to kill me because I proclaim this truth to you? It is a dismal omen when a person is regardless of the truth of God: it is more so to be provoked against it: but to persecute and endeavour to destroy those who preach it is the last degree of perverseness and obduracy. A heart filled with earthly projects, carnal interests, ambition, thoughts of raising a fortune, and with the love of the superfluities and pleasures of life, is not fit to receive the seed of the kingdom. When a man shuts his heart against it by his passions, he at the same time opens it to all sorts of crimes.—*Quemad*.

38. I speak that which I have seen—Jesus saw the Father, for he was the WORD that was with God from eternity. The Jews did not see, they only felt and heard, their father the devil. It is the interest of Satan to keep himself out of sight, and to work in the dark. [Jesus was *πρὸς τὸν Θεόν*, in a

relation of abiding unity with his Father; they were *ἐκ τοῦ πατρὸς τοῦ διαβόλου*, because the devil was the suggester of their course. Jesus was the *υἱός*, who remains in the house and sees the Father's acts; they the *δούλοι*, merely prescribed to, and under bondage.—*Alford*.]

39. If ye were Abraham's children—Griesbach reads *ἦτε, ye are*, (subjunctive), instead of *ἦτε, ye were*; but Meyer, and also Westcott and Hort, *ἔστε, are*, (present indicative.) **Ye would do the works of Abraham**—(*Ποιοῖτε, do ye*.) As the son naturally imitates his father, so if ye were (are) the children of Abraham ye would (will) imitate him in his faith, obedience, and uprightness; but this ye do not, therefore, you have no spiritual relationship to him.

41. Ye do the deeds of your father—You have certainly another father than Abraham—one who has instilled his own malignant nature into you; and, as ye seek to murder me for telling you the truth, ye must be the offspring of him who was a murderer from the beginning, and stood not in the truth. (Verse 44.) **We be not born of fornication**—We are not a mixed, spurious breed—our tribes and families have been kept distinct—we are descended from Abraham by his legal wife Sarah. [This may be a reference to the Samaritans, who were a mixed and spurious stock.] **We have one Father, even God**—[We are worshippers of only the God of Abraham, Isaac, and Jacob.]

42. If God were your Father, ye would love me—I came from God, and you would not persecute me if you were under the influence of God. The children of the same father should not murder each other. **Neither came I of myself**—[The incarnation of the Son was primarily of the will of the Father, which was joyfully acceded to by the Son.]

43. Why do ye not understand my speech—*Τὴν λαλιὰν τὴν ἐμὴν, this my mode of speaking*—when illustrating spiritual by natural things: *λαλιὰ* refers to the manner of speaking; *λόγος*, to the matter or subject on which he spoke. **Because ye cannot hear my word**—That is, ye cannot bear my doctrine: it comes too close to you; it searches your hearts, detects your hypocrisy, and exposes your iniquitous intentions and designs: and as ye are determined not to leave your sins, so ye are purposed not to hear my doctrine. [His discourse was *unintelligible* to them, because of its substance, because they had (spiritually) no ears for

my word. **44** *Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and 'abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. **45** And because I tell *you* the truth, ye believe me not. **46** Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? **47** *He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. **48** Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and 'hast a devil? **49** Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. **50** And *I seek not

mine own glory: there is one that seeketh and judgeth. **51** Verily, verily, I say unto you, 'If a man keep my saying, he shall never see death. **52** Then said the Jews unto him, Now we know that thou hast a devil. *Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. **53** Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeest thou thyself? **54** Jesus answered, *If I honour myself, my honour is nothing: 'it is my Father that honoureth me; of whom ye say, that he is your God: **55** Yet *ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. **56** Your father Abra-

^a Matt. 13. 38; 1 John 3. 8.—^b Jude 6.—^c Chap. 10. 26, 27; 1 John 4. 6.—^d Chap. 7. 20; 10. 20; verse 52.—^e Chap. 5. 41; 7. 18.

^f Chapter 5. 24; 11. 26.—^g Zech. 1. 5; Heb. 11. 12.—^h Chap. 5. 21.—ⁱ Chapter 5. 41; 16. 14; 17. 1; Acts 3. 12.—^k Chap. 7. 23, 29.

it. For the cause of this ethical "cannot," see verse 47.—*Meyer.*]

44. Ye are of your father the devil—[In the sense of an *ethical* genesis. (Job iii, 8, 12.) . . . The conscious will of the child of the devil is to accomplish that after which its father, whose organ it is, lusts.—*Meyer.*] **He was a murderer from the beginning**—[It was through him that Adam transgressed; in consequence of which death entered into the world, and slew him and all his posterity. **Abode not in the truth**—*He stood not in the truth*; was once in a state of glorious felicity, but fell from it; and, being deprived of all good himself, he could not endure that others should enjoy any; therefore by his lies he deceived Eve, and brought her, her husband, and, through them, their posterity, into his own condemnation. **He speaketh of his own**—'Εκ τῶν ἰδίων λαλεῖ, *he speaketh from his own disposition*, for he is the father and fountain of all error and falsity; and all who are deceived by him, and partake of his disposition, *falsity and cruelty*, are his offspring, *for he is a liar, and the father of it*—καὶ ὁ πατὴρ αὐτοῦ. Grotius, supposing that the devil who tempted Eve was not the prince of devils, but rather a subordinate one, seems to think he may be understood here, *he is a liar, and his father also*, which is the literal translation of the latter clause of the text. [See at the end of the chapter.]

45. And because I, etc.—[For the sake of strong emphasis, our Lord puts himself in contrast with the devil; and shows that their difference has its ground in the alien character between that which he speaks and their devilish nature, to which latter a lie alone corresponds.—*Meyer.*]

46. Which of you convinceth me of sin—[The question is an appeal to his sinlessness of life as a pledge of his truthfulness of word, that he was sent from God; and as he who here challenges men to convict him of sin never could have upheld merely outward spotlessness, the words amount to a declaration of his absolute *sinlessness*.—*Alford.*]

47. He that is of God—He who came from God, or was born of God, heareth the words of God—has the constant inspiration of his Spirit, speaks nothing but truth, and cannot possibly err. [Ye who are not of God, neither in life nor spirit, can not hear his words in their spiritual intent.]

48. Thou art a Samaritan—This was the same, among them, as *heretic*, or *schismatic*. This is the only time in which the Jews gave our Lord this title of reproach. [They imply that he differed from their interpretation of the law; or perhaps, as he had convicted them of not being the genuine children of Abraham, they cast back the charge with a senseless "Tu quoque."—*Alford.*] **Hast a devil**—Art possessed by an evil spirit, and art, in consequence, deranged. [As in the first clause they sundered him from the communion of Israel, so now from that of Israel's God.—*Stear.*]

49. I have not a devil—The first part of the charge was too futile: it was both absurd and impossible; but our Lord answers to the second with the utmost meekness and conclusiveness: *I honour God*. This is what no demon can do, nor any man who is under such influence.

50. I seek not mine own glory—[It was to fulfil the Father's good pleasure that he made the great rule of his life, not arbitrarily to promote his own "glory." All that matter was in the hands of the Father, who will glorify those that do his will, and will judge, (visit with just punishment,) those that strive against him.]

51. Shall never see death—[Not "he shall not die forever;" but a promise that his (spiritual) life shall pass entirely safe through the whole succession of judgments, and will not see death even in the final judgment.—*Lange.*]

52. Now we know, etc.—[The Jews understanding him as speaking of natural death, (for they knew of no other,) regarded his words as a sure proof of madness.] [Their misunderstanding keeps the well-known type, (chapter iii, 4, 11,) but this time theocratic pride is added to carnal sensuousness.—*De Wette.*]

54. If I honour myself—[The whole force of the contrast between their and his knowledge of God lies in this, that he can say, It is my Father who glorifies me, the same one whom you unjustly call your God, as you do not even know him.—*Lange.*]

55. Ye have not known him—[Theirs was the ignorance of *carnality*, which Christ had not; but he knew the Father, not only by his divine consciousness, but also by his sinless human intuitions, to deny which (though only hypothetically supposable) would be falsehood.]

ham rejoiced to see my day: "and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years' old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you,

Before Abraham was, I am. 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

† Luke 10. 24.—m Heb. 11. 12.—n Exod. 3. 14; Isa. 43. 13; chapter 17. 5. 24; Col. 1. 17; Rev. 1. 8.

o Chapter 10. 81, 89; 11. 8.—p Luke 4. 30.

56. **Abraham rejoiced to see my day**—Or, *he earnestly desired to see my day*; ἡγαλλίωσται, his soul leaped forward in earnest hope and strong expectation that he might see the incarnation of the Messiah. **And he saw it**—Not only in the first promise, (Gen. iii, 15,) for the other patriarchs saw this as well as he; and not only in that promise which was made particularly to himself, (Gen. xii, 7, xxii, 18, compared with Gal. iii, 16,) that the Messiah should spring from his family; but he saw this day especially when Jehovah appeared to him in a *human form*, (Gen. xviii, 2, 17,) which many suppose to have been a manifestation of the Lord Jesus.

57. **Thou art not yet fifty years old**—[No inference can be drawn from this verse as to the (precise) age of our Lord at the time, according to the flesh. Fifty years was, with the Jews, the completion of manhood.—*Alford*.] [They meant to say, you are yet a *young man*.]

58. **Before Abraham was, I am**—The following is a literal translation of Calmet's note on this passage: "I am from all eternity. I have existed before all ages. You consider in me only the person who speaks to you, and who has appeared to you within a particular time. But besides this human nature, which ye think ye know, there is in me a divine and eternal nature. Both, united, subsist together in my person. Abraham knew how to distinguish them. He adored me as his God; and desired me as his Saviour. He has seen me in my eternity, and he predicted my coming into the world." On the same verse Bishop Pearce speaks as follows: "What Jesus here says relates (I think) to his existence antecedent to Abraham's days, and not to his having been the *Christ* ap-

pointed and foretold before that time; for, if Jesus had meant this, the answer, I apprehend, would not have been a pertinent one. He might have been appointed and foretold for the *Christ*; but if he had not had an existence *before* Abraham's days, neither could he have *seen Abraham*, (as, according to our English translation, the Jews suppose him to have said,) nor could Abraham have *seen him*, as I suppose the Jews understood him to have said in the preceding verse, to which words of the Jews the words of Jesus here are intended as an answer."

59. **Then took they up stones, etc.**—It appears that the Jews understood him as asserting his *Godhead*; and, supposing him to be a blasphemer, they proceeded to *stone him*, according to the law. (Lev. xxiv, 16.) But where did they find the stones, Christ and they being in the temple? It is answered: 1) It is probable, as the buildings of the temple had not been yet completed, there might have been many stones near the place; or, 2) They might have gone out to the outer courts for them; and, before their return, our Lord had escaped. (See Lightfoot and Calmet.) **But Jesus hid himself, and went out of the temple**—[A vanishing out of sight (as in Luke xxiv, 31) is hardly to be thought of; to become invisible is not a withdrawal. . . . He hid himself while disappearing among the multitude of the people, especially his adherents.—*Lange*.] [And in this *Lange* is followed by most modern critics.] **Going through the midst of them, and so passed by**—[These words are wanting in nearly all the best manuscripts and versions, and are omitted by nearly all modern critics. They were probably added as an explanation of the preceding clause.]

ADDITIONAL NOTE.

[44. **He was a murderer**—The appellations of this verse are justly esteemed as giving the fullest and most explicit statement respecting the person and character of Satan, (with, perhaps, something of his history,) found anywhere in the Bible; and on account of the very clear light they throw upon a somewhat obscure subject they are all the more worthy of attention. As the words of Christ himself, and also because of the peculiar circumstances among which they were uttered, they are to be accepted as the truth, and to be received in their plain grammatical sense. It cannot be said that he spoke agreeably to the prevailing notions of the times, for he was directly antagonizing such notions, and professedly delivering revelations, as the Son of God; speaking what he had seen with the Father. Whatever, therefore, is expressly declared, or clearly implied in his words must be accepted and fully accredited as the truth; and the truth thus clearly and authoritatively stated may also be used to determine the sense of other portions of Scripture relative to the same subject.

What, then, do we find? 1) The personality of "the devil" is assumed, and that assumption enters into all the remarks here made. Personal attributes are ascribed to him, personal affections and actions are predicated of him, and he is indicated by personal pronouns. And the whole form and condition of the discourse of which these words form a part forbid the supposition that there was any thing like a figurative personification of some abstract principle of evil, for it would be simply absurd to apply such attributes to a simple abstraction. There is also here a direct comparison and contrast of the devil and God, as each the father of his own, so implying personality of the former just as of the latter.

[2) The attribute *truth*, and its opposite, *falsehood*, can be conceived only as belonging to some person. Even mathematical or logical truth subsists only in minds, and when, therefore, the devil is described as essentially false, abiding not in the truth, as not having the truth in him, and speaking falsehood, from his own nature or moral inclinations, there is

CHAPTER IX. AND as Jesus passed by, he saw a man

a Verse

all along the implication of his real personality, with mental and moral attributes of his own, that is, appertaining to himself.

[3] He is also contemplated as himself a moral force. His proclivities, lusts, are reproduced in his children—depraved men—and these are subjected to their influences. Through this moral power of the devil, reproducing its kind in men's spiritual natures, he becomes their *father*; and by the perpetuation of that power, through the mysterious impact of spirit upon spirit, which is everywhere recognised in Scripture, he lives and operates as an impulse to evil in all those who are his, as his *children*, by reason of their ethical characters, and his *servants*, because he dominates their moral tendencies and actions. It seems, therefore, impossible to avoid the conclusion that our Lord's words, as given above, will bear no such interpretation as can leave the object of which he speaks—the *murderer*, the *apostate*, and the *liar*—any thing less or different from a real person.

[Having thus projected the devil into the discussion in his proper personality, as the father of his opponents in respect to their ethical characters, our Lord next proceeds to characterize him. He is first of all, *ἀνθρωποκτόνος*, a *murderer*, *manslayer*. This epithet may be considered as simply a characterization with reference only to what he is in his moral nature; or it may be understood as referring to an historical act—the seduction of our first parents—by virtue of which they and all their posterity became subject to death, (Rom. v, 12;) (and this construction will apply equally well, whether the *death* there spoken of shall be understood as physical or spiritual, or both.) The opinion advanced by Schleiermacher, that Jesus had no intention to teach any doctrine regarding the devil, but merely to add force to his reproach by referring to the generally adopted interpretation of the narrative of the fall, cannot be entertained for a moment. We must, on the contrary, conclude with Meyer, "he not merely *lays down* the doctrine, but also further, intentionally and explicitly *expounds* it." According to the former of the two interpretations above, the essentially evil—murderous—nature of the devil is declared, and there *ἀπ' ἀρχῆς* must be understood as referring to the beginning of his own existence, or else it must be rendered adverbially, *always*, from the beginning onward. This is probably the primary meaning, but it by no means excludes the secondary and equally important one, to wit: that his evil nature was displayed (*ἀπ' ἀρχῆς*) at the beginning of the world's history in the work of temptation, which, as its results,

Brought death into the world and all our woe,
With loss of Eden.

That the overt act of killing is not necessary to constitute one *ἀνθρωποκτόνος*, a *murderer*, is shown by 1 John iii, 15, where simply hating one's brother is given as proof of the murderous character. If understood as referring to the temptation and fall, it gives a special and precise meaning to *ἀπ' ἀρχῆς* in 1 John iii, 8; it also agrees with the New Testament view of the fall, (2 Cor. vi, 3; 1 Tim. ii, 14,) and makes a strictly natural reference of the whole subject to the Old Testament history of the fall.

which was blind from *his* birth. 2 And his disciples asked him, saying, Master, 'who

34.

[It is not, however, legitimate to deduce, from any thing here given, any reference to the origin of the devil, either as to his being or his sinfulness. He comes into view simply as *ὁ διάβολος*, the "devil," *that murderer*, and nothing is said of him in the past except the very indefinite predicate, that he did not *stand* (*ἔστηκεν*) in the truth, which itself is also referred to the logically anterior fact, that "there is no truth in him." The text, therefore, fails to justify Delitzsch's inference that the devil, instead of "*taking* his stand in the truth," revolted, as the god of this world, selfishly against God, for which reason the world has been "degraded and materialized" by God. And nothing is here said to cast any light upon the deep mystery of the source of moral evil in God's dominions, nor any thing respecting either the *fall* of the devil, or whether he was originally and always the father of lies. Such a fall may, perhaps, be inferred from this passage, but certainly it is not explicitly nor implicitly taught. Just here we may adopt as pertinent, (though in the latter part it rests only upon inference,) the following note appended by its author, Dr. Schaff, to Lange's Commentary on the text under consideration. "The passage does not teach expressly the *fall* of the devil, but *presupposes* it. *ἔστηκεν* has the force of the present, and indicates the permanent character of the devil; but this status is (may or may not be) the result of an act of a previous apostasy, as much as the sinful state of man is brought about by the *fall* of Adam. God made all things without exception through the Logos, (chapter i, 3,) and made the rational beings, both men and angels, pure and sinless, yet liable to temptation and fall. (?) As to the time of the creation and fall of Satan and the bad angels, the Scriptures give us no light." All this may be readily accepted as the most rational, and therefore perhaps the correct, statement of the case, but it rests upon no other proof than its own essential possibility. If it be assumed that Satan fell because he was tempted, for that is implied in saying that he was "liable to temptation and fall," the question at once arises: Who tempted him? There also comes into view the profound metaphysical inquiry: Can a holy being, made in the image of God, engender within himself the elements of sin? and if not, how did Satan become "that wicked?" (2 Thess. ii, 8.)

[It is further evident that by the term *ἡ ἀλήθεια*, *the truth*, the essential, ethical good is intended; while *τὸ ψεῦδος* is its opposite, the *bad*, which perpetually displays itself in opposition to the *true* and the *good*. The former is the essential ethical element of the Godhead, alike in all the persons of the Trinity; and so it dwelt in absolute fulness in Christ, (John i, 4;) and of this grace of ethical truth and righteousness all holy creatures are made partakers through Christ, the divine Logos.]

NOTES ON CHAPTER IX.

1. And as Jesus passed by — *And passing along, καὶ παρὰ γυν, etc.* Having left the temple, where the Jews were going to stone him, (chapter viii, 59,) it is probable our Lord went, according to his custom, to the Mount of Olives. The next day, which was the sabbath, (verse 14,) he

did sin, this man, or his parents, that he was born blind? **3** Jesus answered, Neither hath this man sinned, nor his parents: 'but that the works of God should be made manifest in him. **4** 'I must work the works of him that sent me, while it is day: the night cometh, when

no man can work. **5** As long as I am in the world, 'I am the light of the world. **6** When he had thus spoken, 'he spat on the ground, and made clay of the spittle, and he 'anointed the eyes of the blind man with the clay, **7** And said unto him, Go, wash 'in the pool

b Chap. 11. 4.—c Chap. 4. 34; 5. 19, 36; 11. 9; 12. 35; 17. 4.
—d Chap. 1. 5, 9; 3. 19; 8. 12; 12. 34, 46.

e Mark 7. 83; 8. 23.—f Or, *spread the clay upon the eyes of the blind man.*—g Neh. 3. 15.

met a man who had been born blind, sitting in some public place, and asking alms from those who passed by. (Verse 8.) [The more generally accepted opinion is, that this miracle occurred on the same day with the transactions recorded in the preceding chapter. The whole affair must have extended over several days.] **Blind from his birth**—[He was evidently a well-known beggar in Jerusalem, with whose tale many were acquainted, (verse 8;) he may also have proclaimed his lifelong calamity, with the object of stirring pity in the passers by.—*Trench.*]

2. Who did sin, this man, or his parents—[Three implications are found in this question. 1) That physical evils are the results of sin. 2) That the sins of parents are visited upon their children. 3) That congenital evils may come to a man by his own sin. Respecting the last one, which appears very much like an absurdity, a number of hypothetical solutions are given. 1) That souls lived and sinned in some other world, or pre-existent state, for which they suffer in the present—a doctrine of the Buddhists, but not of the Jews, except, possibly, a few philosophical dreamers; surely not of our Lord's disciples. 2) That it was possible for a child to sin before he was born, (Genesis xxv, 22,) a notion held by some of the rabbis, which is quite as absurd as the other. 3) That the sin that would be committed in a man's lifetime, being foreknown by God, was punished in advance by the infliction of physical maladies, which is at once absurd and abhorrent to all sense of right. 4) Chrysostom imagines that the disciples called attention to this case as a proof that such calamities could not be results of sins, either of the individual or of his parents, which, though not altogether incorrect, is quite out of the disciples' method of dealing with their Master. 5) Trench supposes that the disciples, recognising the great truth of the intimate relation of sin to suffering, found themselves at a loss to locate the sin that had been the procuring cause of this man's congenital blindness; which is, on the whole, plausible. The second implication, namely, that children suffer in their inherited conditions and character, physically, mentally, and morally, though a truth taught by both the word of God and the order of natural events, must not be so used as to refer each special evil to which a man may be born to some specific sin or sins committed by some of his ancestors. And still it must be conceded, that about this subject of heredity, in its judicial and punitive relations, is gathered one of the darkest clouds of mystery that enwraps the dealings of God with man. We strive to escape from its implications, and vainly say that it is not true that "the fathers have eaten sour grapes, and the children's teeth are set on edge," while the evidences of the contrary are continually before us, but not in such a way that some particular evil may be referred, for its cause, to some specific sin or guilty ancestor.

The reference of all physical evil to the incoming of sin into the world, has been very widely accepted—but in a very indefinite way—and in flagrant disregard of very many patent facts. That sin is the prolific source of many and great physical evils is manifest; but whether or not all such suffering is the result of sin in the world is not so proved. It is also certain that so far as irrational animals are capable of suffering, physical evil was in the world before man appeared in it, which can be reconciled with the notion that all suffering is the result of sin, either by the theory of anticipation referred to above, (3,) or else by the denial that irrational animals are capable of suffering. Here, again, we are confronted with a mystery of the divine dispensations, since the word of God steadily assumes the sins of men return to them in punitive visitations; but the final adjustment of these things, and the method of harmonizing God's ways among men, is not revealed to us. The whole matter is submitted to our *faith*, rather than our reason.]

3. Neither hath this man sinned, nor his parents—[Our Lord did not intend to assert the sinlessness of those of whom he spake, but to make it plain that this special calamity of blindness was not to be taken as the result of somebody's specific sin: the question of the relations of sin and suffering is not here touched upon; but it is shown that even the evils that are in the world are made the means of making manifest the *works of God*—his intimate, providential relations to men's affairs in life.] Many of the Jews thought that marks on the body were proofs of sin in the soul. From a like persuasion, probably, arose that proverb so common among some nations—*Mark him whom God marks.*

4. I (we) must work—[*Ἐμὲ (ἡμᾶς) δεῖ ἐργάζεσθαι.* It is necessary for me (us) to work. Instead of *ἐμὲ*, a few respectable Versions have *ἡμῖς*. Later critical reading has strengthened this rendering. Tischendorf accepts it, and while Alford does not, Meyer follows him. The reading of the recently discovered Codex Sinaiticus, has *ἡμῖς*, which is well nigh conclusive in its favour. This reading includes the disciples as also obliged to "work while it is day," and gives a general sense to our Lord's language, inculcating, for all times and places, the necessity to perform the duties that belong to the occasion.] **While it is day—**[*Ἡμέρα* (day) denotes the *time of grace*, which was then specially conditioned by the presence of Christ, *the light of the world, ὥς τοῦ κόσμου.* (Verse 5.) With his removal darkness resumed its sway.—*Meyer.*]

6. Anointed the eyes of the blind man—No reason is given why our Lord did this act. Certainly not that it was any *medical* means to restore sight to a man who was *born blind*. Perhaps the best lesson we can learn from this is: That God will do his own work in *his own way*; and, to hide pride from man, will often accomplish the most

of Siloam, (which is by interpretation, Sent.)
He went his way therefore, and washed, and
came seeing.

8 The neighbours therefore, and they which
before had seen him that he was blind, said, Is
not this he that sat and begged? 9 Some said,
This is he: others said, He is like him: but
he said, I am he. 10 Therefore said they un-
to him, How were thine eyes opened? 11 He
answered and said, A man that is called Je-
sus made clay, and anointed mine eyes, and
said unto me, Go to the pool of Siloam, and
wash: and I went and washed, and I received
sight. 12 Then said they unto him, Where is
he? He said, I know not.

A See 2 Kings 5. 14.—4 Verses 6, 7.—4 Verse 38; chap. 8. 2.

beneficial ends by means not only simple or despic-
able in themselves, but by such also as appear en-
tirely contrary, in their nature and operation, to the
end proposed to be effected by them.

7. **Siloam**—Called also *Shiloah*, *Siloe*, or *Siloa*,
was a fountain under the walls of Jerusalem, toward
the east, between the city and the brook Kedron.
Calmet thinks that this was the same with *En-ro-
gel*, or the *Fuller's Fountain*, which is mentioned in
Josh. xv. 7; xviii. 16; in 2 Sam. xvii. 17; and in
1 Kings i. 9. Its waters were collected in a great
reservoir for the use of the city; and a stream
from it supplied the pool of Bethesda. **By inter-
pretation, Sent**—From the Hebrew שֶׁלֹחַ, *shalach*,
he sent: either because it was looked upon as a
gift sent from God, for the use of the city; or be-
cause its waters were directed or sent by canals or
pipes into different quarters, for the same purpose.
Some think there is an allusion here to Gen. xlix.
10; that this fountain was a type of *Shiloh*, the
Christ, the *Sent of God*; and that it was to direct
the man's mind to the accomplishment of the above
prophecy that our Lord sent him to this fountain.
This supposition does not appear very solid. The
Turks have this fountain still in great veneration,
and think the waters of it are good for diseases of
the eyes.

8. **That he was blind**—Ὅτι τυφλὸς ἦν; but,
instead of this, *προσάιτης*, when he begged, or was
a beggar. This is in all probability the true read-
ing, and is received by Griesbach into the text.
[The reading τυφλὸς, (*blind*), as in our Authorized
Version, instead of *προσάιτης*, (*begged*), is in op-
position to decisive authorities.—Meyer.]

9. **Some said, This is he**—This miracle was
not wrought in private—nor before a few persons—
nor was it lightly credited. Those who knew him
before were divided in their opinion concerning
him: not whether the man who sat there begging
was blind before—for this was known to all; nor
whether the person now before them saw clearly—
for this was now notorious; but whether *this was*
the person who was born blind, and who used in a
particular place to sit begging. [Their scepticism
was natural, and, as to some of them, apparently
not perverse.]

11. **A man that is called Jesus**—The whole of
this relation is simple and artless in the highest
degree. The blind man had never seen Jesus, but
he had heard of his name—he felt that he had put
something on his eyes, which he afterward found
to be clay. He simply said, *He made clay, and*
spread it upon my eyes. Where a multitude of in-

13 They brought to the Pharisees him that
aforetime was blind. 14 And it was the sab-
bath day when Jesus made the clay, and opened
his eyes. 15 Then again the Pharisees also
asked him how he had received his sight.
He said unto them, He put clay upon mine
eyes, and I washed, and do see. 16 There-
fore said some of the Pharisees, This man is
not of God, because he keepeth not the sab-
bath day. Others said, How can a man that
is a sinner do such miracles? And there was
a division among them. 17 They say unto
the blind man again, What sayest thou of him,
that he hath opened thine eyes? He said, He
is a prophet. 18 But the Jews did not be-

l Chap. 7. 12, 43; 10. 19.—m Chap. 4. 19; 6. 14.

cidents must necessarily come into review, impos-
ture and falsehood generally commit themselves,
as it is termed; but, however numerous the cir-
cumstances may be in a relation of fact, simple truth
is never embarrassed.

12. **Where is he**—[Either that they might sat-
isfy a natural curiosity to see one who could do
such a work, or else that they might arrest him as
a sabbath-breaker.]

13. **They brought to the Pharisees**—"They,"
the neighbours—out of hostility to Jesus, (verse 14,) or, perhaps, from fear of the sentence alluded to in
verse 22. These "Pharisees" may have been the
court presiding over the synagogue, or one of the
lesser local courts of the sanhedrin. Possibly it
was the assembly of the great sanhedrin itself.—
Alford.]

14. **It was the sabbath**—[The curing itself
was not a breach of the sabbath, but making the
clay was, according to the rabbins.]

15. **He put clay, etc.**—This answer was to an
official examiner. Hence the remarkable cautious-
ness. He told only what he himself knew.]

16. **This man is not of God . . . How can a
man that is a sinner, etc.**—[There was a division,
σχίσμα, in the assembly. Some, as Annas and Cai-
aphas, and their kind, forgetting the gracious mir-
acle, thought only of the offence against their law
of the sabbath. Others, as Nicodemus, Joseph,
Gamaliel, pointed out the dilemma into which they
would be brought by condemning the act.]

17. **He is a prophet**—They had intended to lay
snares for the poor man, that, getting him to ac-
knowledge Christ for the Messiah, they might put
him out of the synagogue, (verse 22,) or put him to
death, that such a witness to the divine power of
Christ might not appear against them. But, as the
mercy of God had given him his sight, so the wis-
dom of God taught him how to escape the snares
laid for his ruin. The man said, "He is a proph-
et." Now, according to a Jewish maxim, a prop-
het might dispense with the observation of the sabbath.
(See Grotius.) If they allow that Jesus was a
prophet, then, even in their sense, he might break
the law of the sabbath, and be guiltless: or, if they
did not allow him to be a prophet, they must ac-
count for the miracle some other way than by the
power of God; as from Satan or his agents no good
can proceed—to do this it was impossible. So the
wisdom of God taught the poor man to give them
such an answer as put them into a complete di-
lemma.

18. **But the Jews did not believe**—[The

lieve concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. **19** And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? **20** His parents answered them and said, We know that this is our son, and that he was born blind: **21** But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. **22** These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. **23** Therefore said his parents, He is of age; ask him. **24** Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. **25** He answered and said, Whether he be a sinner or no, I know

not: one thing I know, that, whereas I was blind, now I see. **26** Then said they to him again, What did he to thee? how opened he thine eyes? **27** He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? **28** Then they reviled him, and said, Thou art his disciple; but we are Moses's disciples. **29** We know that God spake unto Moses: as for this fellow, we know not from whence he is. **30** The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. **31** Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. **32** Since the world began was it not heard that any man opened the eyes of one that was born blind. **33** If this man were not of God, he could do nothing. **34** They answered and said unto him, Thou

^a Chap. 7, 13; 12, 43; 19, 38; Acts 5, 13.—^o Verse 24; chap. 16, 2.—^p Josh. 7, 19; 1 Sam. 6, 5.—^q Verse 16.—^r Chap. 8, 14.—^s Chap. 3, 10.

^t Job 37, 9; 38, 13; Psal. 18, 41; 34, 15; 66, 18; Prov. 1, 28; 15, 29; 28, 9; Isa. 1, 15; Jer. 11, 11; 14, 12; Ezek. 8, 16; Micah 3, 4; Zech. 7, 13.—^u Verse 16.—^v Verse 2.

Jews—not as before, the *Pharisees*—probably the official persecution had ended, and now an *unofficial* persecution took its place. Now they determine to see if there may not have been a conspiracy to invent and foist a pretended miracle; but out of this subterfuge they were soon driven by the testimony of the parents.

19, 20. Is this your son, etc.—[The question is threefold. Is this your son? Was he born blind? How is it that he now sees?—*Alford*.] [The answers of the parents are direct and clear: "He is our son;" "He was born blind;" and then, with a cautiousness inspired by fear, they affirm no more.]

21. He is of age—*Ἡλικίαν ἔχει*, literally, *he has stature*, that is, he is a full-grown man; and in this sense the phrase is used by the best Greek writers. (See Kypke and Raphelius. Mature age was fixed among the Jews at thirty years.)

22. Put out of the synagogue—That is, *excommunicated*—separated from all religious connexion with those who worshipped God. This was the *lesser* kind of excommunication among the Jews, and was termed *nidui*. The *cherem*, or *anathema*, was not used against the followers of Christ till after the resurrection.

24. Give God the praise—Having called the man a second time, they proceeded to deal with him in the most solemn manner. But, while they solemnly put him to his oath, they endeavoured to put their own words in his mouth, namely, *he is a sinner*—a pretender to the prophetic character, and a transgressor of the law of God.

25. Whereas I was blind, now I see—He pays no attention to their cavils, nor to their perversion of justice; but, in the simplicity of his heart, speaks to the fact, of the reality of which he was ready to give them the most substantial evidence.

27. I have told you already—So he had, verse 15. *And did ye not hear?* Ye certainly did. *Why then do you wish to hear it again?* Is it because ye wish to become his disciples? The poor man continued steady in his testimony; and, by putting this question to them, he knew he should soon put an end to the debate.

28. Then they reviled him—*Ἐλοιδόρησαν*. [A passionate outburst of an unrighteous cause. They had been unable to get out of him any declaration against Jesus, and regarded his behaviour, therefore, as taking part with Christ.—*Meyer*.] **We are Moses's disciples**—By this they meant that they were genuine *Pharisees*. [*Μωσῆς* has the emphasis of opposition to *τοῦτον*, (*this fellow*), which thus receives the more contemptuous signification.—*Meyer*.]

29. We know not from whence he is—We know that the commission of Moses was divine; but we have no proof that this man has such a commission: and should we leave Moses, and attach ourselves to this stranger, an unlettered Galilean, and a violator of the law?

30. Why herein is a marvellous thing—As if he had said, *This is wonderful indeed!* Is it possible that such persons as you are, whose business it is to distinguish good from evil, and who pretend to know a true from a false prophet, cannot decide in a case so plain? Has not the man opened my eyes? Is not the miracle known to all the town; and could any one do it who was not endued with the power of God?

31. God heareth not sinners—[This is substantially and almost literally the reasoning of Nicodemus. (Chapter iii, 2.) Miracles were received as evidence of God's power over nature, and as an attestation of his favour toward those who wrought them.] "God heareth not sinners?" When men regard iniquity in their heart—when they wish to be saved and yet abide in their sins—when they will not separate themselves from the workers and works of iniquity:—in all these cases, "God heareth not sinners."

32. Since the world began—*Ἐκ τοῦ αἰῶνος*, *from the age*—probably meaning from the commencement of time. Neither Moses nor the prophets have ever opened the eyes of a man who was born blind: if this person, then, were not the best of beings, would God grant him a privilege which he has hitherto denied to his choicest favourites? [Observe this man considered Jesus, not the Messiah, but a prophet.]

33. If this man were not of God, etc.—God is

wast altogether born in sins, and dost thou teach us? And they * cast him out. **35** Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on * the Son of God? **36** He answered and said, Who is he, Lord, that I might believe on him? **37** And Jesus said unto him, Thou hast both seen him, and * it is he that talketh with thee. **38** And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, * For judgment I am

20 Or, excommunicated him, verse 22.—a Matt. 14, 38; 16, 16; Mark 1:1; chap. 10, 36; 1 John 5, 18.—y Chap. 4, 26.

the fountain of all good: and no good can be done but through him; if this person were not commissioned by God, he could not perform such beneficent miracles as these.

34. Thou wast altogether born in sins—Thou hast not only been a vile wretch in some other pre-existent state, but thy parents also have been grossly iniquitous; therefore thou and they are punished by this blindness: "Thou wast altogether born in sins"—thou art no other than a sinful lump of deformity, and utterly unfit to have any connexion with those who worship God. [They recognise his calamity as the note of a more than ordinary [and congenital] guilt, which the disciples had suggested, (verse 2,) and also make a hateful application of it.—*Trench.*] **They cast him out**—They immediately excommunicated him, as the margin properly reads: drove him from their assembly with disdain, and forbade his further appearing in the worship of God. Thus a simple man, guided by the Spirit of truth, and continuing steady in his testimony, utterly confounded the most eminent Jewish doctors. When they had no longer either reason or argument to oppose to him, they had recourse to the secular arm, and thus silenced by political power a person whom they had neither reason nor religion to withstand. They have had since many followers in their crimes. A false religion, supported by the State, has, by fire and sword, silenced those whose truth in the end annihilated the system of their opponents.

35. Dost thou believe on the Son of God—[Jesus heard of his having been cast out, and inferred therefrom that the man had confessed him to be the Messiah, and therefore asked him when he met him, "Dost thou believe on the Son of God?" The conclusion which Jesus had arrived at was substantially correct, for he who had been born blind had confessed, regarding him, that he was from God—*παρὰ θεοῦ*—although the man did not yet consciously associate with this more general predicate a definite reference to the Messiah.—*Meyer.*]

36. Who is he, Lord—It is very likely that the blind man did not know that it was Jesus the Christ who now spoke to him; for it is evident he had never seen him before this time; and he might now see him without knowing that he was the person by whom he was cured, till our Lord made that discovery of himself mentioned in the following verse.

38. And he said, Lord, I believe—That is, I believe thou art the Messiah; and, to give the fullest proof of the sincerity of his faith, he fell down before and adored him. Never having seen Jesus before, but simply knowing that a person of that name had opened his eyes, he had only considered

come into this world, * that they which see not might see; and that they which see might be made blind. **40** And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? **41** Jesus said unto them, * If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

VERILY, verily, I say unto you, He that

a Chap. 5, 22, 27; see chap. 3, 17; 12, 47.—a Matt. 12, 12.—b Rom. 2, 19.—c Chap. 15, 22, 24.

him as a holy man and a prophet; but now that he sees and hears him he is convinced of his divinity, and glorifies him as his Saviour. [The man was seized by the feeling—as yet vague and indistinct—of the divine *dōxa*, (glory,) the bearer of which, the Messiah, the object of his newly awakened faith and confession, stands before him. The higher conception of *ὁ υἱὸς τοῦ Θεοῦ*, (the Son of God,) has struck him.—*Meyer.*]

39. For judgment I am come—[*Κρίμα*, (separation,) the effect of *κρίσις*, (judgment.) Not merely distinction, but judgment; the following out of the divine *εὐδοκία*, (good pleasure.) (Matt. xi, 25, 26.)—*Alford.*]

40. Are we blind also—These Pharisees understood Christ as speaking of blindness in a spiritual sense, and wished to know if he considered them in that state.

41. If ye were blind—If ye had not had sufficient opportunities to have acquainted yourselves with divine truth, by the doctrine which I have preached, then your rejecting me could not be imputed to you as sin; but because ye say, we see—we are in some decree capable of judging between a true and false prophet, and can from the Scriptures point out the Messiah by his works—on this account you are guilty, and your sin is of no common nature, it remaineth, that is, it shall not be expiated. As ye have rejected the Lord from being your deliverer, so the Lord has rejected you from being his people. When the Scripture speaks of *sin remaining*, it is always put in opposition to *pardon*; for *pardon* is termed the *taking away of sin*. (Chapter i, 29; Psa. xxxii, 5.) [We are all, according to the spirit of nature, no better than persons born blind; and to know and confess this our blindness, is our first and only true sight, out of which the grace of our Lord can afterward bring about a complete receiving of sight. The "becoming blind," on the other hand, is partly an ironical expression for remaining blind; but partly, also, has a real meaning in the increasing darkness and hardening which takes place through unbelief. *Steir.*]

NOTES ON CHAPTER X.

1. **Verily, verily**, etc.—[The narrative of the healing of the blind man, and what at once, or soon after, grew out of that affair, closes with chapter ix, 38. The remarks found in the last three verses seem to have been made at some subsequent time; and in close connexion with them the discourse (chapter x, 1–21) was delivered.] [After the punitive words of chapter ix, 41, Jesus now, with solemn earnestness, and through the medium of a parable, unveils to the Pharisees how their hostile relation to him, in rejecting him, while at the same time

entereth 'not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. **2** But he that entereth in 'by the door is the shepherd of the sheep. **3** To him the porter openeth; 'and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. **4** And ^d when he putteth forth his own sheep,

a Jer. 23. 21; Esek. 34. 23; Micah 2. 12.—b Psa. 110. 4; Matt. 7. 15; Acts 20. 28.—c Isa. 43. 1; Matt. 26. 34, 41; Acts

he goeth before them, and the sheep follow him: for they know his voice. **5** And *a stranger will they not follow, but will flee from him; for they know not the voice of strangers. **6** This 'parable spake Jesus unto them; but they understood not what things they were which he spake unto them. **7** Then said Jesus unto them again, Verily, verily, I

20. 31.—d 2 Sam. 7. 8; Jer. 17. 16; Matt. 26. 32.—e Gal. 1. 8; 1 Thess. 5. 21.—f Esek. 30. 49.

regarding themselves as the leaders of the people of God, necessarily made them corrupters of the nation. His discourse proceeds, however, without any objection or contradiction, for his opponents did not understand the figure. (Verse 6.) Many also fail to understand the explanation, and despise the speaker as crazy. (Verse 21.) It happened, accordingly, that Jesus was able to carry out the beautiful allegory in all its details without interruption; and had therefore, at its close, nothing further to do than to let the words produce their natural impression.—Meyer.] *The light of the world, the good shepherd, and the door* which leads into the sheep-fold, are all to be understood as meaning *Jesus Christ*; the wilfully blind, the hireling shepherds; the murderers and robbers are the *false Christs, false prophets, scribes, Pharisees, wicked hireling priests, and ungodly ministers* of all sorts, whether among primitive Jews or modern Christians. Our Lord introduces this discourse in a most solemn manner, "Verily, verily!"—Amen, amen!—a Hebraism for, This is a truth of the utmost concern to mankind. **He that entereth not by the door**—He enters not by Jesus Christ who *enters* allured by a prospect of any other interest besides that of Christ and his people. Ambition, avarice, love of ease, a desire to enjoy the conveniences of life, to be distinguished from the crowd, to promote the interests of one's family, and even the sole design of providing against want—these are all ways by which *thieves and robbers enter into the Church*. And whoever enters by any of these ways, or by simony, craft, solicitation, etc., deserves no better name. Acting through motives of self-interest, and with the desire of providing for himself and his family, are innocent, yea, laudable, in a secular business; but to enter into the ministerial office through motives of this kind is highly criminal before God. [With the sheepfold and the flock, used as symbols of the Church in its twofold aspect of an aggregated unity and a society of believers united in Christ, while the Lord himself is the chief Shepherd, (Heb. xiii, 20; 1 Peter v, 4,) and all genuine ministers of the Gospel, are overseers, (Acts xx, 28;) any others who may be found entering must do so without proper authority, and are therefore to be taken and treated as "thieves and robbers."]

2. He that entereth in by the door—Observe here the marks, qualities, and duties of a good pastor. The *first* mark is, that he has a lawful entrance into the ministry by the internal call of Christ, namely, by an impulse proceeding from his Spirit, upon considerations which respect only his glory, and upon motives which aim at nothing but the good of his Church, the salvation of souls, the doing the will of God, and the devoting himself entirely to his service and to that of the meanest of his flock.

3. To him the porter openeth—In the porter

opening the door to the true shepherd we may discover the *second* mark of a true minister—his labour is crowned with *success*. The Holy Spirit *opens* his way into the hearts of his hearers, and he becomes the instrument of their salvation. **The sheep hear his voice**—A *third* mark of a good shepherd is, that he speaks so as to *instruct* the people—"the sheep hear his voice;" he does not take the *fat* and the *fleece*, and leave another *hireling* on less pay to do the work of the pastoral office. No: himself preaches Christ Jesus the Lord, and in that simplicity, too, that is best calculated to instruct the common people. **He calleth his own sheep by name**—A *fourth* mark of a good pastor is, that he is well acquainted with his flock; he knows them by name—he takes care to acquaint himself with the spiritual states of all those that are intrusted to him. He who has not a proper acquaintance with the Church of Christ can never by his preaching build it up in its most holy faith. **And leadeth them out**—A *fifth* mark of a good shepherd is, he *leads* the flock; does not *lord* it over God's heritage, nor attempt, by any rigorous discipline not founded on the Gospel of Christ, to drive men into the way of life. *He leads them out* of themselves to Christ; *out* of the follies, diversions, and amusements of the world, into the path of Christian holiness.

4. He goeth before them—A *sixth* mark of a true pastor is, he gives them a good example: he not only *preaches*, but he *lives*, the truth of the Gospel. He who does not endeavour to realize in his own soul the truths which he preaches to others will soon be as salt without its savour; his preaching will not be accompanied with that unction which alone can make it acceptable and profitable to those whose hearts are right with God. The minister who is in this state of salvation *the sheep, genuine Christians, will follow, for they know his voice*. [The idea which is symbolically set forth in verses 3, 4, is that of the living, loving fellowship which subsists between the leaders of the people of God, *whom Christ has appointed*, and Christ himself, for the satisfaction of the spiritual needs of the Church, both in general, and in particular.—Meyer.]

5. And a stranger will they not follow—That is, a man who, pretending to be a shepherd of the flock of God, is a "stranger" to that salvation which he professes to preach. His mode of preaching soon proves, to those whose hearts are acquainted with the truths of God, that he is a stranger to them. [The *ἀλλότριον*, (*stranger*.) is not the shepherd of another section of the flock, but an *alien*.—Alford.] There are preachers of this kind among all classes.

6. This parable—Παροιμίαν, not παραβολή. The parable must have the form of a narrative; this is rather a parabolical allegory. (See chapter xv, 1; Mark ix, 37, 38.)—Alford.]

say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am

α Chap. 14. 6; Eph. 2. 18.—b Isa. 40. 11; Ezek. 34. 12, 23;

7. **I am the door of the sheep**—It is through me only that a man can have a lawful entrance into the ministry; and it is through me alone that mankind can be saved. [*I am the door of the sheep, τὸν προβάτων, not to the sheep, but for the sheep, that is, the door through which both the sheep and the (under) shepherds (verses 1-5) must pass into the fold, the Church of God.—P. Schaff.*] [Christ, the "good (chief) shepherd," does not appear in his own proper character till verse 11. The primary entering through Christ is a matter of personal experience. (Matt. xv, 28.)]

8. **All that ever came before me**—Or, as some translate, *all that come instead of me, πρὸ ἐμοῦ.* [All who heretofore have come, (and, by necessary inference,) all who may hereafter come, telling of some other way, than by Christ, (chapter xiv, 6; Acts iv, 12), are not true shepherds, but destroyers of the flock, "thieves and robbers."] [Only those who were likeminded with them became their followers. But the true sheep remained constant to the good shepherd.—Lange.] Κλέπτῃς, and λῃστῃς, the thief and the robber, should be properly distinguished; one takes by cunning and stealth; the other openly and by violence. It would not be difficult to find bad ministers who answer to both these characters. Tithes have been often enforced and collected in a most exceptionable manner, and in a most disgraceful spirit.

9. **I am the door: by me if any man enter, etc.**—[Τίς, any one, (that is, shepherd), goes in and out, and finds pasture for the sheep. . . . The happy σωθήσεται, shall be saved, is then followed by blessed service, shall go in and out, as an unhindered entering in and going out of the fold at the head of the flock, while engaged in the daily duty of tending it, and in finding pasture for the flock.—Meyer.] **Go in and out**—A good shepherd conducts his flock to the fields where good pasturage is to be found; watches over them while there, and brings them back again and secures them in the fold. So he that is taught and called of God feeds the flock of Christ with those truths of his word of grace which nourish them unto eternal life; and God blesses together both the shepherd and the sheep, so that going out and coming in they find pasture: every occurrence is made useful to them; and all things work together for their own good.

10. **But for to steal, and to kill, and to destroy**—Those who enter into the priesthood that they may enjoy the revenues of the Church, are the basest and vilest of thieves and murderers. Their ungodly conduct is a snare to the simple, and the occasion of much scandal to the cause of Christ. Their example is deadly; they are not commissioned by Christ, and therefore they cannot profit the people. (Ezek. xxxiv, 2, etc.) **That they might have life**—My doctrine tends to life, because it is the true doctrine; that of the false and bad shepherds tends to death, because it neither comes from nor can lead to that God who is the fountain of

come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf

37. 24; Heb. 13. 20; 1 Pet. 2. 25; 5. 4.—c Zech. 11. 16, 17.

life. [By this new antithesis, in which the way is prepared for a transition to another use of the figure, which represents him no longer as the door, (from verse 11 upward,) but as the true shepherd himself. . . . The sheep are not to be slaughtered and perish, but to have life. . . in its temporal development and eternal perfection.—Meyer.] **Might have it more abundantly**—That they might have an abundance, meaning either of life, or of all necessary good things; greater felicity than ever was enjoyed under any period of the Mosaic dispensation. If however περισσόν is the accusative feminine, agreeing with ζωὴν, then it signifies more abundant life, that is, eternal life; or spiritual blessings much greater than had ever yet been communicated to man, preparing for a glorious immortality. Jesus is come that men may have abundance; abundance of grace, peace, love, life, and salvation.

11. **I am the good shepherd**—Whose character is the very reverse of that which has already been described. In verses 7 and 9 our Lord had called himself the door of the sheep, as being the sole way to glory, and entrance into eternal life; here he changes the thought, and calls himself the shepherd, because of what he was to do for them that believe in him, in order to prepare them for eternal glory. **Giveth his life for the sheep**—That is, gives up his soul as a sacrifice to save them from eternal death. Some will have the phrase here only to mean *hazarding his life* in order to protect others; but the 15th, 17th, and 18th verses, as well as the whole tenor of the new covenant, sufficiently prove that the first sense is that in which our Lord's words should be understood. [If we keep the figure in mind, (namely, a shepherd caring for his sheep,) this is here expressive neither of the sacrificial death nor of the payment of a ransom for the slave, but of the heroic risking of life in combat with the wolf. . . . The shepherd dies (in its defence) that the flock may be saved.—Schaff.] [He is ὁ ποιμὴν ὁ καλός, as having most eminently the qualities of a good shepherd, one of which is to lay down his life for the sheep. These words here are not so much a prophecy, as a declaration, implying, however, that which verse 15 asserts explicitly.—Alford.]

12. **But he that is a hireling**—Or, as my old MS. Bible reads it, *the marchant*, he who makes merchandise of men's souls; bartering them, and his own too, for filthy lucre. Let not the reader apply this, or any of the preceding censures, to any particular class or order of men: every religious party may have a hireling priest or minister; though where the provision is the greatest there the danger is most. **Whose own the sheep are not**—A hireling priest, who has never been the instrument of bringing souls to God, will not abide with them in the time of danger or persecution. They are not the produce of his labour, faith, and prayers: he has no other interest in their welfare than that which comes from the fleece and the fat

catcheth them, and scattereth the sheep. **13** The hireling fleeth, because he is a hireling, and careth not for the sheep. **14** I am the good shepherd, and know my sheep, and am known of mine. **15** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. **16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. **17** Therefore doth my Father love me, because I lay down my life, that I might take it again. **18** No man

taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings. **20** And many of them said, He hath a devil, and is mad; why hear ye him? **21** Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedication, and it was winter. **23** And Jesus

d 2 Tim. 2. 19.—e Matt. 11. 27.—f Chap. 15. 13.—g Isa. 58. 2.—h Ezek. 37. 23; 1 Pet. 2. 25.—i Isa. 58. 7, 12; Heb. 2. 9.—k Chap. 2. 19.

l Chap. 6. 38; 15. 10; Acts 2. 24, 32.—m Chap. 7. 43; 9. 16.—n Chap. 7. 20; 8. 44, 52.—o Exod. 4. 11; Psa. 94. 9; 146. 8.—p Chap. 9. 6, 7, 32, 33.

The hireling counts the sheep his *own* no longer than they are profitable to him; the good shepherd looks upon them as his, so long as he can be profitable to them. [The imagery is here again somewhat changed. The false shepherds are compared to hirelings, that is, those who serve merely for gain, (wages.) . . . In times of danger the true and the false shepherds are distinguished.—Alford.]

14. I . . . know my sheep—I know, *rā tūā, the mine*: I know their hearts, their wishes, their purposes, their circumstances; and I approve of them. [The notion of a reciprocal personal acquaintance between Christ and his people—a precious and consolatory truth—is evidently intended.]

16. Other sheep I have—[These "other sheep" are the Gentiles. By these wonderful words, as by those in chapter xi, 52, Acts xviii, 10, and by the conclusion of Matt. xxv, our Lord shows that, dark and miserable as the Gentile world was, *he had sheep even there*, not in other folds, but scattered abroad. . . . The *μία ποιμήν* is remarkable, not *μία ἀλλή*, as erroneously rendered in the English Version; not one fold, but one flock; no one exclusive inclosure of an outward Church, but one flock, all knowing the one Shepherd and known of Him.—Alford.]

17. Therefore doth my Father love me—The Father loveth me particularly because I am going to lay down my life for the life of the world. I LAY DOWN my life voluntarily and cheerfully; no one can take it away from me. (See verse 18.) [In this wonderful verse lies the mystery of the love of the Father for the Son; because the Son has condescended to the work of humiliation, and to earn the crown through the cross. (See Phil. ii, 8, 9).—Alford.] [The active concurrence of Christ's human will in his humiliation is surely here contemplated, which, though divinely foreseen from eternity, had to be realized in time by a human self-devotion.]

18. I have power—Or, *authority, ἐξουσίαν*. Our Lord speaks of himself here as a man, or the Messiah; as being God's messenger, and sent upon earth to fulfil the divine will, in dying and rising again for the salvation of men. **This commandment have I received**—That is, I act according to the divine commandment in executing these things, and giving you this information.

19. There was a division—*Ἐρίσα, a schism, a rent*. They were divided in their opinions; one part received the light, and the other resisted it. (See chapter ix, 16.)

20. He hath a devil, and is mad—[The majority of them cling to the hostile judgment which they contemptuously expressed; some, however,

feel themselves impressed, and deny the assertion of the rest. The former class said, "What use is it to you to listen to his discussions, he is possessed by a demon—is mad;" the latter replied, "Surely a demon cannot open the eyes of the blind."—Meyer.]

21. These are not the words of him that hath a devil—These are words of deep sense, soberness, and piety; besides, could a demoniac open the eyes of blind men?

22. The feast of the dedication—This was a feast instituted by Judas Maccabæus, in commemoration of his purifying the temple after it had been defiled by Antiochus Epiphanes. This feast began on the twenty-fifth of the month Cisleu, (which answers to the eighteenth of our December,) and continued for eight days. As Judas Maccabæus not only restored the temple service, and cleansed it from pollution, etc., but also repaired the ruins of it, the feast was called *rā tēkaivna*, the renovation. **It was winter**—*Χειμὼν ἦν*, or, it was stormy or rainy weather. And this is the reason, probably, why our Lord is represented as walking in Solomon's porch, or portico. (Verse 23.) Though it certainly was in winter when this feast was held, yet it does not appear that the word above refers to the time of the year but to the state of the weather. John has here omitted all that Jesus did from the time when he left Jerusalem, after the feast of tabernacles in September was ended, until the feast of the dedication in the December following; and he did it probably because he found that the other evangelists had given an account of what our Lord did in the interval. St. Luke relates what our Lord did on his way from Galilee to Jerusalem, to this feast. (Chapter xvii, 11–37; xviii, 1–14.) Observe, likewise, that this time here mentioned was the fourth time (according to John's account) that Jesus went up to the feasts at Jerusalem in about a year: for, first, he went up to the feast of the passover, (chapter ii, 13;) next, to the feast of pentecost, as it seems to have been, (chapter v, 1;) then to the feast of tabernacles, (chapter vii, 2, 10;) and, lastly, to the feast of the passover in which he was crucified. John seems purposely to have pointed out his presence in Jerusalem at these four feasts, because all the other evangelists have omitted the mention of every one of them. See Bishop Pearce; and see the note on chapter v, 1. [Whether or not our Lord left Judea during the two months between the feast of tabernacles and that of the dedication is an open question that cannot be clearly solved. Neander, Lange, Godet, Luthardt, and many others place in this interval the

walked in the temple in Solomon's porch. **24** Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. **25** Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. **26** But ye believe not, because ye are not of my sheep, as I said unto you. **27** My sheep hear my voice, and I know them, and they follow me:

g Acts 3. 11; 5. 12.—r Or, hold us in suspense!—s Chap. 8. 2; 5. 36, verse 38.—t Chap. 8. 47; 1 John 4. 6.—u Verses

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. **29** My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. **30** I and my Father are one. **31** Then the Jews took up stones again to stone him. **32** Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone

4. 14.—r Chap. 6. 37; 17. 11, 12, 13, 9.—s Chap. 14. 23.—t Chap. 17. 2, 6, etc.—u Chap. 17. 11, 22.—s Chap. 8. 53.

journey named in Luke ix, 51; while Meyer, Alford, and many more of the highest authority say, "there is not the least hint" of any such journey.]

23. Solomon's porch—A portico built by Solomon, on the east side of the outer court of the temple, left standing by Herod when he rebuilt the temple. This portico was four hundred cubits long, and was left standing, probably, because of its grandeur and beauty.

24. How long dost thou make us to doubt—"Εως πότε τὴν ψυχὴν ἡμῶν αἰεῖς, literally, *how long wilt thou agitate our minds?* The Jews asked this question through extreme perfidiousness: they wished to get him to declare himself king of the Jews, that they might accuse him to the Roman governor; and by it they insolently insinuated that all the proofs he had hitherto given them of his divine mission were good for nothing. [And yet the opinion of Hengstenberg that, "they really vacillated between an inclination and a disinclination to believe," is not to be entirely disregarded.]

25. I told you, etc.—That is, I told you before what I tell you now again, *that the works which I do bear testimony to me.* I have told you that *I am the light of the world: the Son of God: the good shepherd:* that I am come to *save—to give life—to give liberty—to redeem* you: that, in order to this, I must *die, and rise* again; and that I am an absolute *master* of my own life and of my death. Have not all these been sufficient to convince you? See the works which bore testimony to him as the Messiah enumerated Matt. xi, 5.

26. Ye are not of my sheep—Ye have not the disposition of those who come unto me to be instructed and saved. [You lack faith, and you lack it because you are not of my sheep—your spirit excludes you from my fellowship.—Neander.] [Their perverse unbelief made them incapable of "hearing" Christ's words, and that unbelief was their condemnation. (See chapter iii, 19.)]

27. My sheep hear my voice—But ye will not hear: *my sheep follow me*; but ye will neither follow nor acknowledge me. Any person who reads without prejudice may easily see, that our Lord does not at all insinuate that the persons *could* not believe, because God had made it *impossible* to them; but simply because they *did* not hear and follow Christ, which the whole of our blessed Lord's discourse proves that *they might have done.* The sheep of Christ are not those who are included in any eternal decree, to the *exclusion of others* from the yearnings of the bowels of eternal mercy; but they are those who *hear, believe in, follow, and obey the Saviour* of the world, [which all might do.]

28. They shall never perish—[As if to attract them to become his disciples, Jesus now describes the happiness of those who follow him.

No one can wrest them from his hand. . . . The Christian is unconquerable; but this is true of him only so long as he abides in Christ, that is, so long as he continues in *faith.*—[Tholuck.] [*The sheep which belong to me* (by spiritual regeneration) have *eternal life*, conceived already in its temporal development. (Chapter iii, 15; v, 24.) The negative (shall never perish) will be accomplished in eternity. The lost sheep—that is, the sheep which has separated and wandered away from the flock, (Matt. x, 6; Luke xv, 4,)—typifies him who is separated from the protection and gracious leading of Christ, who has fallen into unbelief. . . . His hand protects, bears, cherishes, leads them. Liberty and the *possibility of apostasy*, are not thus excluded. But, on the part of Christ, every thing is promised by which persevering grace is secured. (Rom. xi, 20, 21.)—Meyer.]

29. My Father . . . is greater than all—More powerful than all the united energies of men and demons. He who loves God must be happy; and he who fears him need fear nothing on this side eternity. [There is a *subordination* of the persons of the Trinity (not in *nature*, but) in their *actings* in respect to the creature. . . . The Father, in that affair, (man's redemption,) acts as Head of the Trinity, and the Son under him, and the Holy Spirit under them both.—Jonathan Edwards.]

30. I and my Father are one—He says, speaking as "*God over all,*" *I and the Father,* 'Εγὼ καὶ ὁ Πατήρ ἐν ἑνότητι—the Creator of all things, the Judge of all men, the Father of the spirits of all flesh—are *ONE*; *ONE* in *nature*, *ONE* in all the *attributes of Godhead*, and *ONE* in all the *operations of those attributes*; and so, it is evident, the Jews understood him. (See chapter xvii, 11, 22.) [*ONE* in *essence* primarily, but therefore, also, *ONE* in *working*, and *power*, and *will*, (*willing*).—Alford.]

31. The Jews took up stones—To stone him as a blasphemer, (Lev. xxiv, 14–16,) because he said he was *one with God.* The evangelist adds the word *again*, because they had attempted to do this *before*, (see chapter viii, 59;) but it seems they were prevented from doing this now by the following discourse.

32. Many good works have I showed you—[An unmistakably ironical expression. (See Psa. ii; 2 Cor. xii, 13.) At the foundation lies the deeper meaning, that he, in all his words and works, is but the representative of the Father; so that their every assault upon him is a declaration of war against God himself.—Lange.] I have healed your sick, delivered those of you who were possessed from the power of demons; I have fed multitudes of your poor, and I have taught you in all places, at all times, without expense, with patience; and is this my reward?

me? **33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. **34** Jesus answered them, Is it not written in your law, I said, Ye are gods? **35** If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; **36** Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? **37** If I do not the works of my Father, believe me not.

a Chap. 5. 12.—*b* Psa. 82. 6.—*c* Rom. 13. 1.—*d* Chap. 6. 27.—*e* Ch. 3. 17; 5. 36. 37; 8. 42.—*f* Ch. 5. 17, 18; verse 30.—*g* Luke 1. 33; chap. 9. 35, 37.

33. But for blasphemy—I have elsewhere shown that the original word *βλασφημεῖν*, when applied to men, signifies to speak injuriously of their persons, character, connexions, etc.; but when applied to God it signifies to speak impiously, that is, contrary to his nature, perfections, the wisdom of his providence, or goodness of his works. Thou, being a man—That is, only a man—makest thyself God. When Christ said before, (verse 30,) "I and my Father are one," had the Jews understood him (as many called Christians profess to do) as only saying he had a unity of sentiments with the Father, they would not have attempted to treat him for this as a blasphemer. But they understood him as speaking of a unity of nature, and therefore they say here, "thou . . . makest thyself God;" which word they understood, not in a figurative, metaphorical, or improper sense, but in the most literal meaning of the term.

34. Is it not written in your law—The words which our Lord quotes are taken from Psa. lxxxii, 6, which shows, that under the word *law*, our Lord comprised the Jewish sacred writings in general. (See also chapter xii, 34; xv, 25.) Ye are gods—That is, judges, who are called *עֲלֵמִים*, *elohim*. That judges are here meant appears from Psa. lxxxii, 2, etc., and also from what follows here. And this is probably the only place where the word *עֲלֵמִים* is applied to any but the true God. [The argument is a *minore ad majus*, (from the less to the greater.) If in any sense they could be called gods, how much more properly He "whom the Father hath sanctified" etc., should be so called? They were only officially so called—were only so-called gods—*λεγόμενοι*; but He, the only One sealed and hallowed by the Father, and sent into the world, is essentially (truly) God, inasmuch as he is *υἱὸς Θεοῦ*, the Son of God. The deeper aim of this argument is, to show them that the idea of man and God being one, was not alien from their Old Testament spirit, but set forth there in types and shadows of him, the real God-man.—*Alford*.] [If they to whom the word of God came, were therefore called gods by the accommodation of terms, how much more emphatically may I, who am the eternal Word of God, the *λόγος ἐν σάρκι*, call myself the Son of God, with all that is properly implied in that phrase?]

35. Unto whom the word of God came—In Deut. i, 17, when a charge is given to the judges that they should not be afraid of the face of man, this reason is given: "for the judgment is God's." Hence it appears probable that *λόγος* is here used for *λόγος κρισεως*; and it is called *λόγος Θεοῦ*, because it is the judgment that properly belongs to

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him. **39** Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptised; and there he abode. **41** And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. **42** And many believed on him there.

A Chap. 15. 24.—*d* Chap. 5. 26; 14. 10, 11.—*e* Chap. 14. 10, 11; 17. 31.—*f* Chap. 7. 30, 44; 8. 56.—*g* Chap. 1. 32.—*h* Chap. 3. 30.—*i* Chap. 8. 30; 11. 45.

God, and which they who give it on earth give only as acting in the stead of God. A way of speaking very like to this is found in Heb. iv, 13, where the writer says, *πρὸς ὃν ἡμῖν ὁ λόγος, with whom we have to do*, that is, by whom we are to be judged." But the words *λόγος Θεοῦ* may be here understood for the order, commission, or command of God; and so it properly signifies in Luke iii, 2; and in this sense it is found often employed in the Old Testament.

37. If I do not the works, etc.—[My case is made up. I rest it on the evidence of my works, of which you are witnesses. If these are not the works of God, then believe me not. I waive any claim to be believed on my personal reputation for truthfulness; believe or disbelieve my work, as you are able.] [If my works bear not the character of the Father, believe me not, but if they do, . . . though you may hate and disbelieve me, recognise the unquestionable testimony of the works, . . . which show my unity with the Father.—*Alford*.] There was no possibility of weakening the force of this reasoning, but by asserting that these miracles were not wrought by the power of God; and then they must have proved that not only a man, but a bad man, such as they said Jesus was, could work these miracles. As this was impossible, the argument of Christ had a complete triumph.

39. They sought again to take him—They could not reply to his arguments but by stones. The evidence of the truth could not be resisted; and they endeavoured to destroy the person who spoke it. [The attempt to stone him seems to have been abandoned; but they tried again to take him into custody; and so, as before, (chapter vii, 30,) he withdrew himself from them.—*Alford*.]

40. Beyond Jordan—Rather, to the side of Jordan, not beyond it. (See the note on chapter vi, 22, and Matt. xix, 1.) [He went away from Jerusalem beyond the Jordan, (Meyer,) and with this agree Tholuck, Alford, Lange, and nearly all authorities.] Where John at first baptised—That is, at Bethabara. (See chapter i, 28.) Afterwards John baptized at *Enon*. (Chapter iii, 23.) [This Bethany (the Bethabara of chapter i, 28) was on the eastern side of Jordan, in Perea. Here Jesus remained till he set out on his last journey to Jerusalem.]

42. Many believed on him there—[Here the minds of the people had been prepared for Christ by the instruction of the Baptist, who always pointed to him, and made known his extraordinary and divine mission. They heard of the miracles of Christ, they saw themselves, and were thus led to exercise faith in him.—*Tholuck*.]

CHAPTER XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. **2** (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) **3** Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. **4** When Jesus heard that, he

a Luke 10, 38, 39.—b Matt. 26, 7; Mark 14, 3; chap. 13, 3.

NOTES ON CHAPTER XI.

1. Now—[This "now," or "but," *de*, connects the present narrative with what precedes, and leaves room for the considerable interval that occurred between the closing act of the last chapter and the opening one of this. See Trench.] **Lazarus, of Bethany**—St. John, who seldom relates any thing but what the other evangelists have omitted, does not tell us what gave rise to that familiar acquaintance and friendship that subsisted between our Lord and this family. It is surprising that the other evangelists have omitted so remarkable an account as this is, in which some of the finest traits in our Lord's character are exhibited. Bishop Pearce observes that "there is a large gap in John's history of Christ in this place. What is mentioned in the preceding chapter passed at the feast of the dedication, (verse 22.) about the middle of our December; and this miracle of raising Lazarus from the dead seems to have been wrought but a little before the following passover, in the end of March, at which time Jesus was crucified," as may (he thinks) be gathered from verses 54 and 55 of this chapter, and from chapter xii, 9. John has, therefore, according to the bishop's calculation, omitted to mention the several miracles which our Lord wrought for about *three months* after the things mentioned in the preceding chapter. Calmet says, Christ left Jerusalem the day after the dedication took place, which was the 18th of December. He went to Bethabara, (Bethany beyond Jordan,) where he continued preaching, and his disciples baptizing. About the middle of the following January Lazarus fell sick: Christ did not leave Bethabara till after the death of Lazarus, which happened about the 18th of the same month. Bishop Newcome supposes that our Lord might have stayed about a *month* at Bethabara. The harmonists and chronologists differ much in fixing dates and ascertaining times. In cases of this nature, I believe men may innocently guess as well as they can; but they should *assert* nothing. [**Bethany**—A wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet, perched on a broken plateau of rocks, the last collection of human habitations before the desert hills which reach to Jericho.—*Dean Stanley.*]

2. It was that Mary which anointed—There is much disagreement between learned men relative to the two anointings of our Lord, and the persons who performed these acts. The various conjectures concerning these points the reader will find in the notes on Matt. xxvi, 7, etc. Dr. Lightfoot inquires, Why should Bethany be called the town of Martha and Mary, and not of Lazarus? And he thinks the reason is, that Martha and Mary had been well known (by those for whom John wrote) by that *anointing* of our Lord, which is mentioned Luke vii, 37; (see the note there;) but the name of Lazarus had

said, This sickness is not unto death, "but for the glory of God, that the Son of God might be glorified thereby. **5** Now Jesus loved Martha, and her sister, and Lazarus. **6** When he had heard therefore that he was sick, "he abode two days still in the same place where he was. **7** Then after that saith he to his disciples, Let us go into Judea again. **8** His disciples say unto him, Master, "the Jews of

c Chap. 9, 3; verse 40.—d Chap. 10, 40.—e Chap. 10, 31.

not been mentioned till now, there being no transaction by which he could properly be brought into view. [Lazarus seems to have been younger than the sisters, and to have held a subordinate place in the household. (Chapter xii, 2.)—*Meyer.*] This seems a very reasonable conjecture; and it is very likely that the notoriety arose out of the anointing. Very likely the anointing of which the evangelist speaks is that mentioned chapter xii, which happened about six days before the passover. St. John is supposed to *anticipate* the account, because it served more particularly to designate the person of whom he was speaking.

8. He whom thou lovest is sick—[The message was to *request the Lord to come and heal him*; and implies that the sickness was of a dangerous kind.—*Alford.*] [Even *their* faith appears to have stopped short of the centurion's, (Matt. viii, 8,) for they thought that it would be necessary for Jesus to be present in order to heal the sick man. (Verse 21.)] They content themselves with simply stating the case, and using an *indirect*, but a most *forcible*, argument to induce our Lord to show forth his power and goodness: *He is sick, and thou lovest him*; therefore thou canst neither abandon him, nor us.

4. This sickness is not unto death—Not to final privation of life at this time; but a temporary death shall be now permitted, that the glory of God may appear in the miracle of his resurrection. [This is the usual rendering of this passage by the great body of commentators. But is it satisfactory? Here it is said, "This sickness is *not unto death*," and in verse 14 it is said, "Lazarus is dead;" by what right are different meanings given to these terms in the two places? Beyond a doubt Lazarus died of the sickness which Jesus (giving his presumption of the case) had said was not unto death. Assuming, as we must, that Jesus, as to his human consciousness, was capable of entertaining incorrect expectations, (see the case of the barren fig tree,) is it not altogether reasonable to presume that he himself was surprised at the death of Lazarus, of which he became *prophetically* aware?]

5. Now Jesus loved Martha, and her sister, and Lazarus—[This verse simply puts formally on record a fact that is abundantly attested by the whole history of his relations with the highly favoured family of Bethany.] [*Ἐγάπη* (a more delicate expression than *φιλῆις*) is used because the sisters are also mentioned.—*Meyer.*]

6. He abode two days—[If the theory suggested, (on verse 5,) to wit, that our Lord at first supposed that Lazarus was not about to die, is accepted, then there is no difficulty in understanding why he still remained where he was, and where he probably had much work to do.]

8. The Jews of late sought to stone thee—[A clear indication of the murderous purposes of

late sought to stone thee; and goest thou thither again? **9** Jesus answered, Are there not twelve hours in the day? 'If any man walk in the day, he stumbleth not, because he seeth the light of this world. **10** But if a man walk in the night, he stumbleth, because there is no light in him. **11** These things said he: and after that he saith unto them, Our friend Lazarus ¹sleepeth; but I go, that I may awake him out of sleep. **12** Then said his disciples, Lord, if he sleep, he shall do well. **13** Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest

[Ch. 9. 4.—Ch. 12. 35.—A So Deut. 31. 16; Dan. 12. 2; Matt.

the Jews toward Christ at the time of his leaving Jerusalem, as recognised by our Lord and his disciples, which seemed to forbid his return at this time.]

9. Are there not twelve hours in the day—The Jews, as well as most other nations, divided the day, from sunrise to sunset, into twelve equal parts; but these parts, or hours, were longer or shorter according to the different seasons of the year. (See the note on chapter i, 39.) Our Lord alludes to the case of a traveller, who has to walk the whole day: the *day* points out the time of life—the *night* that of death. He had already (chapter ix, 4) used the same mode of speech. Here he refers to what the apostles had just said. Are there not, said he, *twelve* hours in the day? I have not travelled these twelve hours yet—my last hour is not yet come; and the Jews, with all their malice and hatred, shall not be able to bring it a moment sooner than God has purposed. I am immortal till my work is done; and this, that I am now going to Bethany to perform, is a part of it. When all is completed, then *their hour*, and that of the power of darkness, shall commence. (See Luke xxii, 53.) **If any man walk in the day, he stumbleth not—**During the day he has the *sun*, the *light of this world*: he sees his way, and does not stumble; but if he walk in the *night* he stumbleth, because *there is no light*. Life is the time to fulfill the will of God, and to prepare for glory. Jesus is the light of the world; he that walks in his Spirit, and by his direction, cannot stumble—cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the *night*—in the darkness of his own heart and according to the maxims of this dark world—he stumbles, falls into sin, and at last falls into hell.

11. Lazarus sleepeth—It was very common among the Jews to express death by sleep; and the expressions, *falling asleep*, *sleeping with their fathers*, etc., were in great use among them. It is certain that our Lord received no intimation of Lazarus's death from any person, and that he knew it through that power by which he knows all things.

12. If he sleep, he shall do well—That is, *if he sleep only*, etc. Though the word sleep frequently meant death, (see Acts vii, 60, 1 Cor. xi, 30, xv, 18, 20,) yet, as it was an ambiguous term, the disciples appear here to have understood it literally. The meaning of the disciples seems to have been this: There can be no need for thee to go into Judea to awake our friend Lazarus; he will awake time enough, and his very sleep is a presage of his recovery: therefore do not hazard thy life by going.

14. Lazarus is dead—This explicit statement,

in sleep. **14** Then said Jesus unto them plainly, Lazarus is dead. **15** And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. **16** Then said Thomas, which is called Didymus, unto his fellow disciples. Let us also go, that we may die with him. **17** Then when Jesus came, he found that he had *lain* in the grave four days already. **18** Now Bethany was nigh unto Jerusalem, 'about fifteen furlongs off: **19** And many of the Jews came to Martha and Mary, to comfort them concerning their brother. **20** Then Martha, as soon

9. 24; Acts 7. 60; 1 Cor. 15. 18, 51.—¹That is, *about two miles*.

compared with verse 4, indicates that when the first was uttered our Lord spoke only from his human judgment; now, by the light of the divinity in him, he saw the whole case. Only on the theory of a human consciousness in Christ, which was also finite, can we reconcile such otherwise manifest contradictions.]

15. I am glad for your sakes that I was not there—Had I been there, I should have healed him almost as soon as he fell sick, and I should not have had so striking an occasion to manifest the glory of God to you, and to establish you in the faith." It was a *greater* miracle to *raise a dead man* than to *cure a sick one*. And it was a *still greater* miracle to raise one that was *three or four days* buried, and in whose body *putrefaction* might have begun to take place, than to raise one that was but *newly* dead. (See verse 39.)

16. Thomas, which is called Didymus—"Thomas," or *Thaom*, was his Hebrew name, and signifies a *twin*. *Didymus*, *Δίδυμος*, is a literal translation of the Hebrew word into Greek. In Gen. xxv, 24, *Esau* and *Jacob* are called תומים *thomeem*, *twins*; Septuagint, *δίδυμα*, from *δίδυμος*, a *twin*. Let us also go, that we may die with him—"With him"—with Jesus, not Lazarus, (at the hands of the Jews.)—*Alford* and *Meyer*.] [It is the language of mingled melancholy resignation and courage, controlled by love to Christ. . . . Thomas is ever inclined to take the dark view, but deeply attached to his Lord and ready to die with and for him.—*P. Schaff*.]

17. He had lain in the grave four days already—Our Lord probably left Bethabara the day, or the day after, Lazarus died. He came to Bethany three days after; and it appears that Lazarus had been buried about four days, and consequently that he had been put in the grave the day or day after he died. Though it was the Jewish custom to embalm their dead, yet we find, from verse 39, that he had not been embalmed; and God wisely ordered this that the miracle might appear the more striking.

18. Fifteen furlongs—About two (English) miles; for the Jewish miles contained about seven furlongs and a half.

19. Many of the Jews came—Bethany being so nigh to Jerusalem, many of the relatives and friends of the family came, according to the Jewish custom, to mourn with the afflicted sisters. Mourning, among the Jews, lasted about *thirty* days: the *three* first days were termed days of *weeping*: then followed *seven* of lamentation. All the *thirty* days the mourner continued unshaven, wore no white or new clothes, and did not sew up the rents which he had made in his garments.

as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. **21** Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. **22** But I know, that even now, * whatsoever thou wilt ask of God, God will give *it* thee. **23** Jesus saith unto her, Thy brother shall rise again. **24** Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day. **25** Jesus said unto her, I am *the* resurrection, and the *life*: *he* that believeth in me, though he were dead, yet shall he live: **26** And whosoever liveth and believeth in me shall never die. Believest thou this? **27** She saith unto him, Yea, Lord: *¶* I

† Chap. 9, 31. — *l* Luke 14, 14; chap. 5, 29. — *m* Chap. 5, 21; 6, 34, 40, 44. — *n* Chap. 1, 4; 6, 33; 14, 6; Col. 3, 4; 1 John 1.

20. Martha . . . went and met him — Some suppose she was the elder of the two sisters: she seems to have had the management of the house. (See Luke x, 40.) **Mary sat still in the house** — It is likely that by this circumstance the evangelist intended to convey the idea of her sorrow and distress; because, anciently, afflicted persons were accustomed to put themselves in this posture as expressive of their distress; their grief having rendered them as it were immovable.

21. If thou hadst been here, my brother had not died — Mary said the same words to him a little after, (verse 32,) which proves that these sisters had not a complete knowledge of the omnipotence of Christ; they thought he could cure at hand, but not at a distance; or they thought that it was because he did *not know* of their brother's indisposition that he permitted him to die. Query — Was it not proper that Christ should, in general, as much as might be, hide the knowledge of his divinity from those with whom he ordinarily lodged? Had they known him fully, would not the reverence and awe connected with such a knowledge have overwhelmed them?

22. I know, that even now — She durst not ask for his restoration to life in direct terms; she only modestly intimated that she knew he could so restore him. [Possibly she had not dared to form the thought fully, but had some vague feeling after help, such as she knew he could give. — *Alford*.]

23. Thy brother shall rise again — That is, directly; for it was by raising him immediately from the dead that he intended to comfort her. [I believe these words of our Lord to contain no allusion to the *immediate* restoration of Lazarus; but to be used to lead on to the requisite faith in her mind. I have to learn whether *ἀναστήσεται*, in this direct, absolute sense, could be used of his *recall into human life*. — *Alford*.]

24. I know that he shall rise again in the resurrection — The doctrine of the *resurrection of the dead* was then commonly, though not universally, received; and though it was our Lord who fully exemplified it by his own resurrection, yet the opinion was common, not only among God's people, but among all those who believed in the God of Israel, the Sadducees excepted. The Jewish writings after the captivity are full of this doctrine.

25. I am the resurrection, and the life — [The resurrection which our Lord proclaims was not only by his power, but *in and of* himself, and it could come to its subjects only as such persons

believe that thou art the Christ, the Son of God, which should come into the world. **28** And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. **29** As soon as she heard *that*, she arose quickly, and came unto him. **30** Now Jesus was not yet come into the town, but was in that place where Martha met him. **31** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. **32** Then when Mary was come where Jesus was, and saw him, she fell down at his feet,

1, 2; 5, 11. — *o* Chap. 3, 36; 1 John 5, 10, etc. — *p* Matt. 16, 16; chap. 4, 42; 6, 14, 68. — *q* Verse 19.

should be found *in Christ*. Hence the second clause of this verse is the same, in substance, with the first, with the additional recognition of *faith*, as the condition required of the subject. The death there named is certainly spiritual, not physical. In the third clause, (verse 26,) the same life is spoken of with reference to its perpetuity, through continuous faith.]

26. Shall never die — [Because the *life of faith* is coeval with *faith*.] **Believest thou this** — [By this direct appeal to Martha our Lord intended to draw forth and confirm her faith in himself in his Messianic character.]

27. Yea, Lord: I believe — Πενίτευκα, *I have believed*. [She had all along believed in him as the promised and hoped-for Messiah, and she now accepts him as possessing all that belonged to that character; but as yet she only partially appreciated what that was.] Martha here acknowledges Christ for the Messiah promised to their fathers; but her faith goes no further; and, having received some hope of her brother's present resurrection, she waited for no further instruction, but ran to call her sister.

28. The Master is come — This was the appellation which he had in the family. Probably Christ had inquired for Mary, desiring to have her present, that he might strengthen her faith previously to his raising her brother.

30. Jesus was not yet come into the town — As the Jewish buryingplaces were without their cities and villages, it appears that the place where our Saviour was, when Martha met him, was not far from the place where Lazarus was buried. [He had remained *outside the place*, not, however, because of the proximity of the grave. (He did not even know where that was, verse 34,) but doubtless Martha had informed him of the presence of the many Jews. . . . He did not desire their presence, for which reason, also, he had her called *secretly*. — *Meyer*.]

31. She goeth unto the grave to weep there — It appears that it was the custom for the nearest relatives of the deceased to go at times, during the days of weeping, accompanied by their friends and neighbours, to mourn near the graves of the deceased. [They went with her, doubtless, regarding the scene of mourning which they expected to witness as a ceremony that had to be performed in compliance with custom. . . . Of course, the too great isolation of mourners is to be guarded against, as much as the other extreme. — *Lange*.]

32. When Mary was come where Jesus

saying unto him, ' Lord, if thou hadst been here, my brother had not died. **33** When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and ' was troubled, **34** And said, Where have ye laid him? They said unto him, Lord, come and see. **35** ' Jesus wept. **36** Then

• Verse 21.—s Gr. *he troubled himself.*

was, etc.—[Mary's feelings were of an intenser and stronger kind. . . . The thought expressed (above) had, unquestionably, been the oft-repeated refrain of their mutual communications on the subject of their sorrow.—*Meyer.*] [The sisters appear to have had the most unquestioning faith in Christ's power to save from death; but they seem never to have entertained the thought that he could raise to life one already dead.]

33. He groaned in the spirit, etc.—Here the blessed Jesus shows himself to be *truly man*; and a man, too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathize with the distressed, and weep with those who wept. [The words *ἐν πνεύματι ᾤοντο*, *groaned in the spirit*, express in nearly all cases, in both classical and biblical Greek, decided emotions of *anger*, and accordingly commentators, both ancient and modern, have been greatly exercised to find out some way to give it that sense in this place, but without reaching anything like a common agreement as to the special occasion of his anger at that time. Indeed, the idea of wrath, among the circumstances here given, appears especially out of place. They were approaching the sepulchre of him who had died so recently; the sisters were weeping; their Jewish friends were also weeping; and Jesus himself is very soon weeping with them. To introduce at this juncture the notion of intense indignation appears strangely out of harmony with the whole scene, and seems to compel us to accept the sense indicated in our English Version. Of those who insist that the words must be understood to declare that our Lord was, at that critical point, "indignant in spirit," some make the object of his anger, 1) *At himself*, for being so weak as to be carried away by the emotion of sympathy with the sorrow. But our Lord was not a stoic, nor did he sternly refuse to weep with those that weep. This explanation of the case is not to be entertained for a moment. 2) *At the power of sin*, as seen in the death of his friend. Farfetched and strained. 3) *At the unbelief of the Jews*, which, however, had not been expressed at that time, but the contrary. 4) *That he had not been able to avert the death of Lazarus*, (De Wette;) this would be impious, and would be contrary to the connexion. (Lange.) 5) *The misconception of his enemies and the want of comprehension displayed by his friends*. But there was, at that moment, no special occasion for such a feeling. (Lange.) 6) *The mingling of the hypocritical tears of the Jews with the real grief of the sisters*. But there is no proof that this was the case, but rather the contrary. (Verse 45.) The notion of anger, in its ordinary and proper sense, must therefore be set aside; but this does not fully resolve the difficulty. The question, *Why was our Lord so deeply and painfully agitated in his spirit*, still remains without any satisfactory solution.]

It is abolishing one of the finest traits in our Lord's human character to say that he wept and

said the Jews, Behold how he loved him! **37** And some of them said, Could not this man, ' which opened the eyes of the blind, have caused that even this man should not have died? **38** Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. **39** Jesus said,

t Luke 19. 41.—u Chap. 9. 6.

mourned here because of sin and its consequences. No: Jesus had *humanity* in its perfection, and humanity unadulterated is *generous* and *sympathetic*. A particular friend of Jesus was dead; and, as his friend, the affectionate soul of Christ was troubled, and he mingled his sacred tears with those of the afflicted relatives. Behold the *man*, in his deep, heartfelt trouble, and in his flowing tears! But when he says, *Lazarus, come forth!* behold the God! and the God, too, of infinite clemency, love, and power. After this example of our Lord, shall we say that it is weakness, folly, and sin to weep for the loss of relatives? He who says so, and can act in a similar case to the above according to his *own doctrine*, is a reproach to the name of *man*. Such apathy never came from God: it is generally a bad scion, implanted in a nature miserably depraved, deriving its nourishment from a perverted spirit or a hardened heart; though in some cases it is the effect of an erroneous, ascetic mode of discipline. Can such a Jesus refuse to comfort the distressed, or save the lost! Can he restrain his mercies from the penitent soul, or refuse to hear the yearnings of his own bowels? Can such a character be inattentive to the welfare of his creatures? Here is *God* manifested in the *flesh*! living in human nature, feeling for the distressed, and suffering for the lost! [In our Lord's history we meet with five cases of deep sorrow, or agony of spirit, which cannot be satisfactorily explained on simply natural principles, of which this is the first in the order of time; the second occurred in Perea, just before his final setting out for Jerusalem; the third was in the temple, on the occasion of the coming of "certain Greeks," desiring to see him; the fourth was in the garden, and the last on the cross. In these we see the overflowing of that mystery of suffering which Christ endured as man's redeemer, but which no human power inflicted.]

35. Jesus wept—The least verse in the Bible, yet inferior to none. [An expression of pure and deep human sympathy, infinitely exalted by its being that of God manifest in the flesh.]

36. Behold how he loved him—And when we see him pouring out his blood and life upon the cross for mankind, we may with exultation and joy cry out, *Behold how he loved us!*

37. Could not this man, which opened the eyes, etc.—[There is no ground whatever (no necessity) for attributing this observation to inimical motives.—*Olshausen.*] [These Jews were evidently intimate friends of the family at Bethany, and may therefore be presumed to have been well disposed toward Jesus: their conduct, also, on this occasion, appears to have been kind and respectful; and some of them, at least, were so impressed by what they now witnessed that they became themselves believers. (See verse 45.)]

38. It was a cave, etc.—It is likely that this, like many other Jewish burying-places, was made in the side of the rocks; some were probably dug down like a well from the upper surface, and then

Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. **40** Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou, shouldest see the glory of God? **41** Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. **42** And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. **43** And when he thus had spoken, he cried with a loud voice,

e Verses 4, 23.—w Chap. 12, 30.—g Chap. 20, 7.—y Chap. 2, 23; 10, 42; 12, 11, 18.

hollowed under into niches, and a flat stone, laid down upon the top, would serve for a door. This may have been a natural grotto, or an excavation in the side of a rock or a hill, and the lower part of the door level with the ground—for how else could Lazarus have come forth, as he is said to have done, verse 44?

39. Take ye away the stone—He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only *dead*, but that *putrescence* had already taken place, that it might not be afterward said that Lazarus had only fallen into a lethargy; but that the greatness of the miracle might be fully evinced. **He stinketh**—The body is in a state of putrefaction. The Greek word *ὀσέει* signifies simply *to smell*, whether the scent be good or bad; but the circumstances of the case sufficiently show that the latter is its meaning here. **For he hath been dead four days**—*Τετραπαιός γὰρ ἔστιν, this is the fourth day.* [Whether the four days cover the whole time since his death, or only since the entombment, is not determined by the text.] Christ himself was buried on the *same* day on which he was crucified, (see chapter xix, 42,) and not unlikely Lazarus was buried also on the same day on which he died. (See on verse 17.)

40. If thou wouldest believe, etc.—So it appears that it is *faith* alone that interests (makes a way for) the miraculous and saving power of God in behalf of men. Instead of *δοῦναι, the glory*, one MS. reads *δυνάμει, the miraculous power*.

41. Where the dead was laid—[These words are wanting in most of the older and better MSS., and are rejected by all later critics. They should certainly be omitted.] **Father, I thank thee**—[In the filial relation of the Lord Jesus to the Father all power is *given* to him; the Son can do nothing of himself; and during his humiliation on earth these acts of power were done by him, not by that glory of his own which he had laid aside, but by the mighty working of the Father in him, and in answer to his prayer.—*Alford*.]

43. He cried with a loud voice—In chapter v, 25, our Lord had said, *that the time was coming in which the dead should hear the voice of the Son of God, and live.* He now fulfils that prediction, and *cries aloud*, that the people may take notice, and see that even death is subject to the sovereign command of Christ.

44. Bound hand and foot with grave clothes—*Swathed about with rollers*—*κεντρία*. These were long slips of linen a few inches in breadth, with which the body and limbs of the dead were swathed,

Lazarus, come forth. **44** And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. **45** Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. **46** But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we for this man doeth many miracles. **48** If we let him thus alone, all men will believe on

s Psa. 2, 2; Matt. 26, 3; Mark 14, 1; Luke 22, 2.—a Chap. 12, 19; Acts 4, 16.

and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were not so swathed *together*, but *separately*, so that he could come out of the tomb at the command of Christ, though he could not walk *freely* till the rollers were taken away. [The napkin, *οὐδάπιον*, appears to have tied up his chin.—*Alford*.] **Loose him, and let him go**—He would have the disciples and those who were at hand take part in this business, that the fullest conviction might rest on every person's mind concerning the reality of what was wrought. [It appears that not only was Lazarus restored to life, but his disease was also removed, and his former vigour returned to him.]

45. Many of the Jews . . . believed on him—They saw that the miracle was incontestable; and they were determined to resist the truth no longer. Their friendly visit to these distressed sisters became the means of their conversion.

46. But some of them went their ways—[This was certainly done with a hostile intent; not in doubt, as to the miracle, . . . but with a view to stir up the rulers yet more against him.—*Alford*.]

47. Then gathered the chief priests and the Pharisees a council—[The sudden reappearance of Jesus in Judea, so soon after his late hasty escape out of the power of his enemies, and the stupendous miracle wrought by him, became an occasion for intense alarm among his enemies the Pharisees—that is, the Sanhedrin.] The Pharisees, as such, had no power to assemble councils; and therefore only those are meant who were scribes or elders of the people, in conjunction with Annas and his son-in-law Caiaphas, who were the high priests here mentioned. (See chapter xviii, 13, 24.) **What do we**—This last miracle was so clear, plain, and incontestable, that they were driven now to their wits' end. Their own spies had come and borne testimony of it. They told them what they had seen, and on their word, as being in league with themselves against Jesus, they could confidently rely. [Every thing in their words and actions indicates a state of deep and intense consternation.]

48. All men will believe on him—If we permit him to work but a few more miracles like these two last (the cure of the blind man, and the raising of Lazarus) he will be universally acknowledged for the Messiah; the people will proclaim him king; and the Romans, who can suffer no government here but their own, will be so irritated that they will send their armies against us, and destroy our temple, and utterly dissolve our civil and

him; and the Romans shall come and take away both our place and nation. **49** And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, **50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish

δ Luke 3. 2: chap. 18. 14: Acts 4. 8. — c Chap. 18. 14.

ecclesiastical existence. Thus, under the pretence of the public good, these men of blood hide their hatred against Christ, and resolve to put him to death. On the subject of keeping the sabbath they had been already confounded; and his last miracles were so incontestable that they could no longer cry out, *He is a deceiver*. **Both our place and nation**—Literally, *this place, τὸν τόπον*: that is, the temple. When men act in opposition to God's counsel, the very evils which they expect thereby to avoid often come upon them. They said, If we do not put Jesus to death, the Romans will destroy both our temple and nation. Now, it was because they put him to death that, as the agents of God's judgments, the Romans burnt and razed their temple to the ground, and put a final period to their political existence. (See Matt. xxii, 7; and chapter xxiv.)

49. Caiaphas, being the high priest that same year—By the law of Moses, (Exod. xl, 15,) the office of high priest was *for life*, and the son of Aaron's race always succeeded his father. But at this time the high priesthood was almost *annual*: the Romans and Herod put down and raised up whom they pleased, and when they pleased, without attending to any other rule than merely that the person put in this office should be of the sacerdotal race. According to Josephus, (*Ant.* xviii, chap. 3,) the proper name of this person was Joseph, and Caiaphas was his surname. He possessed the high priesthood for eight or nine years, and was deposed by Vitellius, governor of Judea. (See on Luke iii, 2.) **Ye know nothing**—Of the perilous state in which ye stand. [The proud and discourteous style of this address evinces passionate feeling generally, not exactly the manner of Sadduceeism.—*Meyer*.]

50. That one man should die for the people—In saying these remarkable words, Caiaphas had no other intention than merely to state that it was better to put Jesus to death [without respect to his guilt or innocence] than to expose the whole nation to ruin on his account. [The devilishness of this pseudo-political maxim, as conceived by Caiaphas, is contained in the idea that Jesus shall be a *guiltless* and *involuntary* sacrifice to secure the good of the nation. . . . It is the completed idea of the most revolting heathen Moloch-sacrifice into which Israel lapses when at the very acme of its legalistic zeal, putatively pure Judaism.—*Lange*.]

51. This spake he not of himself—Wicked and worthless as he was, God so guided his tongue that, contrary to his intention, he pronounced a prophecy of the death of Jesus Christ. **Being high priest that year**—[Either referring to the fact of frequent changes of the persons of the high priests, or else emphasizing that year, on account of the great event of Christ's death which occurred in its course.] [Here there is the conception of an *unconscious* prophecy, so far as that which Caiaphas spoke in another sense must yet, according to the divine direction, *typically* set forth the substance and object of the redemptive death (of Christ).—

not. **51** And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; **52** And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. **53** Then from that day forth they took counsel together

d Isa. 49. 6: 1 John 2. 2. — c Chap. 10. 16: Eph. 2. 14-17.

Meyer.] I have already remarked that the doctrine of a vicarious atonement had gained, long before this time, universal credit in the world. Words similar to these of Caiaphas are by the prince of all the Roman poets put in the mouth of Neptune when promising Venus that the fleet of Æneas should be preserved, and his whole crew should be saved, *one* only excepted, whose death he speaks of in the remarkable words: "One life shall fall, that many may be saved." As Caiaphas was high priest, his opinion was of most weight with the council; therefore God put these words in *his* mouth rather than into the mouth of any other of its members. It was a maxim among the Jews that no prophet ever knew the purport of his own prophecy, Moses and Isaiah excepted. They were, in general, organs by which God chose to speak: [an involuntary prophecy like that of old contained in the involuntary blessing of Balaam.—*Tholuck*.]

52. And not for that nation only, etc.—These, and the preceding words in verse 51, are John's explication of what was *prophetic* in the words of Caiaphas; as if John had said, He is indeed to die for the sins of the Jewish nation, but not for theirs alone, but for the sins of the world. (See his own words afterward, 1 John ii, 1, 2.) **Gather together in one**—That he should *collect into one* body; form one Church out of the Jewish and Gentile believers. **Children of God that were scattered abroad**—Probably John only meant the Jews who were dispersed among all nations since the conquest of Judea by the Romans; and these are called "the dispersed," (chapter vii, 35, and James i, 1;) and it is because he refers to these only, that he terms them here, "the children of God," which was an ancient character of the Jewish people. Taking his words in this sense, then, his meaning is this: that Christ was to die, not only for the then inhabitants of Judea, but for all the Jewish race wheresoever scattered; and that the consequence would be, that they should be all collected from their various dispersions, and made one body. This probably is the sense of the passage; and though, according to this interpretation, the apostle may seem to confine the benefits of Christ's death to the Jewish people only, yet we find from the passage already quoted from his first epistle, that his views of this subject were afterwards very much extended; and that he saw that Jesus Christ was not only a propitiation for their sins, (those of the Jews,) but for the sins of the whole world. (See 1 John ii, 2.) All the truths of the Gospel were not revealed at *once*, even to the apostles themselves.

53. They took counsel together—*Συμβουλεύσαντο*, they were of *one accord* in the business, and had *fully made up their minds* on the subject; and they waited only for a proper opportunity to put him to death. [The resolve was now fully made that Jesus must die; and it was kept with a fearful persistency of purpose, till it culminated in the tragedy of Calvary.]

for to put him to death. **54** Jesus 'therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 'And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. **56** 'Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? **57** Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, 'where Lazarus was

† Chap. 4. 1. 3; 7. 1.—*†* See 2 Chron. 13. 19.—*†* Chap. 2. 13; 5. 1; 6. 4.—*†* Chap. 7. 11.—*†* Chap. 11. 1, 43.

54. Walked no more openly—*ἡσυχία*. [Jesus, being aware of this action of the council, quietly withdrew himself from Bethany to Ephraim, a small village north-eastward from Jerusalem, but of uncertain location, where he seems to have remained, till the coming of the event named in the next verse.]

55. The Jews' passover was nigh at hand—This was the last passover which our Lord observed; and it was at this one that he suffered death for the salvation of a lost world. As the passover was nigh, many of the inhabitants of Ephraim and its neighborhood went up to Jerusalem, some time (perhaps seven or eight days, for so much time was required to purify those who had touched the dead) before the feast, that they might purify themselves, and not eat the passover otherwise than as prescribed in the law.

56. Then sought they for Jesus—Probably those of Ephraim, in whose company Christ is supposed to have departed for the feast, but, having stayed behind, (perhaps at Jericho,) or its vicinity. The others had not missed him till they came to the temple, and then inquired among each other whether he would not attend the feast. Or the persons mentioned in the text may have been the agents of the high priest, etc., and hearing that Christ had been at Ephraim, came and inquired among the people that came from that quarter, whether Jesus would not attend the festival, knowing that he was punctual in his attendance on all the Jewish solemnities.

57. Had given a commandment—Had given order; *ἐντολήν*, positive order, or injunction, and perhaps with a grievous penalty, that no one should keep the place of his residence a secret. This was their hour, and the power of darkness; and now they are fully determined to take away his life. The order here spoken of was given in consequence of the determination of the council, mentioned verses 48–53.

NOTES ON CHAPTER XII.

1. [Between our Lord's departure from Bethany, after the raising of Lazarus, and the events named in this chapter, it appears, from the other evangelists that he performed a large portion of his public teaching. (See Harmonies of the Gospels.)] **Six days before the passover**—Reckoning the

which had been dead, whom he raised from the dead. **2** 'There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. **3** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. **4** Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, **5** Why was not this ointment sold for three hundred pence, and given to the poor? **6** This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. **7** Then said Jesus, Let her alone: against the day of my burying hath she kept this. **8** For the poor always ye have with you; but me ye have not always. **9** Much people of the

† Matt. 26. 6; Mark 14. 3.—*†* Luke 10. 38, 39; chap. 11. 2.—*†* Chap. 13. 28.—*†* Matt. 26. 11; Mark 14. 7.

day of the passover to be the last of the six. Our Lord came on our sabbath, the first day of the Jewish week, to Bethany, where he supped; and on the next day he made his public entry into Jerusalem. (Verse 12.) Probably this was about two months after the raising of Lazarus.

2. There they made him a supper—[Either at the house of Martha and Mary, or of some near friend. The day of the feast was either the sabbath or the day following; if the former, it would not have been any infraction of the law of the sabbath.]

3. Then took Mary a pound of ointment—See on Matt. xxvi. 7; and Mark xiv. 3. It is the most likely that this was the same transaction with that mentioned above. Some think that this was not, as that before is said to have been, at the house of Simon the leper. The arguments, *pro* and *con*, are largely stated in the notes on Matt. xxvi, to which the reader is referred.

6. Three hundred pence—Or, *denarii*: about 9*l.* 13*s.* 9*d.* English money; reckoning the denarius at 7*d.* [Nearly fifty dollars.]

6. Not that he cared for the poor—There should be a particular emphasis laid on the word *he*, as the evangelist studies to show the most determined detestation of his conduct. **And bare what was put therein**—Some eminent critics say, *and stole what was put in it*. [We may, however, adhere to the ordinary signification of the word—Judas had the money (*τὰ βάλλόμενα*) under his charge, and carried (*ἔβαρεν*) it. John would leave the reader to infer the rest.—*Tholuck*.] As our Lord and his disciples lived on charity, a bag or scrip was provided to carry those pious donations by which they were supported. And Judas was steward and treasurer to this holy company.

7. Let her alone: against the day of my burying hath she kept this—[In reference to that event.] [The Redeemer, with inexpressible delicacy, attributes a still deeper meaning to what she did; "she anoints me for my burial." It may be that he intended by these words, also, to give her an intimation of the unspeakable sorrow that awaited her (in his death).—*Olshausen*.] [The act seems to have been anticipatory and prophetic. Our Lord was standing in full view of his approaching death, and already contemplated his body as a corpse which it was the custom to anoint. The

Jews therefore knew that he was there: and they came not for Jesus's sake only, but that they might see Lazarus also, 'whom he had raised from the dead.

10 'But the chief priests consulted that they might put Lazarus also to death: **11** 'Because that by reason of him many of the Jews went away, and believed on Jesus.

12 'On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, **13** Took branches of palm trees, and went forth to meet him, and cried, 'Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. **14** 'And Jesus, when he had found a young ass, sat thereon; as it is written, **15** "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. **16** These things 'understood not his disciples at the first: 'but

^f Chap. 11. 43, 44.—^g Luke 16. 81.—^h Chap. 11. 45; ver. 18.
ⁱ Matt. 21. 8; Mark 11. 8; Luke 19. 35, 36, etc.—^k Psa. 118. 25, 26.—^l Matt. 21. 7.—^m Zech. 9. 9.

preposition *εἰς*, is used as equivalent to "with respect to," or "on account of."

9. Much people of the Jews—[Not generally of the inhabitants of Jerusalem, but, according to the standing usage in John, of the Jewish *opposition*. They come, not for Jesus's sake only, (on account of him,) but also in order to see Lazarus, and to be convinced of his actual and continued restoration to life.—*Meyer*.]

10, 11. Consulted that they might put Lazarus... to death—As long as he lived they saw an incontestable proof of the divine power of Christ; therefore they wished to put him to death, because many of the Jews, who came to see him through curiosity, became converts to Christ through his testimony. How blind were these men not to perceive that he who had raised him, after he had been dead four days, could raise him again though they had slain him a thousand times?

12. On the next day—[This seems to have been our Palm Sunday, the first day of the week, and if so, the feast described in the preceding verses must have occurred on the sabbath.]

13-15. Took branches—See on Matt. xxi, 1, etc., and Mark xi, 1-6, where this transaction is largely explained.

16. Then remembered they, etc.—After the ascension of Christ, the disciples saw the meaning of many prophecies which referred to Christ, and applied them to him, which they had not fully comprehended before. Indeed, it is only in the light of the new covenant that the old is to be fully understood.

17. When he called—It appears that these people, who had seen him raise Lazarus from the dead, were publishing abroad the miracle, which increased the popularity of Christ and the envy of the Pharisees.

19. Ye prevail nothing—Either by your *threatenings* or *excommunications*. **The world is gone after him**—'Ο κόσμος: the whole mass of the people are becoming his disciples. This is a very common form of expression among the Jews, and simply answers to the French *tout le monde*, and to the English, *every body*—the bulk of the people. [Ἀπὸ τῶν must not be pressed to signify *apostasy from Judaism*. It is merely used to signify entire devotion to him.—*Alford*.] Every thing seems to

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when Jesus was glorified, 'then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. **18** 'For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, 'Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 And there 'were certain Greeks among them 'that came up to worship at the feast: **21** The same came therefore to Philip, 'which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. **22** Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, 'The

ⁿ Luke 18. 34.—^o Chap. 7. 39.—^p Chap. 14. 26.—^q Verse 11.—^r Chap. 11. 47, 48.—^s Acts 17. 4.—^t Kings 8. 41. 42; Acts 8. 27.—^u Chap. 1. 44.—^v Chap. 18. 83; 17. 1.

show that the hierarchical party were becoming thoroughly alarmed; and finding that all their precautions had failed them, they now resolve upon still more desperate expedients.]

20. Certain Greeks—There are three opinions concerning these: 1) That they were *proselytes* of the *gate* or *covenant*, who had come up to worship the true God at this feast. 2) That they were *real Jews*, who lived in Grecian provinces, and spoke the Greek language. 3) That they were *mere Gentiles*, who never knew the true God; and who, hearing of the fame of the temple or the miracles of our Lord, had come to offer sacrifices to Jehovah, and to worship him according to the manner of the people of that land. This was not an unfrequent case: many of the Gentiles, Romans, and others, were in the habit of sending sacrifice to the temple at Jerusalem. Of these opinions the reader may choose; but the first seems best founded.

21. The same came therefore to Philip—Some suppose that these Gentiles were of *Phœnicia* or *Syria*, or perhaps inhabitants of *Decapolis*, near to the lake of *Gennesareth* and *Bethsaida*; and therefore they addressed themselves to Philip, who was of the latter city, and perhaps known to them. [In the time of Christ a great number of pagans attached themselves to Judaism, when they found that the necessities of their hearts could never be satisfied with heathenism. Such *proselytes of the gate* were peculiarly adapted to receive religious instruction. Hence they wished to become personally acquainted with the great prophet of whom they heard so much. Their application to Philip may have been because they knew he was from Bethsaida, (probably their own town.) Uncertain whether the Lord might not be offended, (at their apparent curiosity,) he first consults Andrew in reference to it, (and then the two together tell Jesus.)—*Tholuck*.] [The coming of these Greeks awakened in Jesus with peculiar force and depth the thought of his approaching death, through which salvation should come to the Gentiles. Their coming appeared to him the beginning of what was to be accomplished by his death. His answer to the two disciples, (not to the Greeks, though they may have heard it,) is pervaded by a full presentiment of the crisis at hand, and at the close it becomes a prayer of deep emotion, and also a

hour is come, that the Son of man should be glorified. **24** Verily, verily, I say unto you, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. **25** "He that loveth his life shall lose it; and he that hateth his

life in this world shall keep it unto life eternal. **26** If any man serve me, let him follow me; and 'where I am, there shall also my servant be: if any man serve me, him will my Father honour. **27** "Now is my soul troubled; and what shall I say? Father, save me from this

1 Cor. 15. 26.—*Matthew* 10. 39; 16. 26; *Mark* 8. 36; *Luke* 9. 24; 17. 33.

v Chap. 14. 3; 17. 24; 1 *Thess.* 4. 17.—*s* *Matt.* 26. 38, 39; *Luke* 12. 50; chap. 12. 51.

complete surrender of himself to the will of the Father.]

23. The hour is come, that the Son of man, etc.—[The *hour* is conceived of absolutely, and that which is to take place in it, as the divine appointment for its having arrived, that he should be glorified through death. See Meyer.]

24. Except a corn of wheat fall into the ground and die—Our Lord compares *himself* to a grain of wheat; his *death*, to a grain sown and decomposed in the ground; his *resurrection*, to the blade which springs up from the dead grain; which grain, thus dying, brings forth an abundance of fruit. In comparing himself thus to a grain of wheat, planted in the earth, our Lord shows us: 1) The *cause* of his death—the order of God, who had rated the redemption of the world at this price; as in nature he had attached the multiplication of the corn to the death or decomposition of the grain. 2) The *end* (purpose) of his death—the redemption of a lost world; the justification, sanctification, and glorification of men: as the multiplication of the corn is the end for which the grain is sown and dies. 3) The *mystery* of his death, which we must credit without being able fully to comprehend, as we believe the *grain* by dying multiplies itself, and we are nourished by that multiplication, without being able to comprehend how it is done. The greatest philosopher cannot tell how one grain becomes thirty, sixty, a hundred, or a thousand—how it vegetates in the earth—how earth, air, and water, its component parts, could assume such a form and consistence, emit such odours, or produce such tastes. Nor can the wisest man on earth tell how the bodies of animals are nourished by this produce of the ground *assimilated* to the very nature of the bodies that receive it, and how it becomes *flesh* and *blood*, *nerves*, *sinews*, *bones*, etc. All we can say is, the thing is so; and it has pleased God that it *should be* so, and not otherwise. So there are many things in the person, death, and sacrifice of Christ which we can neither explain nor comprehend. All we should say here is, It is by this means that the world was redeemed—through this sacrifice men are saved: it has pleased God that it should be so, and not otherwise. [If it is objected that the "corn of wheat" does not really die, but gives its life to the plant that springs from it, so neither did Christ die absolutely, but his life reappears in quickened souls, and in the glorious life of the Spirit in redeemed humanity.] Though the body of our Lord died, the quickening power of the divinity reanimated it, and stamped the atonement with infinite merit. Thus through the death of that *one* person, the man Jesus incarnating the eternal WORD, salvation was procured for the *whole* world. Never was a simile more appropriate, nor an illustration more happy or successful.

25. He that loveth his life—See on *Matt.* x. 39; *Luke* xiv. 26. I am about to give up my life for the salvation of men; but I shall speedily receive it back with everlasting honour, by my res-

urrection from the dead. In this I should be imitated by my disciples, who should, when called to it, lay down their lives for the truth; and, if they do, they shall receive them again with everlasting honour. [To *love* one's life, is to make it and its pleasures the *ruling* purpose: to *hate* it, is to make it and them *subordinate* to other and higher ends.]

26. If any man serve me—Christ is a *master* in a twofold sense: 1) To *instruct* men. 2) To *employ* and *appoint* them their work. He who wishes to *serve* Christ must become: 1) His *disciple* or *scholar*, that he may be *taught*: 2) His *servant*, that he may be *employed* by and *obey* his master. To such a person a twofold promise is given: 1) He shall be *with Christ*, in eternal fellowship with him; and 2) He shall be *honoured by the Lord*: he shall have an abundant *recompense* in glory; but how great, eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive.

27. Now is my soul troubled—Ἡ ψυχή μου, *my affectional nature*. [The realization of his sufferings and death shakes Jesus suddenly with apprehension and momentary wavering, springing from the human sensibility which naturally seeks to resist the heaviest suffering, which he must yet undergo. To define this specially as the feeling of the *divine anger*, which he has appeased (was then about to appease) by his death, rests on the supposition, which is nowhere justified, that, according to the *object* of the death, its *severity* also is measured by the consciousness.—*Meyer*.] [On the other hand, it seems necessary to recognise something more than a natural abhorrence of pain and death, in the Redeemer, to understand the greatness of his agony, on this occasion and others. Certainly it was such a conflict as no other soul but his ever undertook.] **And what shall I say? Father, save me from this hour**—Καὶ τί εἶπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. [A *momentary* fear of the sufferings of death, (*Luke* xii. 50; *Heb.* v. 7,) obtains the upper hand, in virtue of that human weakness (sensibility) in which even he, the Son of God, because he had become man, had his share, (*Heb.* iv. 15,) and he prays, "Father, save me from this hour," spare me this (unutterably fearful) death-suffering, which is awaiting me. (*Matt.* xxvi. 39.) But immediately this wish, resulting from natural dread of (such ineffably awful) suffering and death, the absence of which would even lower the moral greatness and the worth of his sacrifice, yields to the victorious consciousness of his great destiny, and now prays, *Father, glorify thy name*: through the suffering and death appointed to me, let the glory of thy name (in the world's redemption) be manifested.—*Meyer*.] [His sensitive nature would have cried for exemption; his higher spirit realized the greatness and the necessity of his mission. Between the two the great struggle results in the persistence in the path of suffering and glory.—*Whedon*.]

hour: 'but for this cause came I unto this hour. **28** Father, glorify thy name. 'Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again. **29** The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him. **30** Jesus answered and said, 'This voice came not because of me,

^a Luke 22. 58; chap. 18. 37. — ^b Matt. 3. 17. — ^c Chap. 11. 42.
— ^d Matt. 12. 29; Luke 10. 18; chap. 14. 30; 16. 11; Acts 26. 18;
1 Cor. 4. 4; Eph. 2. 2; 6. 12.

28. Father, glorify thy name—By the *name* of God is to be understood *himself*, in all his attributes: his wisdom, truth, mercy, justice, holiness, etc., which were all more abundantly glorified by Christ's death and resurrection, (that is, shown forth in their own excellence,) than they had ever been before. Christ teaches here a lesson of submission to the divine will. Do with me what thou wilt, so that glory may redound to thy name. **Then came there a voice from heaven**, etc.—The following is a literal translation of Calmet's note on this passage, which he has taken from Chrysostom, Theodoret, Theophylact, and others: "I have accomplished my eternal designs on thee. I have sent thee into the world to make an atonement for the sin of the world, and to satisfy my offended justice. I will finish my work. Thou shalt shed thy blood upon the cross. My glory is interested in the consummation of thy sacrifice. But, in procuring my own glory, I shall procure thine. Thy life and thy death glorify me: I have glorified thee by the miracles which have accompanied thy mission; and I will continue to glorify thee at thy death, by unexampled prodigies, and thy resurrection shall be the completion of thy glory and of thy elevation." [This voice, *φωνή*, can only be understood as a plain, articulate sound, miraculously spoken, heard by all, and variously interpreted. On the saying of the crowd, *ὁχλος*, (verse 30), has been built the unworthy notion, that it was *only* thunder, but understood by our Lord and his disciples to mean as here stated.—*Alford*.]

29. The people . . . said that it thundered: others . . . an angel spake to him—[Some *heard words*, but did not apprehend their meaning; others a *sound*, but no words. I should rather believe this difference to have been proportioned to each man's inner relation to Christ, than fortuitous.—*Alford*.]

30. This voice came not because of me, but for your sakes—[The Redeemer, indeed, had need of such an assurance; but not *outwardly*. The outward sign was only designed for the benefit of the bystanders. See Tholuck.]

31. Now is the judgment of this world—[Every word of this sentence is emphatic and full of meaning. *Νῦν*, *now*, marks the present stage of Christ's Messianic work, which was, at this point, entering a most stupendous *crisis*. He saw before him, and at hand, his own sacrificial death, which, however terrible, he freely accepted as the supreme point of his mission. "This world," *τοῦ κόσμου τούτου*, is that antagonistic dominion which stands as the alternative of Christ's kingdom among men, and comprehending the whole human race, except such as have been personally saved, and which is, through sin, enslaved to the adversary and at enmity with God and Christ. *Judgment*, *κρίσις*, has *now* come to *this world*; *first*, because a *crisis* is reached in its case, and an issue absolutely ruinous to the adversary in

but for your sakes. **31** Now is the judgment of this world: now shall 'the prince of this world be cast out. **32** And I, 'if I be lifted up from the earth, will draw 'all men unto me. **33** 'This he said, signifying what death he should die. **34** The people answered him, 'We have heard out of the law that Christ abideth forever: and how sayest thou, The

^a Chap. 3. 14; 8. 28. — ^b Rom. 5. 18; Heb. 2. 9. — ^c Chap. 18. 32. — ^d Psa. 80. 36, 37; 110. 4; Isa. 9. 7; Ezeck. 37. 23; Dan. 2. 44; 14. 37; Micah 4. 7.

the pending conflict must ensue. *Second*, because "this world," now in its sinful alienation, was to be subjected to the *judicial scrutiny* of the truth and righteousness of God in Christ; and *third*, because the divine decision, necessarily, must be the *judgment of condemnation*. All these things are evidently expressed in these few words. Hitherto the *adversary* had dominated this *world*, and therefore he is styled *ὁ ἀρχων*, the God of this world, (2 Cor. iv, 4,) and is steadily recognised as an enemy that must be dispossessed and spoiled of his power. (Matt. xii, 29; 1 John v, 4.) Now, however, by Christ's devotion of himself to the death of the cross, the power of the *prince of this world* is broken, *ἐκβληθήσεται*; and though the conflict may still be continued, (for the Church must have its militant age,) yet victory is assured.]

32. If I be lifted up—*ὑψωθῶ*. See chapter iii, 14, and viii, 28. Here there is, perhaps, more implied in *ὑψωθῶ* than in either of those places, namely, *the death* with all its consequences, (all that was included in Christ's sacrificial death for sin.) The Saviour crucified is, in fact, the Saviour glorified; so that the exalting is set forth by that (local) uplifting on the cross.—*Alford*.] **I . . . will draw all men unto me**—*ἐλκύσω*. [By means of the Holy Spirit who, given by the exalted Lord, (chapter vii, 39; xvi, 7,) and representing himself, (Christ,) (xiv, 18, 19,) wins men for Christ in virtue of faith, and by means of internal moral compulsion. . . . The fulfilment of this promise is world-historical, and continually in process of realization. . . . In this sense, *πάντας*, *all*, is to be left without any arbitrary limitation.—*Meyer*.] [It is evident that "draw," (as here used,) does not involve the notion of anything violent or (irresistibly) compulsory, but rather indicates the power of Christ which awakens the will itself . . . attracting them like a magnet to himself. . . . These words relate to the divine *purpose*, which, indeed, through the resistance of many, is not fulfilled in all. Christ draws not *some* men, but *all*; those only who resist this attraction are excluded from salvation.—*Olshausen*.]

33. Signifying what death he should die—[John does not say that this was *all* that "lifted up" meant, but that it was the first and obvious reference.—*Alford*.] [His suspension on the cross appears to him the *magnificent emblem* of his elevation on the throne.—*Godel*.] [A Johannine interpretation, (*Meyer*;) a mere *hint*, perhaps. (*Tholuck*.) Scholten sets aside the whole comment (verse 33) as an *interpolation*, but the authorities for its genuineness are abundant. It does seem, however, to weaken the force of what precedes it.]

34. That Christ abideth forever—There was no part of the law nor of the Scripture that said the Messiah *should not die*; but there are several passages that say as expressly as they can that Christ must die, and die for the sin of the world too. (See especially Isa. liii, 1, etc.; Dan. ix, 24, 27.)

Son of man must be lifted up? who is this Son of man? **35** Then Jesus said unto them, Yet a little while is the light with you. ^a Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. **36** While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and ^a did hide himself from them.

^a Chap. 1. 9; 8. 13; 9. 5; verse 46. — ^b Jer. 13. 16; Eph. 5. 8.
— ^c Chap. 11. 10; 1 John 2. 11. — ^d Luke 16. 8; Eph. 5. 8;

But as there were several passages that spoke of the perpetuity of his reign, (Isa. ix, 7, Ezek. xxxvii, 25, Dan. vii, 14,) they probably confounded the one with the other, and thus drew the conclusion. The Messiah cannot die; for the Scripture hath said his throne, kingdom, and reign shall be eternal. [The prevalent expectation seems to have been that the Messiah, then about to appear, would rehabilitate the throne of David, and reign over Israel forever, much as the millenarians now expect him to reign after his (fancied) second coming.] The prophets, as well as the evangelists and apostles, speak sometimes of the *divine*, sometimes of the *human*, nature of Christ: when they speak of the former they show forth its glory, excellence, omnipotence, omniscience, and eternity; when they speak of the latter, they show forth its humiliations, afflictions, sufferings, and death. And those who do not make the proper distinction between the two natures of Christ, the *human* and the *divine*, will ever make blunders as did these Jews. It is only on the ground of *two natures* in Christ that the Scriptures which speak of him, either in the Old or New Testament, can be possibly understood. No position in the Gospel is plainer than this, *God was manifest in the flesh*. **Who is this Son of man?**—[They thought some other Son of man, not the Messiah, was meant; because this lifting up (which they saw implied *taking away*) was inapplicable to their idea of the Messiah, usually known as the Son of man.—*Alford*.] [The people, *αἱρεῖς*, seem not to have been hostile to Christ, but rather disposed to receive him as the Messiah, but they were prepossessed by the prevailing notions as to what the Messiah must be, and without the spiritual susceptibility requisite to a proper appreciation of his true character.]

35. Yet a little while is the light with you—In answer to their objection, our Lord compares himself to a light, which was about to disappear. He exhorts them to follow this light while it was among them. The Christ shall abide forever, it is true; but he will not always be *visible*. When he shall depart from you, ye shall be left in the thickest darkness; in impenitence and hardness of heart. Then shall ye wish to see one of the days of the Son of man, and shall not see it. (Luke xvii, 22.) Then shall ye seek me, but shall not find me. (John vii, 34.) If ye believe not in me *now*, ye shall *then* wish ye had done it, when wishing shall be forever fruitless. Reader, is thy journey near an end? There may be but a very little time remaining to thee. O, run, fly to Christ, lest the darkness of death overtake thee, before thy soul shall have found redemption in his blood!

36. Children of light—[Enlightened persons.—*Meyer*.] [It is by believing on the Light that men become sons of light.—*Alford*.] Let the light,

37 But though he had done so many miracles before them, yet they believed not on him: **38** That the saying of Esaias the prophet might be fulfilled, which he spake, ^a Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? **39** Therefore they could not believe, because that Esaias said again, **40** ^a He hath blinded their eyes, and hardened their heart; that they should not see with *their eyes*, nor understand

1 Thess. 5. 5; 1 John 2. 9-11. — ^a Chap. 8. 58; 11. 54. — ^b Isa. 53. 1; Rom. 10. 16. — ^c Isa. 6. 8, 10; Matt. 13. 14.

the truth of Christ, so dwell in and work by you that ye may be all light in the Lord: that as truly as a child is the produce of his own parent, and partakes of *his* nature, so ye may be children of the light, having nothing in you but *truth* and *righteousness*. **Did he hide himself from them?**—Probably he withdrew from them, and went to Bethany, as was his custom a little before his crucifixion; and concealed himself there during the night, and taught publicly every day in the temple. It was in the night season that they endeavoured to seize upon him, in the absence of the multitude.

37. Yet they believed not on him—Though the miracles were wrought for this very purpose, that they might believe in Christ, and escape the coming wrath, and every evidence was given that Jesus was the Messiah, yet they did not believe; but they were blinded by their passions, and obstinately hardened their hearts against the truth.

38. That the saying of Esaias—Or, *Thus the word of Isaias was fulfilled*. So I think *Isa* (commonly rendered *that*) should be translated. For it certainly does not mean the *end* the Pharisees had in view by not believing; nor the *end* which the prophet had in view in predicting the incredulity of the Jews; but simply, such a thing was spoken by the prophet, concerning the Jews of his own time, and it had its higher fulfilment in those of our Lord's time. **Our report**—The testimony of the prophets concerning the person, office, sufferings, death, and sacrifice of the Messiah. (See Isa. liii, 1, etc.) **The arm of the Lord**—The power, strength, and miracles of Christ.

39. Therefore they could not believe—*Διὰ τοῦτο, for this*, that is, what is named in verse 40. They "could not believe," by reason of their spiritual blindness, which in them was perverse and wilful.] Having thus resisted the report of the prophets, and the evidence of Christ's own miracles, God gave them up to the darkness and hardness of their own hearts, so that they continued to reject every overture of divine mercy: and God refused to *heal* their national wound. The prophecy of Isaias was neither the *cause* nor the *motive* of their unbelief: it was a simple prediction, which imposed no necessity on them to resist the offers of mercy. They might have believed, notwithstanding the prediction, for such kinds of prophecies always include a tacit condition; they may believe, if they properly use the light and power which God has given them. Such prophecies also are of a general application—they will always suit somebody, for in every age persons will be found who resist the grace and Spirit of God like these disobedient Jews. Should I say that "they could not believe," means *they would not believe*, I am pretty certain I should indicate how the words should be understood. ["If I be asked why they *could* not believe? I immediately

with *their* heart, and be converted, and I should heal them. **41** 'These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but 'because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: **43** 'For they loved the praise of men more than the praise of God.

44 Jesus cried and said, 'He that believeth on me, believeth not on me, but on him that sent me. **45** And 'he that seeth me seeth him that sent me. **46** 'I am come a light into the world, that whosoever believeth on me

should not abide in darkness. **47** And if any man hear my words, and believe not, 'I judge him not: for 'I came not to judge the world, but to save the world. **48** 'He that rejecteth me, and receiveth not my words, hath one that judgeth him: 'the word that I have spoken, the same shall judge him in the last day. **49** For 'I have not spoken of myself; but the Father which sent me, he gave me a commandment, 'what I should say, and what I should speak. **50** And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

g Isa. 6. 1.—r Chap. 7. 13; 9. 22.—s Chap. 5. 44.—t Mark 9. 37; 1 Pet. 1. 21.—u Chap. 14. 9.—v Chap. 3. 19; 8. 12; 9. 5, 39; verses 25, 36.

so Chap. 5. 45; 8. 15, 20.—a Chap. 3. 17.—b Luke 10. 16.—c Deut. 18. 19; Mark 16. 16.—d Chap. 8. 38; 14. 10.—e Deut. 18. 18.

answer, because **THEY WOULD NOT**. And God, having foreseen their **BAD WILL**, foretold it by the prophet."—*St. Augustine.*

40. And I should heal them—This verse is taken from Isa. vi, 9, and, perhaps, refers more to the judgments that should fall upon them as a nation, which God was determined should not be averted, than it does to their eternal state. [When the increasing hardness of man, and his faithlessness to the truths that he has received, diminishes his susceptibility to religious impressions, and prevents him more and more from apprehending the divine, this is God's judgment. . . . A person thus hardened can no longer believe, for the very reason that when he could have done so he would not.—*Tholuck.*]

41. When he saw his glory—*Oru, because.* [This apocalyptic vision (Isa. vi, 1) was the occasion of this prophecy.—*Meyer.*] [The evangelist is giving his judgment, having had his understanding opened to understand the Scriptures, that the passage in Isaiah is spoken of Christ.—*Alford.*] It appears evident, from this passage, that the glory which the prophet saw was the glory of **CHRIST**.

42. Among the chief rulers . . . many believed on him—We only know the names of two of them, Nicodemus, and Joseph of Arimathea. [Perhaps also Gamaliel.] **But . . . they did not confess him**—*Or it:* they were as yet weak in the faith, and could not bear the reproach of the cross of Christ. Besides, the principal rulers had determined to excommunicate every person who acknowledged Christ for the Messiah. (See chapter ix, 22.) [Theirs was not yet that faith strengthened for a free confession, as Jesus demands it, (Matt. x, 32), with the setting aside of temporal interests. Where subsequently the right *advance* followed, the unhesitating *confession* was also forthcoming, as in the cases of Nicodemus and Joseph of Arimathea. Gamaliel did not get so far as faith.—*Meyer.*]

43. They loved the praise of men—*Δόξαν, the glory or honour* that cometh from men. Many persons persuade themselves that they love God more than the world, till some trying occasion fully convinces them of their mistake. It is a very great misfortune for a person not to know himself but by his falls; but it is the greatest of all not to rise again after he has fallen.

44. Jesus cried and said—This is our Lord's concluding discourse to this wicked people: probably this and the following verses should be understood as a part of the discourse which was left off at the 36th verse. "Jesus cried," he spoke these

words *aloud*, and so showed his earnest desire for their salvation. **Believeth not on me**, (only,) but **on him that sent me**—Here Jesus asserts again his indivisible unity with the Father: he who believes on the Son believes on the Father: he who hath seen the Son hath seen the Father: he who honours the Son honours the Father. Though it was for asserting this (his oneness with God) that they were going to crucify him, yet he retracts nothing of what he had spoken, but strongly reasserts it, in the very jaws of death.

46. I am come a light into the world—Probably referring to what his forerunner had said, chapter i, 5. Before the coming of this Sun of Righteousness into the world, all was darkness: at his rising the darkness is dispersed; but it only profits those whose eyes are open to receive the rays of this Sun of Righteousness. (See on chapter i, 5; iii, 19; viii, 12; ix, 5.)

47. And believe not—*Kai mē φυλάξῃ, and keep them not*, is the reading of some respectable MSS. and Versions. A man must *hear* the words of Christ in order to *believe* them; and he must *believe*, in order to *keep* them; and he must *keep* them in order to his *salvation*. **I judge him not**—I need not do it: the words of Moses and the prophets judge and condemn him. (See on chapter iii, 17, and v, 45.)

48. The word that I have spoken . . . shall judge him—Ye shall be judged according to my doctrine: the maxims which ye have heard from my mouth shall be those on which ye shall be tried in the great day; and ye shall be condemned or acquitted according as ye have believed and obeyed them, or according as ye have despised and violated them. (See this proved, Matt. xxv, 35, etc.) [Our Lord taught the principles of truth and righteousness, and in general terms declared the divine judgment against wickedness, but he seldom made a personal application of it.]

49. For I have not spoken of myself—I have not spoken for my personal interest: I have not aimed at making any gain of you: I have not set up myself, as your teachers in general do, to be credited on my own testimony. I have taught you, not the things of men, but the deep, everlasting truths of God. As his envoy I came to you; and his *truth* only I proclaim.

50. I know that this commandment is life everlasting—These words of our Lord are similar to that saying in 1 John v, 11, 12; "This is the record, that God hath given unto us eternal life, and this life is in his Son. He that hath the Son

CHAPTER XIII.

NOW^a before the feast of the passover, when Jesus knew that^b his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. ² And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son,

^a Matt. 26. 2.—^b Chap. 12. 28; 17. 1, 11.—^c Luke 22. 3; verse 27.—^d Matt. 11. 27; 38. 18; chap. 8. 36; 17. 2; Acts 2. 36;

hath life." God's *commandment* or *commission* is, Preach salvation to a lost world, and give thyself a ransom for all; and whosoever believeth on thee shall not perish, but have everlasting life. Every word of Christ, properly credited, and carefully applied, leads to peace and happiness here, and to glory hereafter. This sacred truth Jesus witnessed with his last breath. He began his public ministry proclaiming the *kingdom of God*; and he now finishes it by asserting that the whole *commission* is *eternal life*; and, having attested this, he went out of the temple, and retired to Bethany.

The *public* work of our Lord was now done; and the remnant of his time, previous to his crucifixion, he spent in teaching his disciples—instructing them in the nature of his kingdom, his intercession, the mission of the Holy Spirit, and in that heavenly life which all true believers live with the *Father*, through faith in the *Son*, by the operation of the *Holy Ghost*. Many persons are liberal in their condemnation of the Jews, because *they did not believe on the Son of God*; and doubtless their unbelief has merited and received the most signal punishment. But these who condemn them do not reflect that they are probably committing the same sort of transgression, in circumstances which heighten the iniquity of their sin. Will it avail any man, that he has believed that Christ has come in the flesh to destroy the works of the devil, who does not come unto him that he may have life, but continues to live under the power and guilt of sin? Paradoxical as it may seem, it is nevertheless possible, for a man to credit the *four evangelists*, and yet live and die an *infidel*, so far as his own salvation is concerned. Reader, it is possible to hold the truth in unrighteousness. Pray to God that this may not be thy condemnation.

NOTES ON CHAPTER XIII.

1. **Now before the feast of the passover, when Jesus knew, etc.**—Or, as some translate, *Now Jesus having known, before the feast of the passover, that his hour was come, etc.* The supper mentioned in verse 2 is supposed to have been that on the Thursday evening, when the feast of the passover began; and though, in our common translation, this passage seems to place the supper *before* that feast, yet, according to the amended translation, what is here said is consistent with what we read in the other evangelists. (See Matt xxvi, 2; John xii, 1.) **Having loved his own—His disciples. Which were in the world**—Who were to continue longer in its troubles and difficulties. **He loved them unto the end**—[Of his life in the flesh.] Continued his fervent affection toward them to his latest breath, and gave them that convincing proof of it which is mentioned verse 5. [There is an omission here of all that is related by the other evangelists respecting the preparation for the supper, and of what took place there, except

to betray him; ³ Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God; ⁴ He riseth from supper, and laid aside his garments; and took a towel, and girded himself. ⁵ After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith

1 Cor. 15. 27; Heb. 2. 8.—^c Chap. 8. 43; 16. 28.—^f Luke 22. 27; Phil. 2. 7, 8.

the feet washing and the conversation at the table, probably before the institution of the eucharist.]

2. **And supper being ended**—Rather, *δὲντρον γινόμενον*, while supper was preparing. Certainly the supper was not then ended: probably it was not then begun; because the washing of feet (verse 5) was usually practised by the Jews before they entered upon their meals, as may be gathered from Luke vii, 44, and from the reason of the custom. By the *supper*, I suppose to be meant not only the *eating* of it, but the *preparing* of it, and doing all things necessary previous to the eating of it. The devil had, before this time of the supper, put it into Judas's heart to betray his Master. (See Matt. xxvi, 14, etc.; Mark xiv, 10, 11; Luke xxii, 8, etc.) Calmet observes that John, designing only to supply what was omitted by the other evangelists, passes over all the transactions of the Tuesday, Wednesday, and Thursday, before the passion, and at once goes from Monday evening to Thursday evening. It is remarkable that St. John says nothing about the institution of the holy sacrament, which Matthew, (xxvi, 26, etc.) Mark, (xiv, 22, etc.) and Luke (xxii, 19, etc.) describe so particularly. No other reason can be assigned for this than that he found it completely done by the others, and that he only designed to supply their defects. **The devil having now put into the heart**—Judas formed his plot six days before this, on occasion of what happened at the house of Simon the leper. (See Matt. xxvi, 14.)—*Calmet*.

3. **Knowing that the Father had given, etc.**—Our Lord, seeing himself almost at the end of his race, and being about to leave his apostles, thought it necessary to leave them a lesson of humility exemplified by himself, to deliver them from the bad influence of those false ideas which they formed concerning the nature of his kingdom. On all occasions, previously to this, the disciples had shown too much attachment to worldly honours and dignities. It was necessary to restrain this dangerous passion, and to confirm by a remarkable example what he had so often told them, that true greatness consisted in the depth of humility, and that those who were the willing servants of all should be the highest in the account of God.

4. **He riseth from supper**—Not from *eating*, but from his place at table; probably the dishes were not as yet laid down, though the guests were seated. According to the custom of the Jews and other Asiatics, this washing must have taken place before the supper. (See on verse 2.) **Laid aside his garments**—That is, his *gown* or upper coat, with the *girdle* wherewith it was girded close to his *tunic* or under coat; and, instead of this girdle, he tied a *towel* about him: 1) that he might appear in the character of a *servant*; and 2) that he might have it in readiness to dry their feet after he had washed them.

5. **Poureth water into a basin, etc.**—This was

he was girded. **6** Then cometh he to Simon Peter: and **7** Peter saith unto him, Lord, dost thou wash my feet? **7** Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. **8** Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. **9** Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. **10** Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. **11** For he knew who

should betray him; therefore said he, Ye are not all clean. **12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? **13** Ye call me Master and Lord: and ye say well; for so I am. **14** If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. **15** For I have given you an example, that ye should do as I have done to you. **16** Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent

Gr. Ac. — See Matt. 3: 14. — I Ver. 12. — Ch. 3: 5; 1 Cor. 6: 11; Eph. 5: 26; Titus 2: 5; Heb. 10: 22. — Ch. 15: 3. — m Ch. 6: 64. — n Matt. 23: 8, 10; Luke 6: 46; 1 Cor. 8: 6; 12: 3; Phil.

2: 11. — o Luke 22: 27. — p Rom. 12: 10; Gal. 6: 1, 2; 1 Pet. 5: 5. — q Matt. 11: 29; Phil. 2: 5; 1 Pet. 2: 21; 1 John 2: 6. — r Matt. 10: 24; Luke 6: 40; chap. 15: 20.

the office of the meanest slaves. When David sent to Abigail, to inform her that he had chosen her for wife, she arose and said: "Behold, let thine handmaid be a SERVANT to WASH the FEET of the SERVANTS of my lord." (1 Sam. xxv, 41.) [Jesus commenced with some other disciple, not with Peter himself; with whom is left altogether undetermined.—*Meyer*.]

6. Lord, dost thou wash my feet—Every word here is exceedingly emphatic. Peter had often seen the great humility of his Lord, but never saw his condescension so particularly marked as in this instance.

7. What I do thou knowest not now, etc.—As if our Lord had said, Permit me to do it now, and I will shortly explain to you the nature of this action, and my motives for doing it. Thou shalt know hereafter—*Μετὰ ταῦτα*, after this business is finished. And so we find he explained the whole to them, as soon as he had finished the washing. (See verses 12–17.) I cannot think that this refers to any particular instruction received on this head after the day of pentecost, as some have conjectured.

8. If I wash thee not, thou hast no part with me—[The thought of Jesus, divested of this symbolical wrapping is: *If I shall not have purified thee, just as I now would wash thy feet, from the sinful nature still adhering to thee, thou hast no share in me, or in my eternal salvation.*] Thou canst not be my disciples unless I wash thee. It is certain Christ did not mean to exclude him from the apostolic office if he should persist, through the deepest reverence for his Master, to refuse to let him wash his feet: this act of his was emblematical of something spiritual; of something that concerned the salvation of Peter; and without which washing he could neither be an apostle nor be finally saved; therefore our Lord said, "If I wash thee not, thou hast no part with me."

9. Lord, not my feet only, etc.—[Peter did not yet understand the higher meaning of the Lord's word; he could but take his answer in the external sense that immediately offered itself . . . he offered not merely his feet, but also the remaining unclothed parts of the body.—*Meyer*.]

10. He that is washed—That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity; for on that occasion, it was the custom of the Jews to bathe twice. Needeth not save to wash his feet—To cleanse them from any dirt or dust that might have adhered to them, in consequence of walking from the bath to

the place of supper. The washing, therefore, of the feet of such persons was all that was necessary previously to their sitting down to table. [This washing represented to them . . . their daily need of cleansing from daily [tendings to] pollution, even after spiritual regeneration at the hand of their divine Master.—*Alford*.] [Every moment, Lord, I need the merit of thy death.—*C. Wesley*.] **Ye are clean, but not all**—*Eleven* of you are upright and sincere; the *twelfth* is a traitor. So it appears he had washed the feet of all the twelve; but as no external ablutions can purify a hypocrite or a traitor, therefore Judas still remained unclean.

12. Know ye what I have done—Our Lord had told Peter, in the presence of the rest, (verse 7,) that he should afterward know what was the intent and meaning of this washing; and now he begins to fulfil his promise; therefore I think it more likely that he gives a *command*, here, than asks a *question*, as he knew himself that they did not comprehend his design. On this account *ὑποάκουτε* might be translated in the imperative mood, *CONSIDER what I have done*.

13. Ye call me Master and Lord—*Ὁ διδάσκαλος καὶ ὁ κύριος*, similar to *רַבִּי, rabbi*, and *מַר, mar*, titles very common among the Jewish doctors. This double title was not given except to the most accredited teachers.

14. Ye also ought to wash one another's feet—That is, ye should be ready, after my example, to condescend to all the weakness of your brethren; to be willing to do the meanest offices for them, and to prefer the least of them in honour to yourselves. [The custom of literally and ceremonially washing the feet in obedience to this command is not found before the fourth century, (by which time literalism had crowded out the proper spirituality of worship.)—*Alford*.]

15. I have given you an example—[To be followed in its spirit of condescension and usefulness rather than merely in form.]

16. The servant is not greater than his lord—Christ has ennobled the acts of humility by practising them himself. The true glory of a Christian consists in being, in his measure, as humble as his Lord. **Neither he that is sent**—*Οὐδὲ ἀπόστολος, nor an apostle*. As I think these words were intended for the suppression of all worldly ambition and lordly conduct in the apostles and their successors in the ministry, therefore I think the original word *ἀπόστολος*, should be translated *apostle*, rather than "he that is sent," because the former rendering ascertains and determines the meaning better.

him. **17** *If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me. **19** *Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. **20** *Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. **21** *When Jesus had thus said, 'he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that 'one of you shall betray me. **22** Then the disciples looked one on another, doubting of whom he spake.

^a James 1. 25.—^t Psa. 41. 9; Matt. 26. 26; verse 21.—^u Or, *From henceforth*.—^v Chap. 14. 29; 16. 4.—^w to Matt. 10. 40; 23. 40; Luke 10. 16.—^x Matt. 26. 21; Mark 14. 18; Luke 22. 21.

17. If ye know these things, happy, etc.—[Being well aware how easy it is to receive this great truth of self denial and humility into one's knowledge, and to admire it as a beautiful ideal, and knowing, too, the infinite distance at which the actual life too often stands from the ideal, the Redeemer adds this word of caution.—*Tholuck*.]

18. I speak not of you all—This is a continuation of that discourse which was left off at the tenth verse. The preceding verses may be read in a parenthesis. **I know whom I have chosen**—I am not deceived in my choice; I perfectly foresaw every thing that has happened, or can happen. I have chosen Judas, not as a wicked man, nor that he should become such; but I plainly foresaw that he would abuse my bounty, give way to iniquity, deliver me into the hands of my enemies, and bring ruin upon himself. **That the scripture may be fulfilled**—Or, *thus the scripture is fulfilled*. Christ applies to Judas what David had said of his rebellious son Absalom, (Psa. xli, 9,) who was one of the most express emblems of this traitor. (See on chapter xii, 38, 39.) **He that eateth bread with me**—That is, he who was in habits of the utmost intimacy with me. **Hath lifted up his heel**—An allusion to a restive, ill-natured horse, that sometimes kicks even the person who feeds and takes care of him.

19. That . . . ye may believe—These frequent predictions of his death, so circumstantial in themselves, had the most direct tendency to confirm the disciples not only in the belief of his being the Messiah, but also in that of his omniscience.

20. He that receiveth whomsoever I send—See similar words in Matt. x, 40, etc. Our Lord spoke this to comfort his disciples: he showed them that, although they should be rejected by many they would also be received by some; and that whoever received them should reap the utmost benefit by it.

21. Was troubled in spirit—See the note on chapter xi, 33. **And testified**—Spoke with great earnestness. **Shall betray me**—Παραδώσει με, *will deliver me up*. Judas had already betrayed our blessed Lord, and he was now on the point of delivering him up into the hands of the chief priests. By all these warnings, did not our Lord intend that Judas should be benefited? that he should repent of his iniquity, and turn and find mercy?

22. Looked one on another, doubting of whom he spake—See the notes on Matt. xvi,

23 Now *there was leaning on Jesus's bosom one of his disciples, whom Jesus loved. **24** Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. **25** He then lying on Jesus's breast saith unto him, Lord, who is it? **26** Jesus answered, He it is, to whom I shall give a *sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon*. **27** *And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. **28** Now no man at the table knew for what intent he spake this unto him. **29** For some of *them* thought, because *Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need

^y Chap. 12. 27.—^z Acts 1. 17; | John 2. 19.—^a Chap. 19. 26; 30. 2; 31. 7, 30. 24.—^b Or, *morsel*.—^c Luke 22. 3; chap. 6. 70.—^d Chap. 12. 6.

20-25. Every one but Judas, conscious of his own innocence, looked about upon all the rest, wondering who in that company could be such a traitor! Even Judas himself is not suspected.

23. Now there was leaning on Jesus's bosom—The Jews of those days, at their suppers, reclined, supported by their left arm, on couches placed round the table, as the Greeks and Romans did. On each couch there were two or three persons; and the head of one of them came near to the bosom of him who reclined above him on the same couch. The person here mentioned was John, the writer of this history, who, being more tenderly loved by Christ than the rest, had always that place at table which was nearest to his Lord.

25. He then lying on Jesus's breast—Επικεισθῆναι. As the expressions in the text are different here from those in the preceding verse, it shows that John altered his position at table in order to ask the question which Peter suggested, which he probably did by *whispering* to our Lord; for, from verse 28, we may learn that the other disciples had not heard what John said; and it is likely that the following words—"It is he to whom I shall give the morsel when I have dipped it," were *whispered* back by Christ to John.

26. And when he had dipped the sop—Dr. Lightfoot observes that it was no unusual thing to dip a sop and give it to any person; and it is probable that the rest of the disciples considered it as given to Judas that he might hurry to do some work on which he wished to employ him, and not wait to finish his supper in a regular manner. They did not hear the question that John asked, nor our Lord's answer; but they no doubt heard the words, "That thou doest, do quickly"—and might understand them as above.

27. Satan entered into him—[The representation here is, that now, just when Judas had taken the morsel without a word of compunction, he was given up by Christ, and therewith is laid open to the unhindered entrance of the devil. John did not see this, in the external bearing of Judas, but it is with him a psychological certainty.—*Meyer*.] **That thou doest, do quickly**—As if he had said: "Thou hast filled up the measure of thy iniquity, and hast wholly abandoned thyself to Satan; I will not *force* thee to turn from thy purpose, and without this thou *will not*. Thy designs are all known to me; what thou art determined to do, and I to permit, do directly; I am ready."

of against the feast; or, that he should give something to the poor. **30** He then, having received the sop, went immediately out; and it was night.

31 Therefore, when he was gone out, Jesus said, "Now is the Son of man glorified, and 'God is glorified in him. **32** 'If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. **33** Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so

e Chap. 12, 23. — f Chap. 14, 13; 1 Pet. 4, 11. — g Chap. 17, 1, 4, 5, 6. — h Chap. 13, 28. — i Chap. 7, 34; 8, 21. — k Lev. 19, 19; chap. 15, 12, 17; Eph. 5, 2; 1 Thess. 4, 9; James 2, 8; 1 Pet.

29. Buy those things that we have need of against the feast—Calmet's observation here has weight in it: "The disciples who thought that our Lord had said this to Judas, knew well that on the day of the passover there was neither buying nor selling in Jerusalem. This, therefore, did not happen on the paschal evening; for the feast, according to the common opinion, must have begun the preceding evening, and Jesus have eaten the passover with his disciples the night before his death; but it appears to me, by the whole text of St. John, that the passover did not begin till the time in which our Lord expired upon the cross. It was then that they were sacrificing the paschal lambs in the temple. It is therefore probable that the apostles believed that Judas went to purchase a lamb, and the other necessary things for the evening, and for the day of the passover." On this subject the reader is requested to consult the observations at the end of Matt. xxvi, where the subject is considered at large. **Give something to the poor**—It is well known that our Lord and his disciples lived on *public charity*; and yet they gave *alms* out of what they had thus received.

30. He . . . went immediately out; and it was night—[The remark, *ἦν δὲ νύξ*, (*it was night*), seems to be added to bring the whole narrative from chap. xii, 1 to chap. xviii, 3 into precision, as happening in one night.—*Alford*.] Under the conduct of the prince of darkness, and in the time of darkness, he did this work of darkness.

31. Now is the Son of man glorified—*Nῦν ἐδοξάνθη, hath been glorified*. [In view of the near and certain end, he sees in his death, as though he had already undergone it, *his life-work as accomplished*, and himself thereby *glorified*, and in this, *his glorification, the glory of God*, who completes his work in the work of the Son.—*Meyer*.]

32. And shall straightway glorify him—Or, *glorify him* (*εὐδοξέει*) *immediately*. [He will be so glorified by God, that his (Christ's) heavenly glory will be contained in God's (the Father's) own peculiar glory.—*Meyer*.]

33. Little children—Or, rather, *beloved children*. *Τεκνία*, a word frequently used by this apostle in his epistles. It is an expression which implies great tenderness and affection; it is such as a fond mother uses to her beloved babes. Now that Judas was gone out, Jesus could use this epithet without any restriction of meaning. **Yet a little while**—The end of my life is at hand; Judas is gone to consummate his treason; I have but a few hours to be with you, and you shall be by and by scattered. **Ye shall seek me**—For a few days ye shall feel great distress because of my absence.

now I say to you. **34** "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. **35** "By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. **37** Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

1, 22; 1 John 2, 7, 8; 3, 11, 23; 4, 21. — J 1 John 2, 5; 4, 20. — m Chap. 21, 18; 2 Pet. 1, 14. — n Matt. 26, 23, 34, 35; Mark 14, 28, 30, 31; Luke 22, 33, 34.

Whither I go, ye cannot come—Your time is not up. The Jews shall die in their *sins*, martyrs to their infidelity; but ye shall die in the *truth*, martyrs for your Lord.

34. A new commandment I give unto you—In what sense are we to understand that this was a *new* commandment? "Thou shalt love thy neighbour as thyself," was a positive precept of the law, (Lev. xix, 18,) and it is the very same that Christ repeats here; how then was it *new*? Our Lord answers this question, *Even as I have loved you*. Now Christ more than fulfilled the Mosaic precept: he not only loved his neighbour *as himself*, but he loved him *more than himself*, for he laid down his life for men. In this he calls upon the disciples to imitate him; to be ready on all occasions to lay down their lives for each other. This was, strictly, a *new* commandment: no system of morality ever prescribed any thing so lofty and disinterested [heroically sublime] as this. Our blessed Lord has outdone all the moral systems in the universe in two sentences: 1) Love your enemies; 2) Lay down your lives for each other.

35. By this shall all men know, etc.—From this time forward, this mutual and disinterested love shall become the essential and distinctive mark of all my disciples. When they love one another with pure hearts, fervently, even unto death, then shall it fully appear that they are disciples of that person who laid down his life for his sheep, and who became, by dying, a ransom for all. The disciples of different teachers were known by their habits, or some particular creed or rite, or point of austerity, which they had adopted; but the disciples of Christ were known by this love which they bore to each other. The primitive Christians were particularly known by this among the Gentiles. Tertullian, in his *Apology*, gives us their very words: "See, said they, how they love one another, and are ready to lay down their lives for each other."

36. Thou canst not follow me now—Thou hast not faith strong enough to die for me, nor is thy work yet done; but hereafter thou shalt suffer for my sake, and die in defence of my truth. (See chapter xxi, 18.)

37. Why cannot I follow thee now—Peter probably thought that our Lord intended to go some long journey, which would necessarily subject him to many inconveniences and to much fatigue; and he felt quite disposed to follow him in this supposed journey, at all hazards. **I will lay down my life for thy sake**—Peter was sincere, but did not know his own strength. He was at this time *willing* to die, but when the time came was not *able*.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

LET not your heart be troubled: ye believe in God, believe also in me. **2** In my Father's house are many mansions: if it were not so, I would have told you. **3** I go to prepare a place for you. **4** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. **5** And whither I go ye know, and the way ye know. **6** Thomas

a Verse 27. chap. 16. 22, 28.—*b* Chap. 13. 33, 36.—*c* Verses 16, 28; Acts i. 11.—*d* Chap. 12. 26; 17. 24; 1 Thess. 4. 17.—*e* Heb. 9. 8.

Christ must first die for Peter, before Peter can die for him.

38. The cock shall not crow, etc.—See on Matt. xxvi, 34. Dr. Lightfoot has very properly remarked that we must not understand these words as if the cock should not crow at all before Peter had thrice denied his Master; but we must understand them thus: "The cock shall not have finished his crowing before thou wilt thrice deny me. [During the process of that portion of the early morning known as the cock-crowing, "thou shalt deny me thrice.]"

NOTES ON CHAPTER XIV.

1. Let not your heart be troubled.—[A pause has intervened; Peter is humble and silent; the rest are troubled in heart on account of the sad things of which they had been hearing—Judas's treachery, Peter's denial, the Lord's departure from them.—*Alford*.] [Then he speaks to them these words of comfort.] **Ye believe in God, believe also in me.**—Both verbs are in the imperative mood: Place your confidence in God, and in me as the Christ of God. The disciples began to lose all hope of a secular kingdom, and were discouraged in consequence; Christ promises them a spiritual and heavenly inheritance, and thus lifts up their drooping hearts.

2. In my Father's house, etc.—The kingdom of glory—heaven. **Many mansions.**—Though I have said before that whither I am going ye cannot come now, yet do not think that we shall be forever separated. I am going to that state of glory where there is not only a place of supreme eminence for myself, but also places for all my disciples. Our Lord alludes here to the temple, which was called the house of God, in the precincts of which there were a great number of chambers. **If . . . not . . . I would have told you.**—If your places were not prepared in the kingdom of God, I would not have permitted you to have indulged a vain hope concerning future blessedness.

3. And if I go.—[Because Christ's prophetic office-work was now nearly completed, it was necessary that he should next proceed to execute that of his priesthood, by the offering of himself as a sacrifice for sin, by which act he would, as to his bodily presence "go away" from them. But he would still be engaged in his proper work of salvation. His coming again relates primarily to the coming of the Holy Ghost, (verses 15, 16,) though there may also be a more remote reference to his

saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. **7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. **8** Philip saith unto him, Lord, show us the Father, and it sufficeth us. **9** Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? **10** Believest thou not that I am in the Father, and the Father in me? the words that I

f Chap. 1. 17; 8. 32.—*g* Chap. 1. 4; 11. 25.—*h* Chap. 10. 8.—*i* Chap. 8. 19.—*k* Chap. 13. 45; Col. 1. 15; Heb. 1. 2.—*l* Verse 20; chap. 10. 36; 17. 31, 32.

final "coming again."] Dr. Lightfoot thinks, and with great probability, too, that there is an allusion here to Num. x, 33: "And the ark . . . of the Lord went before them, . . . to search out a resting-place for them."

4. And whither I go ye know.—I have told you this plainly, and ye have comprehended what I have said.

5. Lord, we know not.—[The heavenly *δovρ*, *whither*, however distinctly Jesus had already designated it, Thomas did not yet know clearly how to combine with his circle of Messianic ideas; but he desired to arrive at clearness.—*Meyer*.]

6. I am the way.—[Christ is the way, because in his personal manifestation the mediation of salvation is objectively given, but which has to be made use of subjectively, that is, by faith on him; the way must be pursued as the means of attaining the goal. Christ is the truth, because he is the self-revelation of God, the Light that is come into the world, without the appropriation of which salvation is not obtained. He is the principle and source of eternal (spiritual) life: so that whosoever has not received him into himself by faith has become (continues being) a prey to spiritual and eternal death. The last clause, *οὐδεὶς ἑρχεται*, etc., is John's doctrine of faith alone.—*Meyer*.] **No man cometh unto the Father.**—By any other doctrine, by any other merit, or by any other intercession, than mine.

7. If ye had known me, ye should have known my Father.—[The spiritual insight that could detect Christ in his real character, and in the character of his work, would also detect the presence and the person of the Father through them. This the disciples had already attained to, but only partially; a fuller manifestation will soon be made to their spiritually enlightened understandings.]

8. Show us the Father.—[Philip misunderstands the Lord's words, as if meaning seeing in a vision, and intimates that one such sight of God would set at rest all their fears and give them perfect confidence.—*Alford*.]

9. He that hath seen me hath seen the Father.—[The Son is the only exponent of the Father to men. (See chapter xii, 44, 45; Col. i, 15; Heb. i, 3; 1 Tim. vi, 16.) This seeing of the Father in Him, is not only (not at all) seeing his bodily presence, but knowing him, (by the quickened powers of the soul).—*Alford*.]

10. I am in the Father, and the Father in me.—[The words of Christ unveil the hidden God

11 speak unto you "I speak not of myself: but the Father that dwelleth in me, he doeth the works. 12 Believe me that I am in the Father, and the Father in me: "or else believe me for the very works' sake. 13 "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 14 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 15 If

ye shall ask any thing in my name, I will do it. 16 "If ye love me, keep my commandments. 17 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 18 Even the Spirit of truth; "whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, "and shall be in you. 19 "I will not leave you "comfortless: "I will come to you. 20 Yet a little while, and the world seeth me

m Chap. 5, 19; 7, 16; 8, 28; 12, 49.—n Chap. 5, 26; 10, 83.
—o Matt. 21, 31; Mark 16, 17; Luke 10, 17.—p Matt. 7, 7;
21, 22; Mark 11, 34; Luke 11, 9; chap. 15, 7, 16; 16, 23, 24; James
1, 5; 1 John 3, 22; 5, 14.

q Verses 21, 23; chap. 15, 10, 14; 1 John 5, 8.—r Chap. 15, 26;
16, 7; Rom. 8, 15, 26.—s Chap. 15, 26; 16, 13; 1 John 4, 6.—
t 1 Cor. 2, 14.—u 1 John 2, 27.—v Matt. 23, 30.—w Or, or-
phans.—x Verses 8, 23.

to every one that has a sense (spiritual quickening) capable of receiving him. On listening to them every unblinded man is filled with the apprehension that God himself is developed in them. If, however, this is not enough, a life (such as Christ's) of pure humanity and love, accompanied with such varied proofs of divine power, must awaken in the beholder an apprehension of the nature of God himself. See Tholuck.]

12. And greater works than these—Perhaps the "greater works" refer to the immense multitudes that were brought to God by the ministry of the apostles. By the apostles was the doctrine of Christ spread far and wide; while Christ confined his ministry chiefly to Galilee and Judea. It is certainly the greatest miracle of divine grace to convert the obstinate, wicked heart of man from sin to holiness. This was done in numberless cases by the disciples, who were endued with power from on high while proclaiming remission of sins through faith in his blood. Because I go unto my Father—Where I shall be an intercessor for you. [I go to my Father, and you must do the work; and because I go to my Father, ye shall be enabled to do the work, through the Holy Ghost, whom I will give to you. See Lange.]

13. Whatsoever ye shall ask in my name—To enable you to perform these miracles, and to convert souls, shall be granted you. Besides, by going unto the Father, I shall receive the Holy Spirit, and send down his abundant influences into the hearts of those who believe.

15. If ye love me, keep my commandments—Do not be afflicted at the thought of my being separated from you: the most solid proof ye can give of your attachment to and affection for me is to keep my commandments. This I shall receive as a greater proof of your affection than your tears. (See 2 Cor. v, 14.)

16. I will pray the Father—After having made an atonement for the sin of the world, I will become the Mediator between God and man; and through my mediation and intercession shall all the blessings of grace and glory be acquired. Another Comforter—[Christ is our eternal Advocate with God; and the Holy Ghost is also another Comforter, making intercession in us. (Rom. viii, 26.)] The word *παράκλητος* signifies not only a comforter, but also an advocate, a defender of a cause, a counsellor, patron, mediator. Christ is thus termed in 1 John ii, 1, where the common translation renders the word advocate. Christ is thus called, because he is represented as transacting the concerns of our souls with God; and for this cause, he tells us, (verse 12,) he goes unto the Father. The Holy Spirit is thus called, because he transacts the cause of God and

Christ with us, explains to us the nature and importance of the great atonement, shows the necessity of it, counsels us to receive it, instructs us how to lay hold on it, vindicates our claim to it, and makes intercessions in us with unutterable groanings. As Christ acted with his disciples while he sojourned with them, so the Holy Ghost acts with those who believe in his name. Forever—*Εἰς τὸν αἰῶνα*. [During the whole term of the gospel dispensation.]

17. The Spirit of truth—The Spirit, or Holy Ghost, whose essential office is to manifest, vindicate, and apply the truth. [Not (simply) the true Spirit; but the Spirit who is the truth; (1 John v, 6;) of whom all truth comes, and who alone leads into the whole truth of God. (Chapter xvi, 13.)—Alford.] The world cannot receive—By the "world" St. John means those who are influenced only by the desire of the flesh, the desire of the eye, and the pride of life, (1 John ii, 16,) [souls unrenewed by the Spirit.] Now these cannot receive the Spirit of truth, because they see him not, have no spiritual discernment. Hence all the deism and irreligion in the world. But ye know him—Ye have already received a measure of the truth, and ye believe in this Spirit. [Spoken of their state as disciples, opposed to the world, and by anticipation. They were even now not of the world, and are therefore viewed in (respect to) the completion of their state as opposed to it.—Alford.] For he dwelleth with you—Or, he shall dwell with you. This, it is very evident, is the meaning of the evangelist, who not unfrequently uses the present for the future tense. [*Μένει, abides*, is rightly explained (by De Wette) to be future in signification, as any present predication of permanence must be.—Alford.]

18. I will not leave you comfortless—Literally, orphans. [The office of the Paraclete is to connect the disciples with the Father; if therefore they had him not they would be fatherless. This makes "I will come" plain, as applying to the coming of the Spirit, who is one with Christ, (and yet another, verse 6.)—Alford.] Christ calls his disciples children, beloved children, (chapter xiii, 33;) and, now that he is about to be removed from them by death, he assures them that they shall not be left fatherless, or without a teacher; for in a little time he should come again: they should be made partakers by the Spirit, who would be their comforter, advocate, teacher, and guide forever.

19. Seeth me no more—[Corporeally.] But ye see me—You, while the world no more beholds me, do behold me, (although corporeally I am no more present,) through the experience of my spirit-

no more; but ye see me: because I live, ye shall live also. **20** At that day ye shall know that I am in my Father, and ye in me, and I in you. **21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **22** Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? **23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. **24** He

7. 16; 8. 28; 12. 49: verse 10. — Luke 24. 49: verse 16: chap. 15. 26; 16. 7. — A Chap. 2. 22; 12. 16; 16. 13: 1 John 2. 30, 27. — 4 Phil. 4. 7: Col. 3. 15. — E Verse 1. — F Verses 8, 18.

ual presence.—*Meyer.* Because I live, etc.—[Christ lives; for he is the possessor and bearer of the true life. Death, which translates him into the glory of the Father, by no means breaks off his true and higher life. . . . He adds, *ye shall live also*, as partakers of the life-giving influences of the Spirit.—*Meyer.*]

20. At that day—[When ye shall have been so taught by the Spirit.] **That I am in my Father**—Ye shall be more fully convinced of this important truth, that *I and the Father are one*; for I will live in you by the energy of my Spirit, and ye shall live in me by faith, love, and obedience.

21. He that hath my commandments—[“To have,” is the internal possession of the commandments, obtained by faith, the appropriate living presence of them, in the believing consciousness.—*Meyer.*] [The expression is such that it sets forth the relation of the self-demonstration of the Lord to his individual loving ones, (*Meyer*); [not at his coming again in glory, but by the gift of the Spirit fulfilled at Pentecost, and continued forever.] **He it is that loveth me**—See on verse 15. **And will manifest myself to him**—I will manifest my power and goodness to all those who believe in and obey me, even to the end of the world.

22. Judas—The same as *Thaddeus and Lebbeus*, the brother of *James*, and, perhaps, author of what is called the *Epistle of Jude*. **How is it**—Or, *how can it be, τι γένοιτο, what is to happen?* Judas, who was probably thinking that the kingdom of Christ should extend over all the earth, wonders how this can be, and yet Christ manifest himself only to his disciples and not to the world, (verse 19.) To this our Lord, in a more express manner than he had done before, answers:

23. If a man—Not only my present disciples, but all those who shall believe on me through *their* word, or that of their successors to the end of time. **Love me, he will keep my words**—Observe all my sayings, and have his affections and conduct regulated by my Spirit and doctrine: [Love is the spring of obedience; obedience the proof of love.] **My Father will love him**—[With the love of complacency.] Call him his *child*; support, defend, and preserve him as such. **And we will come unto him**—God the Father, through his Son, will continue to pour out his choicest blessings upon his head and upon his heart. **And make our abode with him**—Will make his heart our temple, where God, the Father, Son, and Spirit, shall rest, receive homage, and dwell always. Thus will

that loveth me not keepeth not my sayings: and ‘the word which ye hear is not mine, but the Father’s which sent me. **25** These things have I spoken unto you, being yet present with you. **26** But ‘the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. **27** ‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. ‘Let not your heart be troubled, neither let it be afraid. **28** Ye have heard how I said unto you, I go away, and come again unto you. If ye loved

7. 16; 8. 28; 12. 49: verse 10. — Luke 24. 49: verse 16: chap. 15. 26; 16. 7. — A Chap. 2. 22; 12. 16; 16. 13: 1 John 2. 30, 27. — 4 Phil. 4. 7: Col. 3. 15. — E Verse 1. — F Verses 8, 18.

I manifest myself to the believing, loving, obedient disciples, and not to the world, who will not receive the Spirit of the truth.

24. He that loveth me not, etc.—Whoever is not obedient to the testimonies of Christ does not love him; and the Spirit of this truth has said. He who loves not the Lord Jesus Christ, let him be accursed. (1 Cor. xvi, 22.)

25. These things have I spoken, etc.—[This was his parting charge and assurance, which might suffice till the coming of the Comforter.]

26. He shall teach you all things—[Not by revealing new truths or doctrines, (chapter xvi, 13,) but by quickening their spiritual conceptions, and so causing them to remember and understand what he had before taught them.] **And bring all things to your remembrance**—Here Christ promises them that inspiration of the Holy Spirit which enabled them not only to give a true history of his life and death, but also gave them the most perfect recollection of all the words which he had spoken to them, so that they have been able to transmit to posterity the substance of what Jesus uttered in his sermons, and in his different discourses with them, the Jews, and others.

27. Peace I leave with you—The Jewish form of salutation and benediction. A wish of peace among them is thus to be understood: *May you prosper in body and soul, and enjoy every earthly and heavenly good!* For the meaning of this word, see Matt. v, 9. **My peace I give unto you**—Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting friendship with God as I enjoy, may ye all enjoy! And such blessedness I bequeath unto you: it is my last, my best, my dying, legacy. **Not as the world giveth**—Not as the Jews, in empty wishes: not as the people of the world, in empty compliments. *I mean what I say*; what I wish you, that I will give you. To his followers Jesus gives peace, procures it, preserves it, and establishes it. He is the author, prince, promoter, and keeper of peace. [Christ’s benediction is to the true believer a real and abiding gift.] **Neither let it be afraid**—Μηδὲ δειδύστω, let not your hearts shrink back through fear of any approaching evil. In a few hours ye will be most powerfully assaulted, but stand firm: the evil will only fall upon me; and this evil will result in your comfort and salvation, and in the redemption of a lost world.

28. I go away—To the Father by my death. **And come again unto you**—By my resurrection. [But more especially and eminently by the coming

me, ye would rejoice, because I said, "I go unto the Father: for my Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father;

in Verse 12: chap. 16, 16; 20, 17.—a See chap. 5, 18; 10, 30; Phil. 2, 6.—o Chap. 12, 19; 16, 4.

of that "other Comforter."] **Ye would rejoice**—Because, as the *Messiah*, I am going to receive a kingdom, and power, and glory, for ever. Therefore as my friends ye should rejoice in my elevation, though for awhile it may put you to the pain of being separated from me: besides, I am going that I may send to you the Holy Spirit, which shall fill you with the fulness of God; on your *own account*, therefore, ye should rejoice and not mourn. **My Father is greater than I**—In verse 24, Christ tells his disciples that the Father had sent him: that is, in his quality of *Messiah* he was sent by the Father to instruct and to save mankind. Now, as the *sender* is greater than the *sent*, (chapter xiii, 16,) so in this sense is the *Father* greater than the *Son*. It certainly requires very little argument, and no sophistry, to reconcile this saying with the notion of the Godhead of Christ; as he is repeatedly speaking of his *divine* and of his *human* nature. Of the *former* he says, "I and the Father are one," (chapter x, 30;) and of the *latter* [and of himself as the *God-man*, engaged in doing the will of the Father, (Phil. ii, 6-8,)] he states, with the same truth, "The Father is greater than I."

29. **I have told you before it come to pass**—Lest my death should be a stumblingblock to you, I have spoken of it beforehand, and showed you the necessity of it, that when it happens ye may believe, that as I could predict it so clearly and so circumstantially, so all the good which I have promised shall be the result may be confidently expected by you; and that your sorrow, if not entirely removed, may at least be much mitigated.

30. **Hereafter I will not talk much with you**—[This was his last opportunity for a free and full conversation with his disciples.] **The prince of this world cometh**—[Jesus sees the devil himself in the organs and executors of his designs. . . . The "prince of this world" possessed nothing, found nothing in Christ on account of which to accuse him, or to claim dominion over him. See Meyer.] Unquestionably *Satan* is here meant, who is called the "prince of the power of the air," (Eph. ii, 2;) and "the god of this world," (2 Cor. iv, 4;) and who, at his last and most desperate trial—the agony in the garden—should be convinced that there was *nothing of his nature* in Christ; nothing that would coincide with his solicitations, and that he should find himself completely foiled in all his attacks, and plainly foresee the impending ruin of his kingdom.

31. **Arise, let us go hence**—Calmet supposes that Christ, having rendered thanks to God, and sung the usual hymn, (Matthew xxvi, 30, Mark xiv, 26,) rose from the table, left the city, and went toward the garden of *Olives*, or garden of *Gethsemane*. It was now about midnight, and the moon was almost full, it being the 14th day of her age, about the time in which the Jewish passover was to be slain. [After this summons, (to depart,) we are

and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

I AM the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that

p Chap. 12, 31; 16, 11.—q Chap. 10, 18; Phil. 2, 8; Heb. 5, 8.—a Matt. 13, 12.

to think of the company at the table as having arisen. But Jesus, so full of that which, in view of the separation ever drawing nearer, he desired to impress on the heart of the disciples, and enchained by his love for them, takes up the word anew, and standing, continues to address chapters xv and xvi to the risen disciples, and then follows the prayer of chapter xvii, after which the actual departure, (xviii, 1,) ensues.—*Meyer*.]

The reader should carefully note the conduct of our Lord. He goes to die as a *SACRIFICE*, out of love to mankind, in obedience to the divine will, and with unshaken courage. All our actions should be formed on this plan. They should have the love of God and man for their principle and motive; His glory for their end; and His will for their rule. He who lives and acts thus shall live for ever. Amen.

NOTES ON CHAPTER XV.

1. **I am the true vine**—Perhaps the vines which they met with, on their road from Bethany to Gethsemane, might have given rise to this discourse. Some of the disciples were probably making remarks on the different kinds of them, and our Lord took the opportunity of improving the conversation, according to his usual manner, to the instruction of their souls. [Meyer suggests the cup (of wine) on the table, just before used in the sacrament. Knapp and Tholuck fancy that the tendrils of a vine climbing on the house may have reached into the room. All such conjectures are uncalled for and worthless, as it was our Lord's method to use well-known natural objects for his illustration without their being present.] ["True" ἡ ἀληθινή is used positively, not contrasting himself with other vines, but asserting the reality of his character and office.]

2. **Every branch in me**—I stand in the same relation to my followers, and they to me, as the vine to the branches, and the branches to the vine; [while my Father, by the gifts of the Spirit, the exercises of his providence among men, and by his judgments, performs the work of the "husbandman."] **He taketh away**—As the vinedresser will remove every unfruitful branch from the vine, so will my Father remove every unfruitful member from my mystical body, even those that have been in me by true faith, [for only such are branches.] But such as have given way to iniquity, and made shipwreck of their faith and of their good conscience, he "taketh away." **He purgeth it**—He pruneth. The branch that beareth fruit, καθαίρει αὐτὸ, he prunes away its excrescences, and removes every thing that might hinder its increasing fruitfulness. The verb καθαίρω signifies, ordinarily, to cleanse, purge, purify; but is certainly here to be taken in the sense of pruning or cutting off. [To how many dealings of God with his own—mysterious, inscrutable, inexplicable otherwise—

it may bring forth more fruit. **3** ^bNow ye are clean through the word which I have spoken unto you. **4** ^cAbide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. **5** I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much ^dfruit; for ^ewithout me ye can do nothing. **6** If a man abide not in me, ^fhe is cast forth as a branch, and is withered; and men gather them, and cast ^gthem into the fire, and they are

burned. **7** If ye abide in me, and my words abide in you, ^hye shall ask what ye ⁱwill, and it shall be done unto you. **8** ^jHerein is my Father glorified, that ye bear much fruit; ^kso shall ye be my disciples. **9** As the Father hath loved me, so have I loved you: continue ye in my love. **10** ^lIf ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. **11** These things have I spoken unto you, that my joy might remain in you, and ^mthat your joy might be full.

^b Chap. 13. 10; 17. 17; Eph. 5. 26; 1 Pet. 1. 22.—^c Col. 1. 26; 1 John 2. 6.—^d Hos. 14. 8; Phil. 1. 11; 4. 13.—^e Or, severed from me, Acts 4. 12.—^f Matt. 3. 10; 7. 19.

^g Chap. 14. 13, 14; 16. 26; verse 16.—^h Matt. 6. 16; Phil. 1. 11.—ⁱ Chap. 8. 31; 13. 35.—^j Chap. 14. 15, 21, 22.—^k Chap. 16. 24; 17. 13; 1 John 1. 4.

will this, kept properly in mind, furnish us with a key.—*Trench.*]

3. Now ye are clean—*Katharoi tote, ye are pruned.* As our Lord has not changed the metaphor, it would be wrong to change the expression. **Through the word**—*Διὰ τὸν λόγον, through that word*—that doctrine of holiness which I have incessantly preached unto you, and which ye have received. [The faithful in Christ Jesus are "clean," being by faith justified from all things, and having thus a standing ground before God, which is yet, in some sort, an ideal one.]

4. Abide in me—Hold fast faith and a good conscience; and let no trials turn you aside from the truth. **And I (will abide) in you**—Ye shall receive every help and influence from me that your souls can require, in order to preserve and save them to eternal life.

These two things are absolutely necessary to our salvation: 1) That we continue closely united to Christ by faith and love, and live in and to him. 2) That we continually receive from him the power to do good; for as the branch, however good in itself, cannot bear fruit from itself—through its own juices, which it has already derived from the tree—and can be no longer supported than it continues in union with the parent stock, neither can ye, unless ye abide in me. As the branch is vitally united to the tree, and is nourished by its juices, and lives by its life, so ye must be made partakers of my divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness.

5. Without me ye can do nothing—*Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν—separated from me, ye can do nothing at all.* God can do without man, but man cannot do without God. Following the metaphor of our Lord, it would be no more possible to do any good without him, than for a branch to live, thrive, and bring forth fruit, while cut off from that tree from which it not only derives its juices, but its very existence also.

6. If a man abide not in me—Our Lord, in the plainest manner, intimates that a person may as truly be united to him as the branch is to the tree that produces it, and yet be afterward cut off and cast into the fire. A branch cannot be cut off from a tree to which it was never united: it is absurd, and contrary to the letter and spirit of the metaphor, to talk of being seemingly in Christ—because this means nothing. If there was only a seeming union, there could only be a seeming excision; but that which is here spoken of is terribly real. **He is cast forth**—Observe, that person who abides not in Christ, in a believing, loving, obedient spirit, is—1) Cut off from Jesus, having no longer any

right or title to him or to his salvation; is actually separated from him. 2) He is *withered*: is deprived of all the influences of God's grace and Spirit; loses all his heavenly unction; becomes indifferent, cold, and dead to every holy and spiritual word and work. 3) He is *gathered*: becomes (through the judgment of God) again united with backsliders like himself, and other workers of iniquity; and, being abandoned to his own heart and Satan, he is, 4) *Cast into the fire*: separated from God's people, from God himself, and from the glory of his power. And, 5) *He is burned*: is eternally tormented with the devil and his angels, and with all those who have lived and died in their iniquity. Reader! pray God that this may never be thy portion.

7. If ye abide in me, etc.—Observe, in order to have influence with God, we must—1) Be united to Christ—"if ye abide in me." 2) That in order to be preserved in this union, we must have our lives regulated by the doctrine of Christ—"and my words abide in you." 3) That to profit by this union and doctrine, we must pray—"ye shall ask." 4) That every heavenly blessing shall be given to those who continue in this union with a loving, obedient, praying spirit:—"ye shall ask what ye will," etc. [All bringing forth fruit, (even by those who are in Christ,) is in answer to prayer, and therefore the answer of all prayer is promised to those who abide in Christ, and have his word abiding in them.—*Alford.*]

8. Herein is my Father glorified—Or, *honoured*. It is the honour of the husbandman to have good, strong, vigorous vines, plentifully laden with fruit: so it is the honour of God to have strong, vigorous, holy children, entirely freed from sin, and perfectly filled with his love.

9. As the Father, etc.—[A sacred gradation of the heavenly love, from the Father to the Son, from the Son to his disciples. And yet this subjective relation to the divine love, on the part of the disciples, is so closely connected with their voluntary fidelity, that they need to be exhorted to "continue in his love."]

10. If ye keep my commandments, etc.—Hence we learn that it is impossible to retain God's pardoning love without continuing in the obedience of faith. [The faith that saves is kept in exercise by our fidelity.]

11. That my joy might remain in you—That the joy which I now feel, on account of your steady, affectionate attachment to me, may be lasting, I give you both warnings and directions, that ye may abide in the faith. [My joy, not that of which Christ is the subject, but that which he gives to his faithful servants.] **Your joy might be full**

12 "This is my commandment, That ye love one another, as I have loved you. **13** "Greater love hath no man than this, that a man lay down his life for his friends. **14** "Ye are my friends, if ye do whatsoever I command you. **15** Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. **16** "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. **17** "These things I command you, that

ye love one another. **18** "If the world hate you, ye know that it hated me before it hated you. **19** "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. **20** Remember the word that I said unto you, 'The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. **21** But all these things will they do unto you for my name's sake, because they know not him that sent me. **22** "If I had not come and spoken unto them, they had not had sin; but now they have no

m Chap. 13, 24; 1 Thess. 4, 9; 1 Pet. 4, 8; 1 John 2, 11; 4, 21.
—n Chap. 10, 11, 15; Rom. 6, 7, 8; Eph. 5, 2; 1 John 2, 16.
—o See Matt. 12, 50; chapter 14, 13, 33. —p See Gen. 18, 17; chapter 17, 26; Acts 20, 27. —q Chapter 6, 70; 12, 18; 1 John 4, 10, 12.

r Matt. 23, 19; Mark 16, 15; Col. 1, 6. —s Chap. 14, 13; verse 7. —t Verse 12. —u 1 John 8, 1, 12. —v 1 John 4, 6. —w Chap. 17, 14. —x Matt. 10, 24; Luke 6, 40; chap. 13, 16. —y Ezek. 3, 7. —z Matt. 10, 23; 24, 9; chap. 16, 2. —a Chap. 9, 41. —b Rom. 1, 20; James 4, 17.

—Complete, (πληρωθῇ), filled up. The religion of Christ expels all tormenting fear from the hearts of those who receive it in its fulness. It was to drive wretchedness out of the world that Jesus came into it.

12. That ye love one another—See on chapter xiii, 34. [That he may show them that it is no rigid code of keeping commandments in the legal sense, verse 11 is inserted, and now the commandment is again explained to be mutual love, and that after the example of his love to them.—Alford.]

13. That a man lay down his life for his friends—[In the love of friendship this is its highest manifestation and proof; but another and a stronger form of love is that manifested by Christ, in dying for his enemies. (Rom. v, 6-10.) See Alford.]

14. Ye are my friends, etc.—[Christ wishes to say that now only, after his discourses with them were ended, could they in the highest sense be called confidential friends.—Tholuck.] [Obedience is the abiding proof of love for Christ; without it as the practice of the life and the habit of the soul, there can be no true friendship for him.] The friendship of David and Jonathan is well known: the latter cheerfully gave up his crown to his friend, though himself was every way worthy to wear it. But when all such instances of rare friendship and affection are seen, read, and admired, let the affected reader turn his astonished eyes to Jesus, pouring out his blood not for his friends but for his ENEMIES, and in the agonies of death making supplication for his murderers.

15. Henceforth I call you not servants—Which he at least indirectly had done. (Chap. xiii, 16; Matt. x, 24, 25; Luke xvii, 10.) [The servant, although he sees it externally, does not know, (is not supposed to know,) the proper nature (and relations) of the actions of his master, because the latter has not taken him into his confidence in respect of the quality, the object, the means, the motives, and thoughts (of his actions).—Meyer.] I have called you friends—I have admitted you into a state of the most intimate fellowship with myself; and have made known unto you whatsoever I have heard from the Father, in which, in your present circumstances, it was necessary for you to be instructed.

16. Ye have not chosen me—[God's grace is always preventent. (1 John iv, 10; Titus iii, 4, 5.) Christ found out his disciples, and called them of

his own purpose; they only accepted that call. So are all his people called and accepted if they obey their heavenly calling.] And ordained you—Rather, I have appointed you: the word is ἐθέλω, I have put or placed you, that is, in the vine, [by spiritual regeneration, with the glorious destination to a life of holy obedience on earth, and everlasting life in heaven. (1 Pet. i, 2.) There is probably no direct reference to their special apostolic mission. Their election and ordination were to the life of faith and its results.]

18. If the world hate you—As the followers of Christ were to be exposed to the hatred of the world, it was no small consolation to them to know that that hatred would be only in proportion to their faith and holiness; and that consequently, instead of being troubled at the prospect of persecution, they should rejoice, because that would always be a proof to them that they were in the very path in which Jesus himself had trod.

19. Ye are not of the world . . . therefore, etc.—On this very account, because ye do not join in fellowship with those who know not God, therefore they hate you. [They have become a foreign element to the world, and therewith of the object of its antipathy.—Meyer.] [See the Baptismal Covenant.]

20. The servant is not greater than his lord—[Chapter xiii, 16. Here used with still another application. See Alford.] If they have kept my saying—Or, doctrine. Whosoever acknowledges me for the Christ will acknowledge you for my ministers.

21. Because they know not him that sent me—This is the foundation of all religious persecution: those who are guilty of it, whether in Church or State, know nothing about God. If God tolerates a worship which professes to have him for its object, and which does not disturb the quiet or peace of society, no man has the smallest right to meddle with it; and he that does fights against God. His letting it pass is at least a tacit command that all should treat it as he has done.

22. They had not had sin—[The sin spoken of is not the generally sinful state of the world, nor the sin of unbelief in Christ, but the sin of hatred to him and his, which might have been excused otherwise, but now that he had come and discoursed with them, they had no excuse, as he had plainly shown them the proofs of his mission from the Father.—Alford.] But now they have no cloak (covering, excuse) for their sin—They are with-

cloak^a for their sin. **23** ^aHe that hateth me hateth my Father also. **24** If I had not done among them ^athe works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. **25** But *this cometh to pass*, that the world might be fulfilled that is written in their law, ^a'They hated me without a cause. **26** ^aBut when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, ^bhe shall testify of me: **27** And ^cye also shall bear witness, because ^dye have been with me from the beginning.

^a Or, excusable. —^d 1 John 2. 22. —^e Chapter 3. 9; 7. 31; 9. 32. —^f Psa. 25. 19; 69. 4. —^g Luke 24. 40: chapter 14. 17. 26; 16. 7. 13: Acts 3. 33. —^h 1 John 5. 6. —ⁱ Luke 24. 48: Acts 1. 8. 21. 22; 2. 32; 3. 15; 4. 20, 33; 5. 33; 10. 39; 13. 31; 1 Pet. 5. 1; 2 Pet. 1. 16.

out excuse. (Chapter ix, 41.) Christ had done such works as demonstrated him to be the Messiah—yet they rejected him: here lay their sin; and this sin, and the punishment to which it exposed them, still remain; for they still continue to reject the Lord that bought them.

25. Written in their law—See on chapter x, 34. These words are taken from Psa. lxi, 4. This psalm is applied to Christ, (chapter ii, 17; xix, 28;) and to the vengeance of God against Judea, Acts i, 20. The psalm seems entirely prophetic of Christ. [It is "*their law*," as condemning them, though (it was) their boast and pride.—*Alford*.]

26. But when the Comforter is come—See on chapter xiv, 16.

26, 27. He shall testify . . . and ye also shall bear witness—He shall bear his testimony in your hearts, and ye shall bear this testimony to the world. And so they did, by their miracles, their preaching, their writings, their lives, and by their deaths. Our Lord appears to reason thus: In every respect the unbelief of the Jews is inexcusable. They believe not my doctrine, notwithstanding its purity and holiness. They believe not in the Father who sent me, notwithstanding I have confirmed my mission by the most astonishing miracles. One thing only remains now to be done, that is, to send them the Holy Spirit, to convince them of sin, righteousness, and judgment, and this he shall do, not only by his influence upon their hearts, but also by your words: and when they shall have resisted this Spirit, then the cup of their iniquity will be filled up, and wrath shall come upon them to the uttermost. [The first clause (verse 26) is spoken *economically* of the Spirit in his office as the Paraclete, sent from the Father by the glorified Son, and bringing in the dispensation of the Spirit. The second, *ontologically*, of the essential nature of the Spirit himself, that he *proceeded from the Father*. See Stier.] **And ye also shall bear witness**—[This verse alludes to the historical witness which the Holy Ghost, in the ministers and eyewitnesses of the word, (Luke i, 2,) should enable them to give, which forms the human side of this great testimony of the Spirit, and OF WHICH OUR INSPIRED GOSPELS ARE THE SUMMARY; the *divine side* being, his own indwelling testimony in the life and heart of every believer in all time. But both the one and the other are given by the self-same Spirit,

CHAPTER XVI.

THESE things have I spoken unto you, that ye ^ashould not be offended. **2** ^aThey shall put you out of the synagogues: yea, the time cometh, ^bthat whosoever killeth you will think that he doeth God service. **3** And ^cthese things will they do unto you, because they have not known the Father, nor me. **4** But ^dthese things have I told you, that when the time shall come, ye may remember that I told you of them. And ^e'these things I said not unto you at the beginning, because I was with you. **5** But now ^fI go my way to him that sent me; and none of you asketh me, Whither goest thou? **6** But because I have

^a Luke 1. 2; 1 John 1. 1, 2. —^b Matt. 11. 6; 24. 10; 28. 31. —^c Chap. 9. 23. 34; 12. 42. —^d Acts 8. 1; 9. 1; 26. 9. 10. 11. —^e Chap. 15. 31; Rom. 10. 2; 1 Cor. 2. 8; 1 Tim. 1. 12. —^f Chap. 13. 19; 14. 29. —^g See Matt. 9. 15. —^h Chap. 7. 33; 12. 3; 14. 28; verses 10, 16.

neither of them inconsistent with or superseding the other.—*Alford*.]

NOTES ON CHAPTER XVI.

1. These things have I spoken—Particularly what is mentioned in the two last chapters. **Not . . . offended**—*ἵνα μὴ ἀκανθισθῆτε*, that ye should not be stumbled. [Prepared beforehand, and armed by Christ's communications, they were not to be made to stumble at him, (on account of the offence of the cross,) but were to oppose to the hatred of the world all the greater efficiency and constancy of faith.—*Meyer*.]

2. They shall put you out of the synagogues—They will excommunicate you, and consider you as execrable, and utterly unworthy to hold any commerce with God by religion, or with man by civil fellowship. (See on chapter ix, 22.) In these excommunications they were spoiled of all their substance, (see Ezra x, 8, and see also Heb. x, 34,) and deprived of their character, their influence, and every necessary of life. Though the Jewish people had the most humane laws, yet they were a most vindictive and cruel people. **That whosoever killeth you, etc.**—This Paul found, first in his own spirit, and afterward in the conduct of his countrymen; for more than forty Jews bound themselves under a curse that they would neither eat nor drink till they had killed him. (Acts xxiii, 12, 13.) What the Zealots did is notorious in history. They butchered any person in cold blood who, they pretended to believe, was an enemy to God, to the law, or to Moses; and thought they were fulfilling the will of God by these human sacrifices.

3. Because they have not known the Father—See on chapter xv, 25. Ignorance of the benevolence of God and of the philanthropy of CHRIST, is the grand fountain whence all religious persecution and intolerance proceed.

4. At the beginning—I would not trouble you by speaking of these things pointedly at first, when I chose you to be my disciples, but have deferred them till the present time, lest you should be discouraged; and now only declare them because it is absolutely necessary that you should be put upon your guard.

5. None of you asketh me, Whither goest thou?—In chapter xiii, 36, Peter had asked, "Lord, whither goest thou?" and Thomas much the same in chapter xiv, 5, both of whom had

said these things unto you, ^bsorrow hath filled your heart. ⁷ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, ⁱthe Comforter will not come unto you; but ^kif I depart, I will send him unto you. ⁸ And when he is come, he will ^lreprove the world of sin, and of righteousness, and of judgment: ⁹ "Of sin, be-

cause they believe not on me; ¹⁰ "Of righteousness, ^cbecause I go to my Father, and ye see me no more; ¹¹ "Of judgment, because ^dthe prince of this world is judged. ¹² I have yet many things to say unto you, ^ebut ye cannot bear them now. ¹³ Howbeit when he, ^fthe Spirit of truth, is come, ^ghe will guide you into all truth: for he shall not speak of

A Chap. 14. 1; verse 22.—ⁱ Chap. 7. 39; 14. 16, 26; 15. 26.—^k Acts 2. 33; Eph. 4. 8.—^l Or, convince.—^m Acts 2. 22-27.
—ⁿ Acts 2. 32.—^o Chap. 2. 14; 5. 32.—^p Acts 25. 18.

^q Luke 10. 18; chap. 12. 31; Eph. 2. 2; Col. 2. 15; Heb. 2. 14.—^r Mark 4. 83; 1 Cor. 2. 9; Heb. 6. 12.—^s Chap. 14. 17; 15. 26.—^t Chap. 14. 26; 1 John 2. 20, 27.

received an answer. But now, at the time when Jesus was speaking this, none of them asked this question, because their hearts were filled with sorrow. (Verse 6.) [Jesus censures simply the degree of distress which they had now reached, in which none among them fixed his eye on the goal of the departing One.—Meyer.]

7. It is expedient . . . that I go away.—In other places Jesus had showed them the absolute necessity of his death for the salvation of men. (See Matt. xx, 19; xxvi, 2; Mark ix, 31; x, 33; Luke ix, 44; xviii, 32.) This he does not repeat here, but shows them that, by the order of God, the Holy Spirit cannot come to them, nor to the world, unless he first die; and, consequently, men cannot be saved but in this way.

8. He will reprove.—*Ἐλέγξει*, he will demonstrate these matters so clearly as to leave no doubt on the minds of those who are simple of heart; and so fully as to confound and shut the mouths of those who are gainsayers. (See Acts ii, 1, etc.) [This work *He*, (the Spirit,) coming (*ἔλθων*) to you, (and to all the world, *κόσμος*), not by your means, but personally, by his own personal working, *ἔλέγξει*, reproveth. It is difficult to give in one word the deep meaning of this word; convince approaches perhaps the nearest to it, but does not express the double sense which manifestly is here intended—a convincing unto salvation, and a convicting unto condemnation. *Reprove* is far too weak, (being only objective, while this is eminently subjective.)—*Alford*.] [It implies both a supernatural evidence . . . a kind of spiritual light exhibited to the soul, and a supernatural sight, or (power of) perception, (of the things so exhibited.)—*Wesley*.] [The objective contents of the *ἔλεγχος* are set forth in verses 9-11.—*Meyer*.]

9. Of sin.—It is one of the grand offices of the Holy Spirit to convince of sin, to show men what sin is, to demonstrate to them that they are sinners, and to show the necessity of an atonement for sin; and in this sense the phrase *περὶ ἁμαρτίας* may be understood. The words, "Because they believe not in me," point particularly to the sin of the Jews in rejecting Jesus as the Messiah, [as a flagrant form of sin.]

10. Of righteousness.—[*Δικαιοσύνη* may be taken either absolutely, as that the Spirit shall make known to men the reality of righteousness; or as designating the mode of man's justification before God through Christ. Both senses are, perhaps, included. See Tholuck.] [Our Lord's return to the Father opened up the way of righteousness by faith.]

11. Of judgment.—*Κρίσις*. [The "judgment" does not mean merely the future closing scene of the world's development; it goes on invisibly in the hearts (chapter iii, 18) both of believers and of unbelievers.—*Olshausen*.] [The revelation of God's

righteousness, by the light of the Spirit, is the revelation of God's judgment against sin and its author.] [These three words, *ἁμαρτία*, *δικαιοσύνη*, *κρίσις*, comprehend the three steps of advance in spiritual truth among men. Of itself the world does not know what sin is, what righteousness is, what judgment is. Nor can either of these be revealed to any man except by the Spirit of God working within him. Each man's conscience has some glimmering of light on each of these; some consciousness of guilt, some sense of right, some power of judgment of what is transitory and worthless; but all these are unreal and impractical till the *ἔλεγχος* (conviction) of the Spirit has wrought in him.—*Alford*.]

One general exposition may be given of these three verses. The Holy Spirit will "convince the world of sin" committed, and guilt and condemnation thereby incurred. Of "righteousness"—of the necessity of being pardoned, and made righteous through the blood of the Lamb, who, after being offered up for sin, went to the Father, ever to appear in his presence as our intercessor; and of "judgment"—of the great day thereof, when none shall be able to stand but those whose sins are pardoned, and whose souls are made righteous—[of the fact that the divine judgment is an abiding and ever active reality in the world.] In all that our Lord says here, there seems to be an allusion to the office of an advocate in a cause in a court of justice, who, by producing witnesses, and pleading upon the proof, convicts the opposite party of sin, demonstrates the righteousness of his client, and shows the necessity of passing judgment upon the accuser.

The faith of the Gospel discovers unto us three different states of man: it shows him, 1) Under sin, in which there is nothing but infidelity toward God, because there is no faith in Jesus Christ. 2) Under grace, in which sin is pardoned, and righteousness (a state of gracious acceptance) acquired by faith in Christ, who is gone to the Father to carry on, by his intercession, the great work of redemption. 3) In the peace and glory of heaven, where Christ will reign with his members; the devil, with his angels and servants, being banished into hell by the last judgment.

12. Ye cannot bear them now.—In illustration of these three points Christ had many things to say, but he found that his disciples could only bear general truths; yet, in saying what he did, he sowed the seeds of the whole system of theological knowledge and heavenly wisdom, which the Holy Spirit of this truth afterwards watered and ripened into a glorious harvest of light and salvation by the ministry of the apostles.

13. The Spirit of truth.—[Not all truth in general, but the deep spiritual truths of religion. Natural truth is gained by natural means, the spir-

himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. 14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you. 15 "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you. 16 "A little while, and ye shall not see me: and again, a little while, and ye shall see me," because I go to the Father. 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see: and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith. 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again,

^a Matt. 11. 27: chap. 8. 35; 13. 3; 17. 10.—^v Chap. 7. 38; 13. 33; 14. 19: verse 10.—^w Chap. 13. 3; verse 28.—^x Isa. 26. 17.—^y Verse 6.

it will only by the ministration of the Spirit. As the light of day guides the lately benighted traveller into the right way, so the light of the Spirit, when risen in the soul, *guides into all truth*. Yet, not by becoming himself the dispenser of the truth, but the discoverer. "He shall not speak of himself." He will guide you—He will consider your feeble, infant state; and, as a mother leads her child by the hand, so will the Holy Spirit lead and guide you. But whatsoever he shall hear—Of the Father and me, "shall he speak," and thus show the intimate consent between himself, the Father, and the Son. It is one conjoint testimony, in which the honour and glory of the holy Trinity and man's salvation are equally concerned. And he will show you things to come—He will fully explain every thing that may now appear dark or difficult to you; will give you such a knowledge of futurity as shall, in all necessary cases, enable you to foretell future events; and shall supply every requisite truth in order to make the new covenant revelation complete and perfect.

16. All things that the Father hath are mine—[Here we have given us a glimpse into the essential relations of (the persons of) the blessed Trinity. The Father hath given the Son to have life in all things in himself, (Col. i. 19; ii. 2, 3,) the relation being that the Son glorifies not himself but the Father, by revealing the Father, whom he alone knows. (Matt. xi. 27.) And this revelation of the Father, by Christ, is carried on by the blessed Spirit in the hearts of the disciples of Christ, who takes of the things of Christ and proclaims them.] And shall show it unto you—As Christ is represented to be the ambassador of the Father, so the Holy Spirit is represented to be the ambassador of the Son, coming vested with his authority as the interpreter and executor of his will.

16. A little while, and ye shall not see me—[*Ὁ θεοπεΐρε*, ye shall not see me, *physically, outwardly*.] Again, a little . . . ye shall see me—[*Ὁ θεοδόξε* *με*, ye shall see me, *spiritually*, by the manifestation that I will make of myself to you, (chap. xiv. 21.) [The clause, *because I go to the Father*, is generally conceded not to be genuine in this place. (See verse 28.)]

18. What is this that he saith—They knew

a little while, and ye shall see me? 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. 21 "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 22 "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 23 And in that day ye shall ask me nothing. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in "proverbs: but the time cometh, when I shall no more speak unto

^a Luke 24. 41, 52: chap. 14. 1. 37; 20. 30; Acts 2. 46; 13. 52; 1 Pet. 1. 2.—^q Matt. 7. 7; chap. 14. 12; 15. 16.—^b Chap. 15. 11.—^c Or. *parables*.

from what he had said that he was to die, but knew not what he meant by their seeing him again in a little time.

19. A little while—[The real difficulty being in *τὸ μυστὶν*, our Lord applies himself only to this, not noticing the other parts of the question.]

20. Ye shall weep and lament, but the world shall rejoice—[They would mourn for him as dead. (Chapter xx, 11.) The joy of the world found its exponent in the scoffs of the passers-by at the crucifixion.—*Alford*.] But your sorrow shall be turned into joy—When ye see me risen from the dead, [and eminently in the gift of the Comforter.]

21. For joy that a man is born—*Ἀνθρώπου* is put in here for a human creature, whether male or female; as *homo* among the Romans denoted either man or woman.

22. Your joy no man taketh from you—Or, shall take away. Our Lord's meaning appears to have been this: that his resurrection should be so completely demonstrated to them, that they should never have a doubt concerning it: and consequently that their joy should be great and permanent, knowing that the atonement was made, the victory gained, and the kingdom of heaven open to all believers. Therefore it is said (Acts iv, 33) "that with great power gave the apostles witness of the resurrection of the Lord Jesus."

23. Ye shall ask me nothing—[Note the emphatic *με*.—*Meyer*.] ["Nothing," as further revelations of the truth and doctrines of the Gospel.] Ye shall then be led by that Spirit which guides into all truth, to consider me in the character of Mediator in the kingdom of God, and to address your prayers to the Father in my name—in the name of Jesus the Saviour, because I have died to redeem you—in the name of Christ the Anointed, because I have ascended to send down the gift of the Holy Ghost.

24. Hitherto have ye asked nothing in my name—Ye have not as yet considered me the great Mediator between God and man; but this is one of the truths which shall be more fully revealed to you by the Holy Spirit. [It was impossible, up to the time of the glorification of Jesus, to pray to the Father in his name. It is a fulness of joy, peculiar

you in 'proverbs, but I shall show you plainly of the Father. **26** "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: **27** 'For the Father himself loveth you, because ye have loved me, and 'have believed that I came out from God. **28** "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. **29** His disciples said unto him, Lo, now speakest thou plainly, and speakest no 'proverb. **30** Now are we sure that 'thou knowest all things, and

needest not that any man should ask thee: by this 'we believe that thou camest forth from God. **31** Jesus answered them, Do ye now believe? **32** "Behold, the hour cometh, yea, is now come, that ye shall be scattered, 'every man to 'his own, and shall leave me alone: and 'yet I am not alone, because the Father is with me. **33** These things I have spoken unto you, that 'in me ye might have peace. 'In the world ye shall have tribulation: 'but be of good cheer; 'I have overcome the world.

d Or *parables*.—*e* Verse 22.—*f* Chap. 14. 21. 23.—*g* Chap. 2. 13; 17. 8; ver. 30.—*h* Chap. 13. 3.—*i* Or *parables*.—*k* Chap. 21. 17.—*l* Verse 27; chap. 17. 8.—*m* Matt. 23. 81; Mark 14. 27.

n Chap. 20. 10.—*o* Or, *his own home*.—*p* Chap. 8. 29; 14. 10. 11.—*q* Isa. 9. 6; chap. 14. 27; Rom. 8. 1; Eph. 2. 14; Col. 1. 20.—*r* Chap. 15. 18. 20. 31; 2 Tim. 5. 12.—*s* Chap. 14. 1.—*t* Rom. 8. 37; 1 John 4. 4; 5. 4.

to the dispensation of the Spirit, to be able to do so. (Eph. ii, 18.)—*Alford*.] ["In my name." Acts iii, 16; 1 John ii, 12; 3 John 7.]

25. In proverbs—That is, words which, besides their plain, literal meaning, have another, namely, a spiritual or figurative one. I have represented heavenly things to you through the medium of earthly. **The time cometh**—Namely, the interval from his resurrection to his ascension, which consisted of forty days, during which he instructed his disciples in the most sublime mysteries and truths of his kingdom. (Acts i, 3.) [And also, and more eminently, by the ministrations of the Paraclete. See Meyer.]

26. I say not unto you, that I will pray the Father for you—I need not tell you that I will continue your intercessor: I have given you so many proofs of my love that ye cannot possibly doubt this: besides, the Father himself needs no entreaty to do you good, for he *loves you* and is graciously disposed to save you to the uttermost, because *ye have loved me and believed in me as coming from God*, for the salvation of the world. [The Father's love is not a result of the work of Christ, but rather its procuring cause; (John iii, 16; 1 John iv, 10;) and yet Christ's intercession (presenting the merits of his death) is a condition of saving grace.]

28. I came forth from the Father—With whom I existed from eternity in glory. **Am I come into the world**—By my incarnation. **I leave the world**—By my death. **And go to the Father**—By my ascension. These four words contain the whole economy of the gospel of man's salvation, and a consummate *abridgment* of the Christian faith. This gave the disciples a *key* to the whole of our Lord's discourse; and especially to that part (verse 16) that had so exceedingly embarrassed them, as appears by verses 17 and 18.

29. Lo, now speakest thou plainly—The disciples received more light now, on the nature of Christ's person and office, than they had ever done before.

30. Now are we sure that thou knowest all things—Is not the following the meaning of the disciples? We believe that thou art not only the *Messiah who camest out from God*, but that thou art that God who *searchest the heart and triest the reins*, and needest not to be asked in order to make thee acquainted with the necessities of thy creatures; for thou perfectly knowest their wants, and art infinitely disposed to relieve them.

31. Do ye now believe?—And will ye continue to believe? Ye are now fully convinced; and

will ye in the hour of trial retain your conviction, and prove faithful and steady? [The emphasis must not be laid on *ἀπρί, now*, but *πιστεύετε, do ye believe?* a question partly of doubt and partly of cautioning.]

32. The hour cometh—Ye shall shortly have need of all the faith ye profess: ye now believe me to be the *Omniscient*; but ye will find difficulty to maintain this faith when ye see me seized, condemned, and crucified as a malefactor. Yea, your faith will be then so shaken that ye shall run away, each striving to save himself at *his own home*, or among his *kindred*. [I am not alone—The calm, clear self-consciousness of the Father's (presence and) protection elevated above all human desertion. (Chapter viii, 29.)—*Meyer*.]

33. These things—[*Tavra*. These words of instruction, assurance, and warning.] **That in me ye might have peace**—The peace of God is ever to be understood as including all possible blessedness—light, strength, comfort, support, a sense of the Divine favour, unction of the Holy Spirit, purification of heart, etc., etc., and all these to be enjoyed in *Christ*. **In the world ye shall have tribulation**—Or, as most of the very best MSS. read, *exere, ye have*—the tribulation is *at hand*; ye are just about to be plunged into it. **But be of good cheer**—Do not despond on account of what I have said, (or what ye shall suffer:) the world shall not be able to overcome you, how severely soever it may try you. **I have overcome the world**—I am just now going by my death to put it and its god to the rout. [He speaks of the victory immediately impending, which is to be gained through his glorification, by means of death, as already completed.—*Meyer*.] My apparent *weakness* shall be my *victory*; my *ignominy* shall be my *glory*; and the victory which the world, the devil, and all my adversaries shall appear to gain over me, shall be their own lasting defeat and my eternal triumph.—*Fear not!*

Luther, writing to Philip Melancthon, quotes this verse, and adds these remarkable words: "Such a saying as this is worthy to be carried from Rome to Jerusalem upon one's knees."

ONE of the grand subjects of this chapter, the *mediation of Christ*, is but little understood by most Christians. Christ, having made an atonement for the sin of the world, has ascended to the right hand of the Father, and there he appears in the presence of God for us. In approaching the throne of grace, we keep Jesus as our sacrificial victim continually in view: our prayers should be

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, 'the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 'As thou hast given him power over all flesh, that he should give eternal life to as many 'as thou hast given him. 3 And 'this is life eternal, that they might

a Chap. 12, 23; 18, 33.—*b* Dan. 7, 14; Matt. 11, 27; 28, 18; chap. 8, 35; 5, 37; 1 Cor. 15, 26, 27; Phil. 2, 10; Heb. 2, 8.—*c* Chap. 8, 37; verses 4, 9, 24.—*d* Isa. 53, 11; Jer. 2, 24.—*e* 1 Cor. 8, 4; 1 Thess. 1, 9.—*f* Chap. 8, 24; 5, 36, 37; 6, 36, 37;

directed *through* him to the Father; and, under the conviction that his passion and death have purchased every possible blessing for us, we should, with humble confidence, ask the blessings we need; and as in him the Father is ever well pleased, we should most confidently expect the blessings he has purchased. We may consider, also, that his appearance before the throne, in his sacrificial character, constitutes the great principle of mediation or intercession. He has taken our nature into heaven, in *that* he appears before the throne: this, without a voice, speaks loudly for the sinful race of Adam, for whom it was assumed, and on whose account it was sacrificed. On these grounds every penitent and every believing soul may ask and receive, and their joy be complete. By the *sacrifice* of Christ we approach God; through the *mediation* of Christ God comes down to man.

NOTES ON CHAPTER XVII.

1. **These words spake Jesus**—[On the supposition that the scene of the utterance of chapters xv, xvi, and xvii, was the upper chamber where the paschal feast had just been celebrated—which seems the most probable—(the time required would be less than a half hour,) they were then standing, ready to depart. (Chapter xv, 31.) Our Lord, who was now going to act as *high priest* for the whole human race, imitates in his conduct that of the Jewish high priest on the great day of *expiation*, who, on that solemn occasion, addressed a solemn prayer to God for *himself*, for the *sons of Aaron*, and for all the people: so our Lord appears further to imitate this also in praying especially for his *Church*; all who should believe on him through the preaching of the apostles and their successors. (Verses 20–24.) **Lifted up his eyes**—[The eye of one praying is, *on all occasions*, raised toward heaven.—*Meyer*.] **Father**—Here our Lord addresses the whole divine nature, as he is now performing his last acts in his state of humiliation. **The hour is come**—[The time for submitting himself to the suffering of death—a sacrifice for the sin of the world.] **Glorify thy Son**—Cause him to be acknowledged as the promised Messiah by the Jewish people, and as the universal Saviour by the Gentile world; and let such proofs of his Godhead be given as shall serve to convince and instruct mankind. **That thy Son also may glorify thee**—That by dying he may magnify thy law and make it honourable, respected among men, show the strictness of thy justice, and the immaculate purity of thy nature. [The former, through the *elevation into the heavenly glory*, (verse 5); the latter, through the *revelation of the glory of God* in the victory of the Gospel in the world, and the consummation of the work of redemption.—*Meyer*.]

2. **As thou hast given him power**—Jesus Christ received from the Father *universal dominion*.

know thee 'the only true God, and Jesus Christ, 'whom thou hast sent. 4 'I have glorified thee on the earth: 'I have finished the work 'which thou gavest me to do. 5 And now, O Father, glorify thou me with thine own self with the glory 'which I had with thee before the world was. 6 'I have manifested thy name unto the men 'which thou gavest me

7, 29; 10, 36; 11, 42.—*g* Chap. 13, 31; 14, 12.—*h* Chap. 4, 34; 5, 36; 9, 2; 19, 30.—*i* Chap. 14, 31; 15, 10.—*k* Chap. 1, 1, 2; 10, 30; 14, 9; Phil. 2, 6; Col. 1, 15, 17; Heb. 1, 3, 10.—*l* Psa. 22, 22; ver. 26.—*m* Chap. 6, 37, 39; 10, 39; 15, 19; verses 2, 9, 11.

All flesh—*Σαρξός*. All the *human race*, [including also, perhaps, the idea of its weakness and ruin by sin,] was given unto him, (chapter xiii, 3,) that by one sacrifice of himself he might reconcile them all to God; having by his grace tasted death for every man. (Heb. ii, 9.) And this was according to the promise of the *universal inheritance* made to Christ, (Psa. ii, 8,) which was to be made up of the *heathen*, and the *utmost parts of the land*, all the Jewish people. So that he got *all* from God, that he might give his life a ransom for the whole. (See 2 Cor. v, 14, 15; Rom. v, 21; 1 Tim. ii, 4, 6.) **That he should give eternal life, etc.**—As all were delivered into his *power*, and he poured out his blood to redeem all, then the design of God is that all should have *eternal life*, because all are given for this purpose to Christ; and, that this end might be accomplished, he has become their sacrifice and atonement. [This was in *design* rather than the *accomplished work*; *purpose*, not realization.]

3. **This is life eternal**—[The knowledge spoken of is no mere head or heart knowledge—the mere information of the mind or exaltation of the feelings—but that living reality of knowledge and personal relation, that oneness in will with God and partaking of his nature, which is, itself, life eternal.—*Alford*.] [That *eternal life* (*ἡ αἰώνιος ζωὴ*) is, in itself, the subjective condition of the soul when renewed by the Holy Ghost; (chapter iii, 38;) and, in that state, God and Christ are objects of spiritual conception and appreciation—the Father in his proper godhead, and Christ in his mediatorial office work.]

4. **I have glorified thee**—Our Lord, considering himself as *already* sacrificed for the sin of the world, speaks of having *completed* the work which God had given him to do, [by which the name of the Father was glorified.] **I have finished the work**—[In his doctrine and life he had manifested the Father conformably to the grace and truth of the latter. (Chap. i, 17.) He could lay his work before the Father as finished and complete.—*Lange*.]

5. **Before the world was**—That is, from eternity, before there was any *creation*: so the phrase, and others similar to it, are taken in the sacred writings. (See verse 24; Psa. xc, 2; Eph. i, 4; also chap. i, 1.) Let the glory of eternal divinity surround and penetrate my humanity, in its resurrection, ascension, and in the place which it is to occupy at thy right hand, far above all creatures. (Phil. ii, 6, 9.)

6. **I have manifested thy name**—*Ἐκείνην*, I have brought it into *light*, and caused it to *shine* in itself and to *illuminate* others. A little of the divine nature was known by the *works of creation*; a little *more* was known by the *Mosaic revelation*: but the full *manifestation* of God, his nature and his attributes, came only through the revelation of Christ. (Chapter i, 4, 5.) **The men which thou gavest me**—That is, the *apostles*, who, having re-

out of the world: thine they were, and thou gavest them me; and they have kept thy word. **7** Now they have known that all things whatsoever thou hast given me are of thee. **8** For I have given unto them the words^a which thou gavest me; and they have received them,^b and have known surely that I came out from thee, and they have believed that thou didst send me. **9** I pray for them: ^cI pray not for the world, but for them which thou hast given me; for they are thine. **10** And all mine are thine, and^d thine are mine; and I am glorified in them. **11** And now I am no more in the

^a Chap. 8, 28; 12, 49; 14, 10.—^b Chap. 16, 27, 30; verse 28.
^c 1 John 5, 19.—^d Chap. 16, 18.—^e Chap. 15, 1; 16, 28.
^f 1 Pet. 1, 5; Jude 1.—^g Verse 21, etc.—^h Chap. 10, 30.

ceived this knowledge from Christ, were, by their preaching and writings, to spread it through the whole world. **Out of the world**—*Ἐκ τοῦ κόσμου*: from among the Jewish people: [from the unsaved mass of men. Our Lord seems to have passed beyond all merely Jewish conceptions, and contemplates the whole race as the object of his saving work.] **Thine they were**—Objects of thy choice; and thou gavest them (to) me from among this unbelieving world, that they might be my disciples and the heralds of my salvation. **And they have kept thy word**—Though their countrymen have rejected it, [and the great world knew it not,] they have received me as thy well-beloved Son in whom thou delightest.

7. Now they have known—*Ἰάντα ὅσα*, [my whole words and works. Their conviction, however, had not yet reached its ripeness. (Chapter xvi, 30.)—*Alford*.]

8. I have given . . . them the words—I have delivered thy doctrine to them, so that they have had a pure teaching immediately from heaven: neither Jewish fables nor fictions of men have been mingled with it. (Deut. xviii, 18.) [The imparting to them these, *ῥήματα*, words, was the efficient cause of their faith.—*Alford*.] **And have known surely**—Are fully convinced, and acknowledge that I am the promised Messiah, and that they are to look for none other; and that my mission and doctrine are all divine. (Verses 7, 8.)

9. I pray not for the world—Jesus here imitates the high priest, the second part of whose prayer, on the day of expiation, was for the priests, the sons of Aaron. [These words refer, simply and solely, to this present intercession, and have no relation to those who are strangers to God, but (exclusively) to his own, whom he hath given to Jesus; and this should all the more move him to fulfil the prayer.—*Meyer*.]

10. Mine are thine . . . thine are mine—[As Christ's, they are also God's; as God's, they are Christ's; and since he is glorified in them, the glory of Christ, which is the glory of God (the Father) must be protected in them.—*Lange*.] **I am glorified in them**—Christ speaks of the things which were not, but which would be, as though they were. He anticipates the glorifying of his name by the successful preaching of the apostles.

11. I am no more in the world—I am just going to leave the world, and therefore they will stand in need of peculiar assistance and support. **Keep through thine own name those whom thou hast given me**—Instead of *οὓς δέδωκάς μοι*, those whom thou hast given me, the best authorities read *οἱ*, which refers to the *τῷ ὁνόματι σου*,

world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. **12** While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. **13** And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. **14** I have given them thy word; and the world hath hated them, because they are not

^e Chap. 6, 29; 10, 28; Heb. 2, 13.—^f Chap. 18, 9; 1 John 2, 19.—^g Chap. 6, 70; 13, 18; ^h Psal. 109, 8; Acts 1, 20.—ⁱ Verse 8.—^j Chap. 15, 18, 19; 1 John 3, 13.

thy name, immediately preceding. The whole passage should be read thus: *Holy Father, keep them through thy own name which thou hast given me, that they may be one*, etc. By the "name," here, it is evident that the doctrine or knowledge of the true God is intended; as if our Lord had said, Keep them in that doctrine which thou hast given me, that they may be one, etc. [This name, not the essential Godhead, but the covenant name, *Ἰησοῦς* our Righteousness, the Father hath given to Christ: and it is the being kept in this, the truth and confession of this, for which he here prays.—*Alford*.] **That they may be one**—The union which Christ recommends here, and prays for, is so complete and glorious as to be fitly represented by that union which subsists between the Father and the Son.

12. I kept them in thy name—In thy doctrine and truth: [by my power as sent by God.] **But the son of perdition**—So we find that Judas, whom all account to have been lost, was first given by God to Christ? But why was he lost? Because, says St. Augustine, he would not be saved: and he further adds, after the commission of his crime, he might have returned to God and have found mercy. Calmet remarks: Judas only became the son of perdition because of his wilful malice and abuse of the grace and instructions of Christ, and was condemned through his own avarice, perfidy, insensibility, and despair. [As the other disciples, by their keeping of Christ's words rose from being natural men to be the children of God, so Judas, through want of the same, sunk from the state of the natural man to that of the lost, the children of the devil.—*Olshausen*.] **That the scripture might be fulfilled**—Or, *thus the scripture is fulfilled*. (See Psal. xli, 9; cix, 8; compared with Acts 1, 20.) The treachery of Judas was not the effect of the prediction, for that related to a different case; but, as his was of the same nature with that of the others, to it the same scriptures were applicable. [The evil (in the heart of Judas) was present to God's eternal knowledge, and was by him interwoven into the plan of redeeming man, and, like all other evil, was made to subserve the gracious purposes of God in effecting the salvation of the world.—*Tholuck*.]

13. My joy fulfilled in themselves—See on chapter xv, 11. [He prays to the Father in the presence of his disciples, not because there was (for himself) any need of words, but in order that he might divest them of all doubt.—*Calvin*.]

14. I have given them thy word—Or, *thy doctrine*—*τὸν λόγον σου*. In this sense the word *λόγον* is often used by St. John. **And the world hath hated them**—The Jewish rulers, etc., have

of the world, even as I am not of the world. **15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. **16** They are not of the world, even as I am not of the world. **17** Sanctify them through thy truth: thy word is truth. **18** As thou hast sent me into the world, even so have I also sent them into the world. **19** And for their sakes I

sanctify myself, that they also might be sanctified through the truth. **20** Neither pray I for these alone, but for them also which shall believe on me through their word; **21** That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. **22** And the glory which thou gavest me I have given them;

b Chap. 8, 23; verse 16.—c Matt. 6, 13; Gal. 1, 4; 2 Thess. 8, 3; 1 John 5, 18.—d Verse 14.—e Chap. 15, 3; Acts 18, 9; Eph. 5, 26; 1 Pet. 1, 22.—f 3 Sam. 7, 26; Psal. 119, 145, 151; chap.

8, 40.—g Chap. 20, 21.—h 1 Cor. 1, 2, 30; 1 Thess. 4, 7; Heb. 10, 10.—i Or, truly sanctified.—j Chap. 10, 16; verses 11, 23, 28; Rom. 12, 5; Gal. 2, 22.—k Chap. 10, 36; 14, 11.

hated them. Why? Because they received the doctrine of God, the science of salvation, and taught it to others. They knew Jesus to be the Messiah, and as such they proclaimed him. Our Lord speaks primarily of the then present fact, of the hatred of the Jewish rulers against himself, and also against his disciples because they were his; and also, prophetically, of what was about to take place. How terrible is the perversion of human nature! Men despise that which they should esteem, and endeavour to destroy that without which they must be destroyed themselves!

15. That thou shouldest take them out of the world.—To take them away before this work was finished would not answer the gracious design of God. 1) Christ does not desire that his faithful apostles should soon die, and be taken to God; but that they may live long, labour long, and bring forth much fruit. 2) He does not intimate that they should seclude themselves from the world by going to the desert, or to the cloisters; but that they should continue in and among the world, that they might have the opportunity of recommending the salvation of God. 3) Christ only prays that while they are "in the world," employed in the work of the ministry, they may be preserved from the influence, *τῷ πονηρῷ*, of the evil one, the devil, who had lately entered into Judas, (chapter xiii, 27,) and who would endeavour to enter into them, ruin their souls, and destroy their work. A devil without can do no harm; but a devil within ruins all. [Whether *τῷ πονηρῷ*, should be rendered *neuter*, as in the Authorized Version, "the evil," the abounding sin of the world, or masculine, *the evil one*, meaning the devil, can not be determined by the text, and the authorities are about evenly divided. The sense is very nearly the same in either case.]

17. Sanctify them.—*ἁγιασμοῦ*. This word has two meanings: 1) It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and his service. 2) It signifies to make holy or pure. The prayer of Christ may be understood in both these senses. He prayed—(1) That they might be fully consecrated to the work of the ministry, and separated from all worldly concerns. (2) That they might be holy, and patterns of all holiness to those to whom they announced the salvation of God. A minister who engages himself in worldly concerns is a reproach to the Gospel; and he who is not saved from his own sins can with a bad grace recommend salvation to others. **Through thy truth.**—It is not only according to the truth of God that ministers are to be set apart to the sacred work; but it is from that truth, and according to it, that they must preach to others. That doctrine which is not drawn from the truth of God can never save souls. God blesses no word but his own; because none is the truth of

God but that which has proceeded from himself. Our Lord still acts here in reference to the conduct of the high priest, to whom it belonged to sanctify the priests, the sons of Aaron. (See on verse 1.)

18. As thou hast sent me . . . so have I also sent them.—The apostles had the same commission which Christ had, considered as *man*: they were endued with the same Spirit, and their word was accompanied with the same success.

19. I sanctify myself.—I consecrate and devote myself to death—that I may thereby purchase eternal salvation for them. There seems to be here an allusion to the entering of the high priest into the holy of holies, when, having offered the sacrifice, he sprinkled the blood before the ark of the covenant. So Jesus entered into the holiest of all by his own blood, in order to obtain everlasting redemption for men. (See Heb. ix, 11–13.) The word *ἁγιάζω*, I consecrate or sanctify, is used in the sense of devoting to death in Jer. xii, 3, both in the Hebrew and in the Greek.

20. Neither pray I for these alone.—Our Lord must pray for his Church, and for all who would believe on his name through the preaching of the apostles and their successors. (See on verse 1.) This prayer extends itself through all ages, and takes in every soul that believes in the Lord Jesus.

21. That they all may be one.—This prayer was literally answered to the first believers, who were all of one heart and of one soul. (Acts iv, 32.) And why is it that believers are not in the same spirit now? Because they neither attend to the example nor to the truth of Christ. **That the world may believe.**—[Here it is not merely "with," but "in" the Son and the Father, because the Spirit proceeds from the Father and the Son, and he that is joined to the Lord is one spirit. (See verse 11.) This unity has its true and only ground in faith in Christ through the word of God as delivered by the apostles, and is, therefore, not mere outward uniformity, nor can such uniformity produce it.—Alford.] Christ will have all his members to be one in spirit—one in rights and privileges, and one in the blessedness of the future world. [The ethical unity of all believers, to be specifically Christian, must correspond to its original type, according to the reciprocal fellowship between the Father and the Son, the object of which, in reference to believers collectively, is, that in them also the Father and the Son may be the element in which they live and move. This . . . shall serve to the unbelieving world as an actual proof and ground of conviction that Christ . . . is none other than the sent of God.—Meyer.]

22. And the glory which thou gavest me I have given them.—As Christ is termed the Son

"that they may be one, even as we are one: **23** I in them, and thou in me, "that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. **24** "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: "for thou lovedst me before the foundation of the world. **25** O righteous Father, "the world hath not known thee: but "I have known thee, and "these have known that thou hast sent me. **26** "And I have declared unto them thy name, and will declare it; that the

love "wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

WHEN Jesus had spoken these words, "he went forth with his disciples over "the brook Cedron, where was a garden, into the which he entered, and his disciples. **2** And Judas also, which betrayed him, knew the place: "for Jesus oftentimes resorted thither with his disciples. **3** "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. **4** Je-

m Chap. 14. 20; 1 John 1. 8; 2. 24.—a Col. 2. 14.—o Chap. 12. 26; 14. 8; 1 Thess. 4. 17.—p Verse 5.—q Chap. 15. 21; 18. 2.—r Chap. 7. 29; 8. 55; 10. 15.—s Chap. 18. 27; verse 6.

t Chap. 15. 15; verse 6.—u Chap. 15. 9.—a Matt. 26. 26; Mark 14. 29; Luke 22. 29.—b 3 Sam. 15. 23.—c Luke 21. 27; 23. 29.—d Matt. 26. 47; Mark 14. 48; Luke 22. 47; Acts 1. 16.

of God, he may be understood as saying: "I have communicated to all those who believe or shall believe in me, the glorious privilege of becoming *sons of God*; that being all adopted children of the same Father, they may abide in *peace, love, and unity*." For this reason, it is said, (Heb. ii, 11,) Jesus is not ashamed to call them *brethren*.

23. That the world may know—That the Jewish people first, and secondly the Gentiles, may acknowledge me as the true Messiah, and be saved unto life eternal.

24. That they may behold my glory—That they may enjoy eternal felicity with me in thy kingdom. So the word is used, chapter iii, 3; Matt. v, 8. The design of Christ is, that all who believe should *love and obey, persevere* unto the end, and be eternally *united* to himself and the ever-blessed God in the kingdom of glory. [Our Lord conjoins the exaltation of his faithful ones with his own glorification. **I am**—*Εγώ*, (*present*), addressing the Father in respect to that which is essentially eternal, he speaks of it as subsisting now. . . . **I will**—*Θέλω*, an expression of will founded on acknowledged right. . . . **That they may behold**—*Θεωρεσθαι*, see, *participate in*. . . . The completion of verse 22—the open beholding of his glory, (1 John iii, 2), which shall be coincident with our being changed into his perfect image.—*Alford*.] **Thou lovedst me, etc.**—[The love of the Father to the Son, before the foundation of the world, implies the *personal pre-existence* of the latter with God, (John i, 2,) but is not reconcilable with the idea of the pre-temporal *ideal* existence which he has had in God as the archetype of humanity.—*Meyer*.] The most glorious part of this sight of glory will be to behold the whole mystery of redemption unfolded in the glory of Christ's person, and to see how, before the *being* of the creature, that eternal love *was*, which gave the glory to Christ of which all creation is but the exponent.—*Alford*.]

25. The world hath not known . . . these have known—[The "world" and the disciples—the nascent Church—are placed in contrast; the world, lying in the wicked one, is lost to the knowledge of God; Christ came to bring the true knowledge of God to men, which knowledge he had in himself; and already he had given that knowledge, through their faith in him, to his disciples.]

26. I have declared unto them thy name, etc.—I have taught them the true doctrine. **And will declare it**—This he did: 1) By the conversations he had with his disciples *after* his resurrection, during the space of forty days. 2) By the

Holy Spirit, which was poured out upon them on the day of pentecost. And all these declarations Jesus Christ made, that the love of God, and Christ Jesus himself, might dwell in them; and thus they were to become a habitation of God through the eternal Spirit. [This promise has been in fulfillment through all the history of the Church; and the great result of this manifestation of the Father's name is, that the wonderful love wherewith he loved Christ may dwell in them, not the apostles merely, but the future Church. "I . . . will declare" has again thrown the meaning onward to the great body of believers—that is, the perfect, living knowledge of God in Christ which reveals, and in fact is, this love; and this can only be by Christ dwelling in their hearts by faith, and renewing and enlightening them by his Spirit. He does not say "Thou in them," but "I in them, and thou in me." (See verse 28.)—*Alford*.]

NOTES ON CHAPTER XVIII.

1. Over the brook Kedron—Having finished the prayer related in the preceding chapter, our Lord went straight to the garden of Gethsemane, (Matt. xxvi, 36,) which was on the mount of Olives, eastward of Jerusalem. The mount was separated from the city by a very narrow valley, through the midst of which the brook Kedron ran. (See 1 Macc. xii, 37; *JOSEPHUS, Wars*, book v, ch. 2, sec. 3, xii, 2.) Kedron is a very small rivulet, about six or seven feet broad, nor is it constantly supplied with water, being dry all the year except during the rains. **A garden**—Gethsemane. (See on Matt. xxvi, 36.) St. John mentions nothing of the agony in the garden; probably because he found it so amply related by all the other evangelists. (Matt. xxvi, 36–47; Mark xiv, 30–36, and Luke xxii, 40–44.)

2. Judas . . . knew the place—[The words "Jesus oftentimes resorted thither" point back to earlier festal visits. The owner must be conceived as being friendly to Jesus. We see from this record that Jesus offered himself with conscious freedom to the final crisis.—*Meyer*.]

3. A band—*Τὴν σκεπὴν*, the band or troop. This band was probably those *Roman soldiers* given by the governor for the defence of the temple; and the *officers* were those who belonged to the sanhedrin. **With lanterns and torches**—With which to search the corners and caverns, provided Christ had hidden himself; for they could not have needed them for any other purpose, it being now the fourteenth day of the moon's age, in the month Nisan, and, consequently, she

us therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? **5** They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. **6** As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. **7** Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. **8** Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: **9** That the saying might be fulfilled, which he spake, "Of them which thou gavest me have I lost none." **10** Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. **11** Then said Jesus unto Peter, Put up thy sword into the sheath: "the cup which my Father hath given me, shall I not drink it?" **12** Then the band and the captain and officers of the Jews took Jesus, and bound him,

^a Chapter 17. 12.—^f Matthew 26. 51; Mark 14. 47; Luke 22. 49, 50.—^g Matthew 20. 22; 26. 39, 42.—^A See Matthew 26. 57.
—ⁱ Luke 3. 2.—^k And Annas sent Christ bound unto

appeared full and bright. The weapons mentioned here were probably no other than *clubs*, *staves*, and instruments of that kind, as we may gather from Matt. xxvi, 55; Mark xiv, 48; Luke xxii, 52. The *swords* mentioned by the other evangelists were probably those of the *Roman soldiers*; the *clubs* and *staves* belonged to the chief priest's officers.

4. Jesus . . . knowing all things, etc.—He had gone through all his preaching, working of miracles, and passion, and had nothing to do now but to offer up himself on the cross; he therefore went forth to meet them, to deliver himself up to death.

5. Jesus of Nazareth—They did not say this till after Judas kissed Christ, which was the sign which he had agreed with the soldiers, etc., to give them, that they might know whom they were to seize. (See Matt. xxvi, 48.) Though some harmonists place the *kiss* after what is spoken in the ninth verse.

6. They went backward, and fell to the ground—[A few commentators have ascribed this to an accidental fall of some of the company in a recoil; others to the overpowering impression of his dignity and fearlessness; but most refer it to a miraculous display of divine power.]

8. Let these go their way—[Jesus was apprehensive of the seizure, at the same time, of the disciples. He should and would suffer alone.—Meyer.]

10. Having a sword—See the note on Luke xxii, 36. **Out off his right ear**—He probably desired to cleave his head, but God turned it aside, and only permitted the ear to be taken off, that he might have the opportunity of giving them a most striking proof of his divinity in working an astonishing miracle on the occasion. (See the notes on Matt. xxvi, 51–56.)

11. The cup which my Father hath given me—The cup signifies sometimes the lot of life, whether prosperous or adverse: here it signifies the final sufferings of Christ. [The suffering of death which he must now—after he has become clearly conscious of God's will and object—approach, is the cup to be drunk which the Father has already given to him.—Meyer.]

12. The captain—Χιλιάρχος, the *chiliarch*, or 392

13 And ^bled him away to 'Annas first; for he was father in law to Caiaphas, which was the high priest that same year.' **14** Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so *did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. **17** Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. **18** And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his

Caiaphas the high priest, verse 24.—ⁱ Chapter 11. 50.—^m Matthew 26. 58; Mark 14. 54; Luke 22. 54.—ⁿ Matthew 26. 69; Mark 14. 66; Luke 22. 54.

chief over one thousand men, answering nearly to a colonel with us. (See the note on Luke xxii, 4.) He was probably the prefect or captain of the temple guard.

13. To Annas—This man must have had great authority in his nation. He had been a long time high priest; he had no less than *five* sons who successively enjoyed the dignity of the high priesthood; and his son-in-law, Caiaphas, was at this time in possession of that office. It is likely that "Annas" was chief of the sanhedrin, and that it was to him in that office that Christ was first brought. (See the notes on Matt. ii, 4, and Luke iii, 2.) **That same year**—The office was now no longer *during life*, as formerly. (See the note on chapter xi, 49.) What is related in the 24th verse, *Now Annas had sent him bound to Caiaphas*, comes properly in after the 13th verse. One of the Vienna MSS. adds this verse here; the later Syriac has it in the margin, and St. Cyril in the text. (See the margin.)

14. Caiaphas was he, which gave counsel, etc.—Therefore he was an improper person to sit in judgment on Christ, whom he had *prejudged* and *precondemned*. (See on chapter xi, 50–52.) But Christ must not be treated according to the rules of *justice*: if he had, he could not have been put to death.

15. And . . . another disciple—There are many conjectures who this disciple was. Some say it was John, but without any sufficient authority.

17. The damsel that kept the door—It is worthy of remark that *women*, especially *old women*, were employed by the ancients as *porters*. In 2 Sam. iv, 6, both the Septuagint and Vulgate make a *woman* porter to Ishbosheth. Why *they*, in preference to men, should be pitched upon for this office, I cannot conceive; but we find the usage was common in all ancient nations. (See the notes on Matt. xxvi, 69.)

18. Servants and officers—These belonged to the chief priests, etc.; the Roman soldiers had probably been dismissed after having conducted Christ to Annas.

19. Asked Jesus of his disciples, and of his

disciples, and of his doctrine. **20** Jesus answered him, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. **21** Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. **22** And when he had thus spoken, one of the officers which stood by ^pstruck Jesus with the palm of his hand, saying, Answerest thou the high priest so? **23** Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? **24** Now Annas had sent him bound unto Caiaphas the high priest. **25** And Simon Peter stood and warmed himself. They said

^o Matt. 26. 55; Luke 4. 15; chap. 7. 14, 26, 28; 8. 2.—^p Jer. 20. 2; Acts 23. 2.—^q Or, with a rod.—^r Matt. 26. 57.—^s Matt. 26. 69, 71; Mark 14. 69; Luke 22. 58.

doctrine—He probably asked him by what authority, or in virtue of what right, he collected disciples, formed a different sect, preached a new doctrine, and set himself up for a public reformer? As religion was interested in these things, the high priest was considered as being the proper judge.

20. I spake openly to the world—To the people at large: the *τῷ κόσμῳ*, is tantamount to the French *tout le monde*, all the world—that is, every person within reach. The answer of our Lord, mentioned in this and the following verse, is such as became a person conscious of his own innocence, and confident in the righteousness of his cause. I have had no secret school. You and your emissaries have watched me everywhere. No doctrine has ever proceeded from my lips but what was agreeable to the righteousness of the law and the purity of God. My disciples, when they have taught, have taught in the same way, and had the same witnesses. Ask those who have attended our public ministrations, and hear whether they can prove that I or my disciples have preached any false doctrines, have ever troubled society, or disturbed the state.

22. One of the officers . . . struck Jesus—This was an outrage to all justice: for a prisoner, before he is condemned, is ever considered to be under the especial protection of justice; nor has any one a right to touch him but according to the direction of the law. But it has been observed before, that if justice had been done to Christ, he could neither have suffered nor died.

24. Now Annas had sent him, etc.—It has been observed before, that the proper place of this verse is immediately after the 13th; and if it be allowed to stand here it should be read in a parenthesis, and considered as a recapitulation of what had been before done.

27. And . . . the cock crew—Peter denied our Lord three times:—*First*, when he was *without*, or *beneath*, in the hall of Caiaphas's house. *Second*, in the vestibule of the hall, (Matt. xxvi, 71,) at the time of the first cock-crowing, or soon after midnight. *Third*, in the hall, and also within sight of Jesus, though at such a distance from him that Jesus could not know what passed, but in a supernatural way. The time of Peter's denials happened during the space of the third Roman watch, or that division of the night between twelve and three, which is called *ἀλεκτοροφωνία*, or *cock-crowing*. (Mark xiii, 35.) Concerning the nature and prog-

therefore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not. **26** One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? **27** Peter then denied again; and immediately the cock crew.

28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. **29** Pilate then went out unto them, and said, What accusation bring ye against this man? **30** They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

^t Matt. 26. 74; Mark 14. 73; Luke 22. 60; chap. 13. 38.—^u Matt. 27. 3; Mark 15. 1; Luke 23. 1; Acts 8. 12.—^v Or, Pilate's house; Matt. 27. 27.—^w Acts 10. 38; 11. 8.

ress of Peter's denial, see the notes on Matt. xxvi, 58, 69–75.

28. The hall of judgment—*Εἰς τὸ πραιτώριον, to the prætorium*. This was the house where Pilate lodged; hence called, in our margin, *Pilate's house*. The prætorium is so called from being the dwelling-place of the *prætor*, or chief of the province. It was also the place where he held his court, and tried causes. **Lest they should be defiled**—The Jews considered even the *touch* of a Gentile as a legal defilement; and therefore would not venture into the prætorium for fear of contracting some impurity which would have obliged them to separate themselves from all religious ordinances till the evening. (Lev. xv, 10, 11, 19, 20.) **That they might eat the passover**—Some maintain that *τὸ πάσχα* here does not mean the paschal lamb, but the other sacrifices which were offered during the paschal solemnity—for *this* had been eaten the evening before; and that our Lord was crucified the day after the passover. Others have maintained that the paschal lamb is here meant; that this was the proper day for sacrificing it; that it was on the very hour in which it was offered that Christ expired on the cross; and that therefore our Lord did not eat the paschal lamb this year, or that he ate it some hours before the common time. That Jesus ate a passover this last year of his life is sufficiently evident from Matt. xxvi, 17–19; Mark xiv, 12–18; Luke xxii, 8–15; and that he ate this passover some hours before the ordinary time, and was himself slain at that hour in which the paschal lamb was ordered by the law to be sacrificed, is highly probable, if not absolutely certain. St. John has omitted all that passed in the house of Caiaphas—the accusations brought against Christ—the false witnesses—the insults which he received in the house of the high priest—and the assembling of the grand council, or sanhedrin. These he found amply detailed by the other three evangelists; and for this reason it appears that he omitted them. John's is properly a supplementary gospel. (See the note on Matt. xxvi, 20.)

29. Pilate then went out—This was an act of condescension; but, as the Romans had confirmed to the Jews the free use of all their rites and ceremonies, the governor could not do less than comply with them in this matter. He went out to them, that they might not be obliged to come into the hall, and thus run the risk of being defiled.

30. If he were not a malefactor—So they did

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: **32** *That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. **33** *Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? **34** Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? **35** Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? **36** *Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be de-

α Matthew 20. 19; chapter 12. 32, 33.—γ Matthew 27. 11.—
ε 1 Timothy 6. 13.—α Daniel 3. 44; 7. 14; Luke 12. 14; chapter
6. 15; 8. 15.

not wish to make Pilate the judge, but the executor of the sentence which they had already illegally passed.

31. It is not lawful for us to put any man to death—They might have judged Jesus according to their law, as Pilate bade them do; but they could only excommunicate or scourge him. They might have voted him worthy of death; but they could not put him to death if any thing of a secular nature were charged against him. The power of life and death was in all probability taken from the Jews when Archelaus, king of Judea, was banished to Vienna, and Judea was made a Roman province; and this happened more than fifty years before the destruction of Jerusalem.

32. That the saying of Jesus might be fulfilled—Or, *thus the word was fulfilled*. God permitted the Jews to lose the power of life and death, in the sense before stated, that, according to the Roman laws, which punished sedition, etc., with the cross, Christ might be crucified, according to his own prediction. (Chapter xii, 32, and iii, 14.)

33. Art thou the King of the Jews—St. Luke says expressly, (xxiii, 2,) that when the Jews brought him to Pilate they began to accuse him as a rebel, who said he was the king of the Jews, and forbade the people to pay tribute to Cesar. It was in consequence of this accusation that Pilate asked the question mentioned in the text.

34. Sayest thou this thing of thyself—That is, Is it because my enemies thus accuse me, or because thou hast any suspicion of me, that thou askest this question?

35. Am I a Jew—That is, I am not a Jew, and cannot judge whether thou art what is called the *Christ, the king of the Jews*. It is thy own countrymen, and their spiritual rulers, who delivered thee up to me with the above accusation. **What hast thou done**—If thou dost not profess thyself king over this people, and an enemy to Cesar, what is it that thou hast done, for which they desire thy condemnation.

36. My kingdom is not of this world—It is purely spiritual and divine. If it had been of a secular nature, then my servants would have contended—they would have opposed force with force, as the kingdoms of this world do in their wars; but as my kingdom is not of this world, therefore no resistance has been made.

37. Thou sayest—A common form of expres-

sion for, Yes, it is so. I was born into the world that I might set up and maintain a spiritual government; but this government is established in and by truth. All that love truth hear my voice and attend to the spiritual doctrines I preach. It is by *truth* alone that I influence the minds and govern the manners of my subjects.

38. What is truth—[Pilate, now fully convinced that he has before him an innocent and harmless enthusiast, asks, with that air of contemptuous *deprecation* which is peculiar to the material understanding in regard to the abstract and supernatural sphere, *What is truth?* A *phantom*, he conceives it to be.—*Meyer*.] I find in him no fault.—Having asked the above question, and being convinced of our Lord's innocence, he went out to the Jews to testify his conviction, and to deliver him, if possible, out of their hands.

39. But ye have a custom—Nothing relative to the origin or reason of this custom is known. Commentators have swam in an ocean of conjecture on this point. They have lost their labour, and made nothing out. (See the notes on Matt. xxvii, 15; Luke xxiii, 17.)

40. Barabbas was a robber—See Matt. xxvii, 16. There never existed a more perfidious, cruel, and murderous people than these Jews; and no wonder they preferred a *murderer* to the *Prince of peace*. Christ himself had said, If ye were of the world, the world would love its own. *Like cleaves to like*: hence we need not be surprised to find the *vilest* things still preferred to Christ, his kingdom, and his salvation.

δ Chap. 8. 47; 1 John 3. 19; 4. 6.—ε Matt. 27. 24; Luke 23. 4;
chap. 19. 4, 6.—ζ Matt. 27. 15; Mark 15. 6; Luke 23. 17.—
ς Acts 3. 14.—f Luke 23. 19.

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1) It is not easy to give the character of Pilate. From the manner of his conduct, we scarcely can tell when he is in jest or in earnest. He appears to have been fully convinced of the innocence of Christ; and that the Jews, through envy and malice, desired his destruction. On this ground he should have released him; but he was afraid to offend the Jews. He knew they were an uneasy, factious, and seditious people; and he was afraid to irritate them. *Fiat justitia, ruat cælum*! was no motto of his. Through fear of the clamours of this bad people, he permitted all the forms and requisitions of justice to be outraged, and abandoned the most innocent Jesus to their rage and malice. In this case he knew *what was truth*, but did not follow its dictates; and he as hastily abandoned the

CHAPTER XIX.

THEN Pilate therefore took Jesus, and scourged him. **2** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, **3** And said, Hail, King of the Jews! and they smote him with their hands. **4** Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. **5** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them,

a Matt. 20. 19; 27. 26; Mark 15. 15; Luke 18. 33.—b Chap. 18. 38; verse 6.—c Acts 2. 13.

author of it as he did the question he had asked concerning it. Pilate, it is true, was disposed to pity—the Jews were full of malice and cruelty. They both, however, joined in the murder of our Lord. The most that we can say for Pilate is, that he was disposed to justice, but not inclined to hazard his comfort or safety in doing it. He was an easy, pliable man, who had no objection to do a right thing if it should cost him no trouble; but he felt no disposition to make any sacrifice, even in behalf of innocence, righteousness, and truth. In all the business Pilate showed that he was not a good man; and the Jews proved that they were of their father, the devil. (See chapter xix, 8.)

NOTES ON CHAPTER XIX.

1. **Pilate . . . took Jesus, and scourged him**—As our Lord was scourged by order of Pilate, it is probable he was scourged in the Roman manner, which was much more severe than that of the Jews. The latter never gave more than *thirty-nine* blows; for the law had absolutely forbidden a man to be *abused* in this chastisement. (Deut. xxv, 3.) Though it was customary to scourge the person who was to be crucified, yet it appears that Pilate had another end in view by scourging our Lord: he hoped that this would have satisfied the Jews, and that he might then have dismissed Jesus. This appears from Luke xxiii, 16.

2. **Platted a crown of thorns**—See on Matt. xxvii, 29.

4. **Behold, I bring him forth to you, etc.**—[The unjust and cruel conduct of Pilate appears to have had for its object to satisfy the multitude by the mockery and degradation of the so-called King of the Jews: and with that view he now brings forth Jesus. His speech is equal to—"See what I have done, purely to please you, for I believe him innocent."—*Alford*.]

5. **And Pilate saith . . . Behold the man**—The man who, according to you, affects the government, and threatens to take away the empire from the Romans. Behold the man whom ye have brought unto me as an enemy to Caesar, and as a sower of the seeds of sedition in the land! In him I find no guilt; and from him ye have no occasion to fear any evil.

6. **Crucify him**—*Αὐτὸν*, which is necessary to the text, and which is wanting in the common editions, and is supplied by our version in italics, is added here on the authority of almost every MS. and Version of importance. [The authorities seem to be about equally divided *for* and *against* it. The sense is the same in either case.] **Take ye him, and crucify**—[A *paradox*, amounting to a peevish and irritated refusal, since the Jews had

Behold the man! **6** When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. **7** The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid; **9** And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no

d Lev. 24. 16.—e Matt. 26. 65; chap. 5. 18; 10. 33.—f Isa. 53. 7; Matt. 27. 12, 14.

not the *right* of execution. Crucify him yourselves, if you will have him crucified.—*Meyer*.]

7. **We have a law**—In Lev. xxiv, 14–16, we find that blasphemers of God were to be put to death; and the chief priests having charged Jesus with blasphemy, they therefore voted that he deserved to die. (See Matt. xxvi, 65, 66.) They might refer also to the law against false prophets, as stated in Deut. xviii, 20. **The Son of God**—It is certain that the Jews understood this in a very peculiar sense. When Christ called himself *the Son of God*, they understood it to imply positive equality to the Supreme Being; and, if they were wrong, our Lord never attempted to correct them.

8. **He was the more afraid**—While Jesus was accused only as a disturber of the peace of the nation, which accusation Pilate knew to be *false*, he knew he could deliver him, because the judgment in that case belonged to himself; but when the Jews brought a charge against him of the most capital nature from their *own laws*, he then saw that he had everything to fear if he did not deliver Jesus to their will. The sanhedrin must not be offended—the populace must not be irritated; from the former a complaint might be sent against him to Caesar: the latter might revolt, or proceed to some acts of violence, the end of which could not be foreseen. Pilate was certainly to be pitied: he saw what was right, and he wished to do it; but he had not sufficient firmness of mind. [For simple right and justice he evidently cared very little, but he preferred to do what was right because he supposed that it would be safest.] He had a *vile* people to govern, and it was not an easy matter to keep them quiet. Some suppose that Pilate's fear arose from hearing that Jesus had said he was *the Son of God*. [Which served also to confirm the omen already furnished by the dream of his wife.—*Alford*.] Pilate, who was a polytheist, believed that it was possible for the offspring of the gods to visit mortals; and he was afraid to condemn Jesus, for fear of offending some of the supreme deities. Perhaps the question in the next verse refers to this.

9. **Whence art thou**—Pilate made this inquiry to learn who were the parents of Christ; what were his pretensions, and whether he really were a *demigod*, such as the heathens believed in. To this question we find our Lord gave no answer. He had already told him that his kingdom was not of this world; and that he came to erect a spiritual kingdom, not a temporal one. (Chap. xviii, 36, 37.) This answer he deemed sufficient; and he did not choose to satisfy a criminal curiosity, nor to enter into any debate concerning the absurdity of the heathen worship.

answer. **10** Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? **11** Jesus answered, 'Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. **12** And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou art not Cesar's friend: 'whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. **14** And 'it was the preparation of the passover, and about the sixth hour: and he saith

unto the Jews, Behold your King! **15** But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, 'We have no king but Cesar. **16** Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: **18** Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. **20** This title then read many of the Jews; for the place where Jesus was crucified was nigh

^a Luke 23. 33; chap. 7. 30.—^b Luke 23. 2.—^c Acts 17. 7.—^d Matt. 27. 42.—^e Gen. 49. 10.—^f Matt. 27. 24, 31; Mark 15. 15; Luke 23. 24.

^g Matthew 27. 31, 33; Mark 15. 21, 22; Luke 23. 26, 33.—^h Numbers 15. 36; Hebrews 12. 12.—ⁱ Luke 27. 37; Mark 15. 26; Luke 23. 33.

10. I have power to crucify, etc.—[The defiance of the tyrant. Power, alone, is appealed to by one whose only duty is to hear and decide according to law and justice.]

11. Hath the greater sin—It is a sin in thee to condemn me while thou art convinced in thy conscience that I am innocent: but the Jews who delivered me to thee, and Judas who delivered me to the Jews, have the greater crime to answer for. Thy ignorance in some measure excuses thee, but the rage and malice of the Jews intensified their guilt.

12. From thenceforth—[Pilate himself was deeply struck by these words of majesty and mildness, and almost sympathy for his weakness, and made a last, and evidently a somewhat longer, attempt than before to deliver him.—*Alford*.] **Pilate sought to release him**—Pilate made five several attempts to release our Lord: as we may learn from Luke xxiii, 4, 15, 20, 22; John xix, 4, 12, 13. **Thou art not Cesar's friend**—This insinuation determined Pilate to make no further resistance: he was afraid of being accused, and he knew Tiberius was one of the most jealous and distrustful princes in the world.

13. The Pavement—*Λιθόστρωτον*, literally, a stone pavement: probably it was that place in the open court where the chair of justice was set, for the prefects of provinces always held their courts of justice in the open air, and which was paved with stones of various colours, (red, blue, white, and black marble;) what we still term *Mosaic* work. Such are the Roman pavements frequently dug up in various countries where the Romans had military stations. **Gabbatha**—That is, an elevated place; and it is very likely that the judgment seat was considerably elevated in the court, and that the governor went up to it by steps.

14. It was the preparation of the passover—That is, the time in which they were just preparing to kill the paschal lamb. Critics differ widely concerning the time of our Lord's crucifixion; and this verse is variously understood. Some think it signifies merely the preparation of the sabbath: and that it is called the preparation of the passover because the preparation of the sabbath happened that year on the eve of the passover. Others think that the preparation of the sabbath is distinctly spoken of in verse 31,

and was different from what is here mentioned. Contending nations may be more easily reconciled than contending critics. [According to this, our Lord suffered on the day preceding the evening on which the passover was celebrated, which necessitates the conclusion that, if he ate the passover that year—for which the evidence seems to be conclusive—that he anticipated the usual time by one day.] **The sixth hour**—Mark says (chapter xv, 25) that it was the third hour. *Τρίτη* (the third) is the reading of a considerable number of respectable MSS. and Versions. The major part of the best critics think that *τρίτη*, the third, is the genuine reading. (See note on Mark xv, 25.) [Not so in the latest revised text.] **Behold your King**—This was probably intended as irony; and by thus turning their pretended serious apprehensions into ridicule, Pilate hoped still to release Jesus.

15. Away with him—*Ἀποῦ*: Probably this means, kill him. In Isaiah lvii, 1, it is said, *καὶ ἀνδρες δίκαιοι αἰπύνας*, and just men are taken away; that is, according to some, by a violent death. **We have no king but Cesar**—[This decisive declaration, although it perfidiously denied the sense of the hierarchy, so awakened (in Pilate) fear of the emperor, as at last to completely disarm the procurator; and now the tragic and ignominious final result of his judicial action comes out. See Meyer.]

16. Then delivered he him . . . unto them—[That is, to the Jews.] This was not till after he had washed his hands, (Matt. xxvii, 24,) to show, by that symbolical action, that he was innocent of the death of Christ. John omits this circumstance, together with the insults which Christ received from the soldiers. (See Matt. xxvii, 26, etc.; Mark xv, 16, etc.)

17. Bearing his cross—He bore it all alone first; when he could no longer carry the whole, through weakness, occasioned by the ill usage he had received, Simon, a Cyrenian, helped him to carry it. See the note on Matt. xxvii, 32. **Golgotha**—See on Matt. xxvii, 33.

18. Two others—Matthew and Mark, in the parallel places, call them robbers or murderers; they probably belonged to the gang of Barabbas. See about the figure of the cross, and the nature of crucifixion, on Matt. xxvii, 35.

19. Pilate wrote a title—See on Matt. xxvii, 37.

to the city: and it was written in Hebrew, *and* Greek, *and* Latin. **21** Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. **22** Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, 'woven from the top throughout. **24** They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my

vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of 'Cleophas,' and Mary Magdalene. **26** When Jesus therefore saw his mother, and 'the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son! **27** Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her 'unto his own home.

28 After this, Jesus knowing that all things were now accomplished, 'that the Scripture might be fulfilled, saith, I thirst. **29** Now there was set a vessel full of vinegar: and

q Matt. 27. 35; Mark 15. 24; Luke 23. 34. — r Or, wrought. — s Psa. 22. 18. — t Matt. 27. 55; Mark 15. 40; Luke 23. 49.

u Or, Clopas. — v Luke 24. 18. — w Chap. 13. 23; 30. 2; 21. 7, 20, 24. — x Chap. 2. 4. — y Chap. 1. 11; 16. 32. — z Psa. 69. 21.

20. Hebrew . . . Greek . . . Latin—See on Luke xxiii, 38.

22. What I have written, I have written—That is, I will not alter what I have written. Roman laws forbade judicial sentence to be altered when once pronounced; and as this inscription was considered as the sentence pronounced against our Lord, therefore it could not be changed: but this form of speech is common in the Jewish writings, and means simply, what is done shall continue. Pilate seems to speak *prophetically*. This is the king of the Jews: they shall have no other Messiah forever.

23. To every soldier a part—So it appears there were *four* soldiers employed in nailing him to and rearing up the cross. [This under dress was woven of one piece, as Josephus (*Antiq.*, i, 3, chapter 8) describes the dress of the high priest.—*Tholuck*.] **The coat was without seam**—Our Lord was now in the grand office of *high priest*, and was about to offer the *expiatory* victim for the sin of the world. And it is worthy of remark that the *very dress* he was in was similar to that of the Jewish high priest.

24. That the Scripture might be fulfilled—These words are substantially found in the text in Matt. xxvii, 35; but they are there of doubtful authority: but in the text of John they are not omitted by one MS., Version, or ancient commentator. The words are taken from Psa. xxii, 18, where it appears they were spoken prophetically of this treatment which Jesus received, upward of a thousand years before it took place. But it should be remarked that this form of speech, which frequently occurs, often means no more than that the thing so fell out that such a portion of Scripture may be exactly applied to it.

25. Mary the wife of Cleophas—She is said, in Matt. xxvii, 56, (see the note there,) and Mark xv, 40, to have been the mother of James the Less, and of Joses; and this James, her son, is said, in Matt. x, 3, to have been the son of Alphaeus; hence it seems that Alphaeus and Cleophas were the same person. In many cases, however, it is very difficult to distinguish the different *Maries* mentioned by the evangelists. [Are there only three women here named—the usual opinion—so that "Mary of Cleophas," (wife or mother,) and "his mother's sister" are in apposition, (refer to the same person,) or are there four, so that "Mary of Cleophas" is to be taken by itself, and the women are brought forward in *two pairs*? It is highly improbable of itself, and established by no in-

stance, that two sisters bore the same name. As, further, it is in keeping with the peculiarity of John not to mention his *own* name, if he also does not mention his mother by name, (Salome,) who, according to both Matthew and Mark, was present, and so, the unnamed "sister of his mother" would seem to refer to Salome, John's own mother.—*Meyer*.] [According to the above view, there were *four* women present, namely, (1) Mary, the mother of Jesus; (2) her sister, John's mother; (3) the wife of Cleophas; (4) Mary Magdalene.]

26. The disciple . . . whom he loved—John, the writer of this gospel. **Woman, behold thy son**—[The relationship in the flesh between the Lord and his mother was about to close; hence he commends her to another son, who should care for her and protect her. Thus—as at the marriage in Cana, when his official independence of her was to be testified, so now—he addresses her as *yivai, woman*, (a word of *respect* rather than of *familiar affection*).—*Alford*.]

28. I thirst—The Scripture that referred to his drinking the vinegar is Psa. lxi, 21. The fatigue which he had undergone, the grief he had felt, the heat of the day, and his long fasting, were the natural causes of this thirst. This he would have borne without complaint; but he wished to give them the fullest proof of his being the Messiah, by distinctly marking how every thing relative to the Messiah, which had been written in the prophets, had its complete fulfilment (accomplishment) in him. [Here must be mentally inserted the three hours of darkness, broken by the cry *Elohi*.]

29. A vessel full of vinegar—This was probably that *tart* small wine which we are assured was the common drink of the Roman soldiers; and although it is probable that it was brought at this time for the use of the four Roman soldiers who were employed at the crucifixion of our Lord, yet it is as probable that it might have been furnished for the use of the persons crucified: who, in that lingering kind of death, must necessarily be grievously tormented with thirst. This vinegar must not be confounded with the *vinegar* and *gall* mentioned in Matt. xxvii, 34, and Mark xv, 23. **That**, being a stupefying potion, intended to alleviate his pain, he refused to drink; but of this he took a little, and then expired. (Verse 30.) **And put it upon hyssop**—[The vessel was in readiness for the purpose of quenching the thirst of those crucified, who had always to suffer much therefrom, with the sponge and stalk of hyssop, which were

they *filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. **30** When Jesus therefore had received the vinegar, he said, *It is finished:* and he bowed his head, and gave up the ghost. **31** The Jews therefore, *because it was the preparation, *that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. **32** Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. **33** But when they came to Jesus, and saw that he was dead already, they brake not his legs: **34** But one of the soldiers with a spear pierced his side, and forthwith *came there out blood and water.

a Matt. 27. 48. — *b* Chap. 17. 4. — *c* Mark 15. 42: verse 42. — *d* Deut. 31. 28. — *e* 1 John 5. 6, 8. — *f* Exod. 12. 46: Num. 9. 12; Psa. 34. 20.

to serve for handing it up. Of the bitter *stupefying drink*, which Jesus had disdained to drink, (Matthew and Mark,) John says nothing.—*Meyer.*

30. It is finished.—[*Τέλειται*, expresses the fulfilling of that appointed course of humiliation, obedience, and suffering which the Lord Jesus had undertaken. That was now over—the redemption of man accomplished—and from this time “the joy that was set before him” begins.—*Alford.*] [The “it,” properly supplied in the translation of the verb, spoken by our Lord, (or by the evangelist given as the equivalent of what he said,) represents not the whole redemptive work of Christ, but the stage now reached of his humiliation and his expiatory offering of himself as a ransom price for all men. The prodigies which happened at our Lord’s death, and which are mentioned by the other three evangelists, are omitted by John, because he found the others had sufficiently stated them, and it appears he had nothing new to add.

31. It was the preparation.—Every sabbath had a preparation which began at the *ninth* hour (that is, three o’clock) the preceding evening. The time fixed here was undoubtedly in conformity to the Jewish custom, as they began their preparation at three o’clock on the Friday evening. (See Matt. xxvii. 57.) **That the bodies should not remain**—For the law (Deut. xxi. 22, 23) ordered that the bodies of criminals should not hang all night; and they did not wish to have the sabbath profaned by either taking them down on that day, or letting them hang to disturb the joy of that holy time. Possibly their consciences began to sting them for what they had done, and they wished to remove the victim of their malice out of their sight. **For that sabbath day was a high day.**—1) Because it was the sabbath. 2) Because it was the day on which all the people presented themselves in the temple according to the command of Exod. xxiii. 17. 3) Because that was the day on which the sheaf of the first fruits was offered, according to the command in Lev. xxiii. 10, 11. So that upon this day there happened to be three solemnities in one.—*Lightfoot.* It might be properly called “a high day,” because the passover fell on that sabbath. **Their legs might be broken.**—Lactantius says, (l. iv, c. 26,) that it was a common custom to break the legs or other bones of criminals upon the cross; and this appears to have been a kind of *coup de grâce*, the sooner to put them out of pain.

35 And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. **36** For these things were done, *that the Scripture should be fulfilled, A bone of him shall not be broken. **37** And again another Scripture saith, *They shall look on him whom they pierced.

38 *And after this Joseph of Arimathea, being a disciple of Jesus, but secretly *for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. **39** And there came also *Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound *weight*. **40** Then took they the body of Jesus, and

g Psa. 22. 16, 17; Zech. 12. 10; Rev. 1. 7.—*A* Matt. 27. 57; Mark 15. 42; Luke 23. 50.—*4* Chap. 9. 23; 12. 42.—*4* Chap. 8. 1. 2; 7. 50.

34. With a spear pierced his side.—[Probably the piercing of the side was often practised, and it is almost certain that it was performed on the two malefactors at this time.] **Blood and water.**—It may be naturally supposed that the spear went through the pericardium and pierced the heart; that the water proceeded from the former, and the blood from the latter. As the law in this case stated that the criminals were to continue on the cross *till they died*, the side of our Lord was pierced to secure the accomplishment of the law; and the issuing of the blood and water appears to be only a *natural* effect of the above cause, and probably nothing mystical or spiritual was intended by it. However, it affords the fullest proof that Jesus *died* for our sins.

35. He that saw it.—Most probably John himself, who must have been pretty near the cross to have been able to distinguish between the blood and the water, as they issued from the side of our blessed Lord. **And he knoweth.**—This appears to be an appeal to the Lord Jesus, for the truth of the testimony which he had now delivered. But why such a solemn appeal, unless there was something miraculous in this matter? It might appear to him necessary: 1) Because the other evangelists had not noticed it. 2) Because it contained the most decisive proof of the *death* of Christ: as a wound such as this was could not have been inflicted (though other causes had been wanting) without occasioning the death of the person; and on his *dying* for men depended the salvation of the world. And, 3) Because two important prophecies were fulfilled by this very circumstance, both of which designated more particularly the *person* of the *Messiah*: *A bone of him shall not be broken;* (Exod. xii. 46; Num. ix. 12; Psa. xxiv. 20;) *They shall look upon him whom they pierced;* (Zech. xii. 10; Psa. xxii. 16.)

38. Joseph of Arimathea.—See on Matt. xxvii. 57–60; and particularly on Mark xv. 42, 43.

39. Nicodemus.—See on chapter iii. 1, etc. **Myrrh and aloes.**—Which drugs were used to preserve bodies from putrefaction. Calmet says that the aloes mentioned here is a liquor which runs from an aromatic tree, and is widely different from that called *aloes* among us. Some have objected that a hundred pounds’ weight of myrrh and aloes was enough to embalm two hundred dead bodies; and instead of *ισάρον*, a *hundred*, some

wound it in linen clothes with the spices, as the manner of the Jews is to bury. **41** Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. **42** = There laid they Jesus therefore = because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. **2** Then she runneth, and cometh to Simon Peter, and to the

l Acts 5. 6 — *m* Isa. 53. 9. — *n* Verse 31. — *a* Matt. 28. 1; Mark 16. 1; Luke 24. 1.

critics have proposed to read *ἐκάρεπον*—a mixture of myrrh and aloes, of about a pound EACH. (See BOWYER'S Conjectures.) But it may be observed that great quantities of spices were used for embalming dead bodies, when they intended to show peculiar marks of respect to the deceased. A great quantity was used at the funeral of Aristobulus; and it is said that five hundred servants bearing aromatics attended the funeral of Herod; (see JOSEPHUS, *Ant.*, b. xv, c. 3, s. 4; and b. xvii, c. 8, s. 3;) and fourscore pounds of spices were used at the funeral of R. Gamaliel the elder.

40. Wound it in linen—See on chapter xi, 34.

41. There was a garden—It was an ancient custom for particular families to have burying-places in their gardens. (See 2 Kings xxi, 18, 26.) **New sepulchre**—See on Matt. xxvii, 60.

42. Because of the Jews' preparation—From this it may be conjectured that they had designed to put him in a more magnificent tomb; or, that they intended to make one expressly for himself after the passover: or, that they had designed to put him somewhere else, but could not do it for want of time; and that they put him there because the tomb was nigh. It appears plainly, from embalming, etc., that none of these persons had any hope of the resurrection of Christ. They considered him as a great and eminent prophet, and treated him as such.

In the burial of our Lord, a remarkable prophecy was fulfilled: *His death was appointed with the wicked; and with a rich man was his tomb.* (See Lowth on Isa. liii, 9.) Every thing attending his mock trial, his passion, his death, his burial, etc., afforded the fullest proof of his innocence. In still continuing to reject him, the Jews seem to have exceeded the ordinary bounds of incredulity and callousness of heart. But where people once make a covenant with unbelief, argument, demonstration, and miracles themselves, fail to convince them. As their conviction is rendered impossible, through this obstinacy, it belongs to God's justice to confound them. At present they have scarcely any correct knowledge of the true God; and, while they continue to reject the genuine faith, they are capable of crediting the most degrading absurdities.

NOTES ON CHAPTER XX.

All that John relates concerning the resurrection of our Lord he has collected partly from the account given by Mary Magdalene, and partly from his own observations. From Mary he derived the information given recorded verses 1, 2, and verses

3 other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. **3** = Peter therefore went forth, and that other disciple, and came to the sepulchre. **4** So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. **5** And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. **6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, **7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. **8** Then went in

b Chap. 13. 23; 19. 26; 21. 7, 20, 24. — *c* Luke 24. 12. — *d* Chap. 19. 40. — *e* Chap. 11. 44.

11-18: from his own actual knowledge, what he relates verses 3-10, 19-29, and the whole of chapter xxi. It is supposed that he details the account given by Mary, without altering any circumstance, and without either addition or retrenchment. (See Rosenmüller.)

1. The first day of the week—On what we call Sunday morning, the morning after the Jewish sabbath. As Christ had been buried in haste, these holy women had bought aromatics (Mark xvi, 1, Luke xxiv, 1) to embalm him afresh, and in a more complete manner than it could have been done by Joseph and Nicodemus. John only mentions Mary of Magdala, because he appears to wish to give a more detailed history of her conduct than of any of the rest; but the other evangelists speak of four persons who went together to the tomb, namely, Mary of Magdala, Mary the mother of James, Joanna, and Salome. (Matt. xxviii, 1; Mark xvi, 1; Luke xxiv, 10.)

2. Then she runneth—This was before the women had seen the angels, who said he was risen from the dead. (Luke xxiv, 4.) She and the other women told Peter and the other apostles also, (Luke xxiv, 10;) but only the two disciples above mentioned went to the tomb to see whether what she had said was true. **They have taken away the Lord**—She mentions nothing of what the angels had said; in her hurry and confusion, she speaks things only by halves. [It is quite impossible that so astounding an event, coming upon various members of the body of disciples from various quarters and in various forms, should not have been related by four independent witnesses in the scattered and fragmentary way in which we now find it. In the depth beneath this varied surface of narration rests the great central fact of the resurrection itself, unmoved and immovable.—Alford.]

4. Outrun Peter—Not because he had a greater desire to see into the truth of these things; but because he was younger, and lighter of foot.

5. Went he not in—Because he was fully satisfied that the body was not there. [The more rapid running of John, and the greater boldness of Peter, are individual traits, and characteristically original. . . . John is withheld by natural terror from going in at once; but the bolder and older, Peter, goes in, and then, encouraged by his example and presence, John also enters.—Meyer.]

6. Seeth the linen clothes lie—*Θεωρεῖ, saw; to look steadily*, so as to discover what it was, and to be satisfied with seeing it.

7. Wrapped together in a place by itself—

also that other disciple, which came first to the sepulchre, and he saw, and believed. **9** For as yet they knew not the Scripture, that he must rise again from the dead. **10** Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, **12** And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. **13** And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. **14** And when she had thus said, she turned herself back, and saw Jesus stand-

/ Psa. 16. 10: Acts 2. 25-31; 18. 24, 25. — *o* Mark 16. 5. — *A* Matthew 28. 9; Mark 16. 9. — *L* Luke 24. 16, 31; chapter 21. 4.

The providence of God ordered these very little matters, so that they became the fullest proofs against the lie of the chief priests, that the body had been stolen away by the disciples. If the body had been stolen away, those who took it would not have stopped to strip the clothes from it, and to wrap them up, and lay them by in separate places. [How thoroughly does this whole pictorial representation reveal the eyewitness! — *Meyer*.]

8. That other disciple — John, [who never speaks of himself in the first person.] **Saw** — That the body was not there. **And believed** — That it had been taken away, as Mary had said; but he did not believe that he was risen from the dead. See what follows.

9. They knew not the Scripture — Namely, (Psa. xvi, 9, 10,) *Thou wilt not leave my soul in hell: For thou wilt not abandon my life to the grave, nor suffer thy Holy One to see corruption.* It was certainly a reproach to the disciples that they had not understood the prophecy, when our Lord had given them often the most direct information concerning it. Christ had referred to the history of Jonah, (Matt. xii, 40,) which was at once the type and the proof of his own resurrection. However, this ingenuous confession of John is a full proof of his sincerity, and of the truth of his narration.

10. Unto their own home — Either to their own houses, if they still had any; or to those of their friends, or to those where they had a hired lodging, and where they had met together for religious purposes. (See verse 19.)

11. But Mary stood without — [She had come with them, but more slowly. — *Alford*.] And she remained some time after Peter and John had returned to their own homes.

12. Seeth two angels — She knew these to be angels by their white and glistering robes. Matthew and Mark mention but one angel — probably that one only that spoke, as stated verse 13.

13. They have taken away my Lord — It was conjectured, (on chapter xix, 42,) that the body of our Lord was only put here for the time being, that, after the sabbath, they might carry it to a more proper place. Mary seems to refer to this: "They have taken away my Lord, and I know not where they have laid him." This removal she probably attributed to some of our Lord's disciples, or to some of his friends. [Here again the finest psychological truth underlies the narrative. The other

ing, and 'knew not that it was Jesus. **15** Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. **16** Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. **17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God. **18** Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the

A Psa. 22. 22: Matt. 28. 10; Rom. 8. 29; Heb. 2. 11. — *I* Chap. 16. 28. — *m* Eph. 1. 17. — *n* Matt. 28. 10; Luke 24. 10. — *o* Mark 16. 14; Luke 24. 36: 1 Cor. 15. 5.

women were afraid at the vision, but now Mary, having but one thought or desire — to recover the body of her Lord — feels no fear. — *Alford*.]

14. She turned herself back — That is, to go again with the other women to Jerusalem, who had already departed; but she had not as yet gone so far as to be out of the garden. **Knew not that it was Jesus** — John has here omitted what the angels said to the women about Christ being risen. Mary was so absorbed in grief that she paid but little attention to the person of our Lord, and therefore did not at first discern it to be he; nor could she imagine such an appearance possible, as she had no conception of his resurrection from the dead. She was therefore every way unprepared to recognise the person of our Lord.

15. Supposing him to be the gardener — *Κηπουρός*, the inspector or overseer of the garden. [Our Lord's body appeared clothed; but no intimation is given respecting that fact. About such facts as this, and there are many such, we have no sure information, and any possible speculations about them are entirely uncertain and unavailing.] **And I will take him away** — How true is the proverb, *Love feels no load!* Jesus was in the prime of life when he was crucified, and had a hundred pounds weight of spices added to his body; (?) and yet Mary thinks of nothing less than carrying him away with her, if she can but find where he is laid.

16. Mary — This word was no doubt spoken with uncommon emphasis; and with the usual sound of Christ's voice, so as immediately to prove that it must be Jesus.

17. Touch me not — *Μή μου ἅπτῃς*, *cling not to me*. From Matt. xxviii, 9, it appears that some of the women held him by the feet and worshipped him. This probably Mary did; and our Lord seems to have spoken to her to this effect: "Spend no longer time with me now: I am not going immediately to heaven — you will have other opportunities of seeing me again: but go and tell my disciples that I am, by and by, to ascend to my Father and God, who is your Father and God also. Therefore let them take courage."

18. Told the disciples... that he had spoken these things — St. Mark says, (chapter xvi, 11,) that the afflicted apostles could not believe what she had said. They seem to have considered it as an effect of her troubled imagination. [Between

first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. **20** And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. **21** Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. **22** And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: **23** Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called

Didymus, was not with them when Jesus came. **25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. **27** Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. **28** And

Ch. 16. 22.—Matt. 28. 18; ch. 17. 18, 19; 2 Tim. 2. 2; Heb.

3. 1.—Matt. 16. 19; 18. 18.—Chap. 11. 16.—1 John 1. 1.

verses 18 and 19 belongs the narrative of the journey to Emmaus and what occurred there, and the return of the two disciples. (See Luke xxiv, 18-33.)

19. The doors were shut . . . for fear of the Jews—We do not find that the Jews designed to molest the disciples: that word of authority which Christ spoke, (chapter xviii, 8,) *Let these go away*—had prevented the Jews from offering them any injury; but, as they had proceeded so far as to put Christ to death, the faith of the disciples not being very strong, they were led to think that they might be the next victims. Some think, therefore, that they had the doors not only shut, but barricaded: nevertheless Jesus came in, the doors being shut, that is, while they continued shut. But how? By his almighty power: and further we know not. Yet it is quite possible that no miraculous influence is here intended. The doors might be shut for fear of the Jews; and Jesus might open them, and enter in the ordinary way. Where there is no need for a miracle, a miracle is never wrought. See on verse 30. [It (Christ's coming) points to a miraculous appearance, which did not require open doors. The how does not and cannot appear.—Meyer.] **Peace be unto you**—His usual salutation and benediction. May every blessing of heaven and earth which you need be granted unto you!

20. He showed unto them his hands and his side—So it appears that his body bore the marks of the nails and the spear; and these marks were preserved that the disciples might be the more fully convinced of the reality of his resurrection. [The body in which our Lord was seen between the resurrection and the ascension was certainly his natural body unchanged.]

21. Even so send I you—As I was sent to proclaim the truth of the Most High, and to convert sinners to God, I send you for the same purpose, clothed with the same authority, and influenced by the same Spirit.

22. He breathed on them—Intimating, by this, that they were to be made new men, in order to be properly qualified for the work to which he had called them. **Receive ye the Holy Ghost**—From this act of our Lord, the influences of the Holy Spirit on the souls of men have been termed his inspiration. Every word of Christ which is received in the heart by faith, comes accompanied by this divine breathing; and, without this, there is neither light nor life. Nothing is seen, known, discerned, or felt of God, but through this. [To understand this rightly, we must recur to that great key to the meaning of so many dark passages of

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Scripture, the manifold and gradual unfolding of promise and prophecy in their fulfilment. The presence of the Lord among them was a slight and temporary fulfilment of his promised returning to them.] [The imparting of the Spirit now, was a symbol and foretaste of that which they should receive at Pentecost.—Alford.]

23. Whosoever sins ye remit—See the note on Matt. xvi, 19; xviii, 18. The apostles received from the Lord the doctrine of reconciliation and the doctrine of condemnation. They who believed on the Son of God, in consequence of their preaching, had their sins remitted; and they who would not believe were declared to lie under condemnation.

24. Thomas . . . called Didymus—See this name explained, chapter xi, 16. **Was not with them**—On such a day, and in such a man, such an absence must have been designed. Perhaps he had abandoned hope: the strong evidence of his senses having finally convinced him that the pierced side and wounded hands betokened such a death that revivification was impossible.—Alford.] His unbelief became obstinate; he was determined not to believe on any evidence that it might please God to give him: he would believe according to his own prejudices, or not at all. His unbelief was also presumptuous and insolent; a view of the person of Christ will not suffice; he will not believe that it is he, unless he can put his finger into the holes made by the nails in his Lord's hand, and thrust his hand into the wound made by the spear in his side.

26. After eight days—It seems likely that this was precisely on that day se'nnight on which Christ had appeared to them before; and from this we may learn that this was the weekly meeting of the apostles; and, though Thomas was not found at the former meeting, he was not absent from this. Jesus also came again.

27. Then saith he to Thomas—Through his infinite compassion he addressed him in a particular manner; condescending in this case to accommodate himself to the prejudices of an obstinate, though sincere, disciple. **Reach hither thy finger, etc.**—And it is very probable that Thomas did so; for his unbelief was too deeply rooted to be easily cured. **Be not faithless, but believing**—[Ἀπιστος and πιστος are not placed directly for the participles ἀπιστων and πιστευων. The words do not indicate individual acts, but the established character of the mind.—Tholuck.] [Both faith and unbelief are primarily moral states or habits of the soul, for which, as for all their spiritual estates, natural or

Thomas answered and said unto him, My Lord and my God. **29** Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: *“blessed are they that have not seen, and yet have believed.”*

30 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: **31** “But these are

so 2 Cor. 5: 7: 1 Pet. 1: 8.—o Chap. 21: 25.

acquired, men are justly responsible to God, since they may be avoided or gotten rid of. *Reasonable skepticism* may be a virtue, but unreasonable, is a sin; and that which denies or ignores the supernatural as essentially incredible, is, to the last degree, unreasonable and therefore sinful.]

28. Thomas answered, etc.—Those who deny the Godhead of Christ would have us to believe that these words are an *exclamation* of Thomas, made through surprise, and that they were addressed to the *Father*, and not to *Christ*. Thomas, now perfectly satisfied of the reality of our Lord's resurrection, *says unto him*,—MY LORD! and MY GOD! that is, thou art indeed the very same person; *my Lord*, whose disciple I have so long been; and *my God*, therefore henceforth the object of my religious adoration. Thomas was the first who gave the title of *God* to Jesus; and, by this glorious confession, made some amends for his former obstinate incredulity. It is worthy of remark, that from this time forward the whole of the disciples treated our Lord with the most supreme respect, never using that familiarity toward him which they had often used before. The resurrection from the dead gave them the fullest proof of the divinity of Christ. And this, indeed, is the use which St. John makes of this manifestation of Christ. (See verses 30, 31.) [It is a confessional *invocation* of *Christ* in the highest joyful surprise, in which Thomas gives the fullest expression of profound emotion to his faith, which had been mightily elevated by the conviction of the reality of the resurrection, in the divine nature of his Lord.—*Meyer*.]

29. Thomas—This word is omitted by almost every MS., Version, and ancient commentator of importance. *Blessed are they, etc.*—Thou hast seen, and therefore thou hast believed, and now thou art blessed; thou art now happy—fully convinced of my resurrection; yet no less blessed shall all those be who believe in my resurrection without the evidence thou hast had. From this we learn, that to believe in Jesus on the testimony of his apostles, will put a man into the possession of the very same blessedness which they themselves enjoyed. And so has God constituted the whole economy of grace, that a believer at eighteen hundred years' distance from the time of the resurrection, suffers *no loss* because he has not seen Christ in the flesh. Reader! Christ died for thee!—believe, and thou shalt be saved, and become as blessed and as happy as an *apostle*.

30. Many other signs truly did Jesus, etc.—That is, besides those mentioned, the other miracles which our Lord did, and which are not related here, were such as were necessary to the disciples only, and therefore not revealed to mankind at large. There is nothing in the whole revelation of God but what is for some important purpose; and there is nothing left out that could have been of any real use.

31. That ye might believe—What is here re-

written, that ye might believe that Jesus is the Christ, the Son of God; * and that believing ye might have life through his name.

CHAPTER XXI.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*.

so Luke 1: 4.—o Chap. 8: 15, 16; 5: 24: 1 Pet. 1: 8, 9.

corded is to give a full proof of the divinity of Christ; that he is the promised Messiah; that he really suffered and rose again from the dead; and that through him every believer might have eternal life.

Grotius has conjectured that the Gospel as written by St. John ended with this chapter, and that the following chapter was added by the Church of Ephesus. This conjecture is supported by nothing in antiquity. It is possible that these two last verses might have formerly been at the conclusion of the last chapter, as they bear a very great similarity to those that are found there; and it is likely that their true place is between the 24th and 25th verses of the succeeding chapter; with the latter portion of which they in every respect correspond, and with it form a proper conclusion to the book. Except this correspondence, there is no authority for changing their present position.

After reading the *Gospel* of John, his *first Epistle* should be next taken up: it is written exactly in the same spirit, and keeps the same object steadily in view. As John's Gospel may be considered a *supplement* to the other evangelists, so his *first Epistle* may be considered a *supplement* and *continuation* to his own Gospel. In some MSS. the Epistles follow this Gospel, not merely because the transcribers wished to have all the works of the same writer together, but because there was such an evident connexion between them. The first Epistle is to the Gospel as a pointed and forcible *application* is to an interesting and impressive sermon.

NOTES ON CHAPTER XXI.

[The ending of chapter xx has all the form of a conclusion of the whole book, which probably it was in the first writing; but there is no good reason to doubt that chapter xxi was also written by John, and that it is really an authentic portion of his Gospel. The conclusion reached by Alford, after an exhaustive examination of the whole case, appears most reasonable. “On the whole, I am persuaded that in this chapter we have a fragment both *authentic* and *genuine*, added, for reasons apparent on the face of it, *by the apostle himself*, bearing evidence of his hand, but in a ‘second manner,’—a later style,—probably in the decline of (his) life.”]

1. Jesus showed himself again—After that our Lord had appeared several times to the women and to the apostles at Jerusalem and at the tomb, he bade them go into Galilee, giving them the promise of meeting them there. (Matt. xxviii, 7; Mark xvi, 7.) This promise we find he fulfilled in the way John relates here. This was the *seventh* appearance of our Lord after the resurrection. Matthew (chapter xxviii, 16) has but just mentioned it: of it the rest of the evangelists say nothing, and this is the reason why John gives it so particularly.

2 There were together Simon Peter, and Thomas called Didymus, and *Nathanael of Cana in Galilee, and *the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore; but the disciples *knew not that it was Jesus. 5 Then *Jesus saith unto them, *Children, have ye any meat? They answered him, No. 6 And he said unto them, *Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore *that disciple whom Jesus loved saith unto Peter, It is the Lord.

a Chap. 1. 45.—b Matt. 4. 21.—c Chap. 20. 14.—d Luke 24. 41.

3. **Peter saith . . . I go a fishing**—Previous to the crucifixion of our Lord, the temporal necessities of himself and his disciples appear to have been supplied by the charity of individuals. (Luke viii. 3.) As it is probable that the scandal of the cross had now shut up this source of support, the disciples, not fully knowing *how* they were to be employed, purposed to return to their former occupation of fishing, in order to gain a livelihood; and therefore the *seven*, mentioned verse 2, embarked on the sea of Tiberias, otherwise called the sea of Galilee.

3. **That night they caught nothing**—God had so ordered it, that they might be the more struck with the miracle which he afterward wrought.

4. **Knew not that it was Jesus**—Probably because it was either not light enough, or he was at too great a distance, or he had assumed another form, as in Mark xvi. 12; otherwise his person was so remarkable that all his disciples readily knew him when he was at hand. (See verse 12.)

5. **Children**—*Παιδιά*, a term of familiarity and affectionate kindness; it is the vocative case plural of *παιδίον*, which is the diminutive of *παῖς*, and literally signifies *little children*, or *beloved children*. How the margin has made *sirs* out of it I cannot conceive. **Any meat**—*Προσφάγιον*, *viands*, *any thing to eat*. [The question presupposes the opinion of the questioner, that they had probably as yet taken nothing, as well as the thought that in the opposite case He need not step in.—*Meyer*.] (See on chapter vi. 9.)

6. **For the multitude of fishes**—This might serve as an emblem of the immense number of souls which should be converted to God by their ministry, according to the promise of Christ as recorded Matt. iv. 19.

7. **His fisher's coat**—Or, *his upper coat*. *Ἐνεσδύρναι*, something analogous to what we term a *great coat* or *surtout*. **He was naked**—He was only in his *vest*. *Γυμνός*, *naked*, is often used to signify the *absence of this upper garment only*. In 1 Sam. xix. 24, when Saul had put off his *himation*, upper garments, he is said to have been *γυμνός*, *naked*; and David, when *girded* only with a *linen ephod*, is said to have been *uncovered*. (2 Sam. vi. 14, 20.) **Cast himself into the sea**—It is likely that they were in shallow water; and, as they were only two hundred cubits from the land, (about one hundred and thirty-two English yards,) it is pos-

sible that Peter only stepped into the water that he might assist them to draw the boat to land, which was now heavily laden. It is not likely that he went into the water in order to swim ashore; had he intended this it is not to be supposed that he would have put his *great coat* on, which would have been an essential hindrance to him in getting to shore. 8. **Dragging the net**—It is probable that this was that species of fishing in which the net was stretched from the shore out into the sea—a dragnet or seine. The sovereign power of Christ had in this case miraculously collected the fish to that part where he ordered the disciples to cast the net. [Whether or not the fish were brought to the place miraculously cannot be known; but our Lord's knowledge of their presence was certainly supernatural, unless the whole thing is to be explained as a *happy accident*, which is scarcely supposable.] 9. **They saw a fire, etc.**—[By whom prepared? Was it by a natural or supernatural agency? has often been inquired; but we must leave this undetermined, as we find it.—*Trench*.] 10. **Bring of the fish, etc.**—[These were to be added to those already preparing.] 11. **Simon Peter went up**—[Peter, again foremost, went and drew the net to the land. It is not a merely gratuitous faith that detects, in this whole affair, something of a symbolical character. An earlier similar case was used to teach the disciples that they should become "fishers of men;" now they are taught to "feed the flock of Christ."] 12. **Come and dine**—*Δεῖτε ἀποψήσασθε*. The *ἀριστον* was the meal taken in the earlier part of the day, but *δεῖπνον* was the principal meal, taken toward evening. Our English word "dine" is often used generically for eating any meal. In this case, to speak with exact propriety, we should use the word *breakfast*.] **Durst ask him**—Ever since the confession of Thomas, a proper awe of the deity of Christ had possessed their minds. [They appear to have taken the meal in silence.] 13. **And giveth them**—Eating likewise with them, as Luke expressly says. (Chapter xxiv. 43.) [Everything related respecting our Lord's appearance and actions, after his resurrection, indicates the fact that his body was the same as that in which he had gone in and out during his natural lifetime. The change, by which he became adapted to the heavenly estate, upon which he entered after the ascension, had not yet passed upon it,

e Or, *Sirs*.—f Luke 5. 4, 6, 7.—g Chap. 13. 28; 20. 2.—h Acts 10. 41.

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them, and fish likewise. **14** This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son of Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. **16** He saith to him again the second time, Simon, *son of*

Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. **17** He saith unto him the third time, Simon, *son of Jonas*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

[See chap. 20, 19, 26.—& Acts 20, 28; Heb. 13, 20;

1 Pet. 2, 25; 5, 2, 4.—& Chap. 2, 24, 25; 16, 30.

nor was that risen body the pattern of the resurrection body of the saints. For that we should rather look to that seen at the transfiguration.]

14. This is now the third time—That is, this was the third time he appeared unto the apostles when all or most of them were together. He appeared to *ten* of them, (chapter xx, 19;) again to *eleven* of them, (verse 26;) and at this time to *seven* of them, (verse 2 of this chapter.) But, when the other evangelists are collated, we shall find that this was the *seventh* time in which he had manifested himself after he arose from the dead. 1) He appeared to Mary of Magdala. (Mark xvi, 9; John xx, 15, 16.) 2) To the holy women who came from the tomb. (Matt. xxviii, 9.) 3) To the two disciples who went to Emmaus. (Luke xxiv, 13, etc.) 4) To St. Peter alone. (Luke xxiv, 34.) 5) To the *ten*, in the absence of Thomas. (Chapter xx, 19.) 6) Eight days after to the *eleven*, Thomas being present. (Verse 26.) 7) To the *seven*, mentioned in verse 2 of this chapter; which was between the *eighth* and *fortieth* day after his resurrection. Besides these *seven* appearances, he showed himself, 8) To the disciples on a certain mountain in Galilee. (Matt. xxviii, 16.) If the appearance mentioned by St. Paul, (1 Cor. xv, 6,) to upward of five hundred brethren at once—if this be not the same with his appearance on a mountain in Galilee, it must be considered the *ninth*. According to the same apostle, he was seen of James, (1 Cor. xv, 7,) which may have been the *tenth* appearance. And, after this, to all the apostles, when, at Bethany, he ascended to heaven in their presence. (See Mark xvi, 19, 20; Luke xxiv, 50–53; Acts i, 3–12; 1 Cor. xv, 7.) This appears to have been the *eleventh* time in which he distinctly manifested himself after his resurrection. But there might have been many other manifestations, which the evangelists have not enumerated, as not being connected with anything of singular weight or importance.

15. Simon . . . lovest thou me—Peter had thrice denied his Lord, and now Christ gives him an opportunity in some measure to repair his fault by a triple confession. **More than these**—*Πλείων τούτων*, more than the other disciples. This was a kind of reproach to Peter: he had professed a more affectionate attachment to Christ than the rest; he had been more forward in making professions of friendship and love than any of the others; and no one (Judas excepted) had treated his Lord so basely. As he had before intimated that his attachment to his Master was *more* than that of the rest, our Lord now puts the question to him, *Dost thou love me more than these?* To which Peter made the most modest reply, **Thou knowest that I love thee**, but no longer dwells on the *strength* of his love, nor compares himself with even the meanest of his brethren. He had now learned, by dreadful experience, that a man's sufficiency for good is of the

Lord alone. The words, "more than these," Bishop Pearce thinks, refer to the *provisions* they were eating, or to their *secular employments*; for says he, "It does not seem probable that Jesus should put a question to Peter which he could not possibly answer; because he could only know his own degree of love for Jesus, not that of the other disciples." But it appears to me that our Lord refers to the profession made by Peter, which I have quoted above. It is remarkable that in these three questions our Lord uses the verb *ἀγαπάω*, which signifies to *love affectionately, ardently, supremely, perfectly*; (see the note on Matt. xxi, 37;) and that Peter always replies, using the verb *φιλέω*, which signifies to *love, to like, to regard, to feel friendship* for another. As if our Lord had said, "Peter, dost thou love me ardently and supremely?" To which he answers, "Lord, I feel an affection for thee—I do esteem thee—but dare, at present, say no more." [Peter, in his answer, places, instead of the *ἀγαπᾷς*, (*diligis*), *delightest thou*, of the question, the expression of personal heart emotion, *φιλέω*, *amo*, *I love*, by which he gives the most direct satisfaction to his inmost feelings.—Meyer.] There is another remarkable change of terms in this place. In verses 15 and 17, our Lord uses the verb *βόσκει*, *to feed*, and in verse 16 he uses the word *ποιμαίνει*, which signifies to *tend a flock*, not only to *feed*, but to *take care of, guide, govern, defend*, etc., by which he seems to intimate that it is not sufficient merely to *offer* the bread of life to the congregation of the Lord, but he must take care that the sheep be properly *collected, attended to, regulated, guided*, etc.; and it appears that Peter perfectly comprehended our Lord's meaning, and saw that it was a direction given not only to *him*, and to the rest of the *disciples*, but to all their *successors* in the Christian ministry; for himself says, (1 Epist. chapter v, 2:) *Feed the flock of God* (*ποιμαίνετε τὸ ποίμνιον τοῦ Θεοῦ*) *which is among you, taking the oversight* (*ἐπισκοποῦντες*, acting as *superintendents and guardians*), *not by constraint, but willingly; not for filthy lucre, but of a ready mind*. Every spiritual shepherd of Christ has a flock, composed of *LAMBS*—*young converts*, and *SHEEP*—*experienced Christians*, to *feed, guide, regulate, and govern*. To be properly qualified for this, his wisdom and holiness should always exceed those of his flock. Who is sufficient for these things? The man who lives in God, and God in him.

17. Peter was grieved—Fearing, says St. Chrysostom, lest Christ saw something in his heart which he saw not himself, and which might lead to *another fall*; and that Christ was about to tell him of it, as he had before predicted his denial. [In this third question, Jesus takes up the *φιλέω σε* (*I love thee*) of Peter, and cuts, by means of this altered question, still more deeply into his heart. Peter was troubled about this, that Jesus, in this third question, appeared to throw doubt upon his

18 "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. **19** This spake he, signifying^a by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. **20** Then Peter, turning about, seeth the disciple^b whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? **21** Peter seeing him saith to Jesus, Lord, and what shall this man

do? **22** Jesus saith unto him, If I will that he tarry^c till I come, what is that to thee? follow thou me. **23** Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? **24** This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. **25** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

^m Chap. 13. 36; Acts 12. 3, 4.—ⁿ 2 Pet. 1. 14.—^o Chap. 13. 23, 25; 20. 2.—^p Matt. 16. 27, 28; 25. 31; 1 Cor. 4. 5; 11. 26:

Rev. 2. 25; 3. 11; 22. 7, 20.—^q Chap. 19. 35; 3 John 12.—^r Chap. 20. 30.—^s Amos 7. 10.

love. Hence now his more earnest answer, with an appeal to his Lord's *unlimited knowledge of the heart*.—*Meyer*.]

18. Thou shalt stretch forth thy hands—[The end of his pastoral office is announced to him—a contrast to the denial, of which he had just been reminded—a proof to be hereafter given of the here recognised genuineness of that love which he had been professing.]

19. Should glorify God—By martyrdom. It is rather stretching the figure to make the second stretching forth the hands a reference to the extension of the arms on the cross-beam of the Roman cross. [The story of his crucifixion, "head downward," originated more than a hundred years later.] **Follow me**—Whether our Lord meant by these words that Peter was to walk with him a little way for a private interview, or whether he meant that he was to imitate his example, or be conformed to him in the manner of his death, is very uncertain. [A following, in diligent devotion and labor for Christ's kingdom, through martyrdom into glory.]

20, 21. Then Peter turning—[Evidently, the account is here elliptical. Jesus and Peter appear to be talking *aside*, and, as John approaches, Peter asks how it shall be with him; will he too be called to suffer martyrdom?] [He now wishes to know what shall befall his friend and colleague.—*Alford*.]

22. If I will that he tarry till I come—There are several opinions concerning this: the following are the principal. 1) Some have concluded from these words that John should *never die*. Many eminent men, *ancients and moderns*, have been and are of this opinion. 2) Others thought that our Lord intimated that John should live till Christ came to judge and destroy Jerusalem. On this opinion it is observed that Peter, who was the *oldest* of the apostles, died in the year 67, which, says Calmet, was six years before the destruction of Jerusalem; and that John survived the ruin of that city about thirty years, he being the only one of the *twelve* who was alive when the above desolation took place. 3) St. Augustine, Bede, and others, understood the passage thus: If I will that he remain till I come and take him away by a *natural death*, what is that to thee? follow thou me to thy *crucifixion*. On this, it may be observed, that all antiquity agrees that John, if he did die, was the only disciple who was taken away by a *natural death*. 4) Others imagine that our Lord was only now taking Peter *aside* to speak something to him in private, and that Peter, seeing John following, wished to know whether he should come along

with them; and that our Lord's answer stated that John should remain *in that place* till Christ and Peter should return to him; and to this meaning of the passage many eminent critics incline. For nearly eighteen hundred years, the greatest men in the world have been puzzled with this passage. It would appear presumptuous in me to attempt to *decide*, where so many eminent doctors have disagreed, and do still disagree. I rather lean to the fourth opinion. [It is now fifty years since the above was written, and though, during that time, the progress of biblical learning has been simply wonderful, yet not the least progress has been made toward the solution of the questions involved in verses 21–23.]

24. This is the disciple—It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration; and I allow, with Bishop Pearce and others, that it is *possible* that John may mean himself when he says, *we know*, etc., yet I think that it is very *unlikely*. It is certain that this gospel loses no part of its authority in admitting the *suffrage of the Church of God*: it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world are still more abundantly established. **We know**—Instead of *οἱ μαθηταί, we know*, some have written *οἱ ἀδελφοί, I know indeed*; but this is mere conjecture, and is worthy of no regard. It is likely that these verses were added by those to whom John gave the work in charge.

25. Many other things—Before his disciples, is added by two MSS. The Scholia in several MSS. intimate that this verse is an *addition*; but it is found in every ancient Version, and in Origen, Cyril, and Chrysostom. **Could not contain**, etc.—Origen's signification of the word *χωρεῖν* is, to *admit of*, or *receive favourably*. As if he had said, the miracles of Christ are so many, and so astonishing, that if the whole were to be detailed the world would not receive the account with proper faith; but enough is recorded that men may believe that Jesus is the Son of God, and that in believing they may have life through his name. (Chapter xx, 31.) [The purpose of this verse seems to be to assert and vindicate the fragmentary character of the gospel, considered merely as an historical narrative; for that the doings of the Lord were so many—his life so rich in matter of record, that, in a popular hyperbole, we can hardly imagine the world could contain all, if singly written down.—*Alford*.] **Amen**—The word *ἀμήν, amen*, which has passed

unaltered into almost all the languages of the world in which the sacred writings are extant, is pure Hebrew; and signifies to be *steady, constant, firm, established, or confirmed*. It is used as a particle of *affirmation and adjuration*. When a person was sworn to the truth of any fact, the oath was recited to him, and he bound himself by simply saying *AMEN, AMEN, amen, amen*. See an instance of this in Num. v, 22. In Deut. xxvii, 15-26, it is to be understood in the same sense; the persons who use it binding themselves, under the curse there pronounced, should they do any of the things there prohibited. It is often used as a particle of affirmation, approbation, and consent, examples of which frequently occur in the Old Testament. When any person commenced a discourse or testimony with this word, it was considered in the light of an *oath*; as if he had said, I pledge my truth, my honour, and my life to the certainty of what I

now state. Our Lord begins many of his discourses with this word, either singly, *Amen, I say unto you*; or doubled, *Amen, amen, I say unto you*; which we translate *verily*: as Christ uses it, we may ever understand it as expressing an *absolute and incontrovertible truth*. Christ is himself called the Amen, *ὁ Ἀμήν*, (Rev. iii, 14,) because of the eternity of his nature and the unchangeableness of his truth. In later ages, it was placed at the end of all the books in the New Testament, except the Acts, the Epistle of James, and the third Epistle of John, merely as the transcriber's *attestation* to their truth; and, perhaps, it is sometimes to be understood as vouching to the fidelity of his own transcript.

The subscriptions to this gospel, as well as to the preceding gospels, are various in the different Versions and MSS., but none of them possess any canonical authority.

ADDITIONAL NOTE.

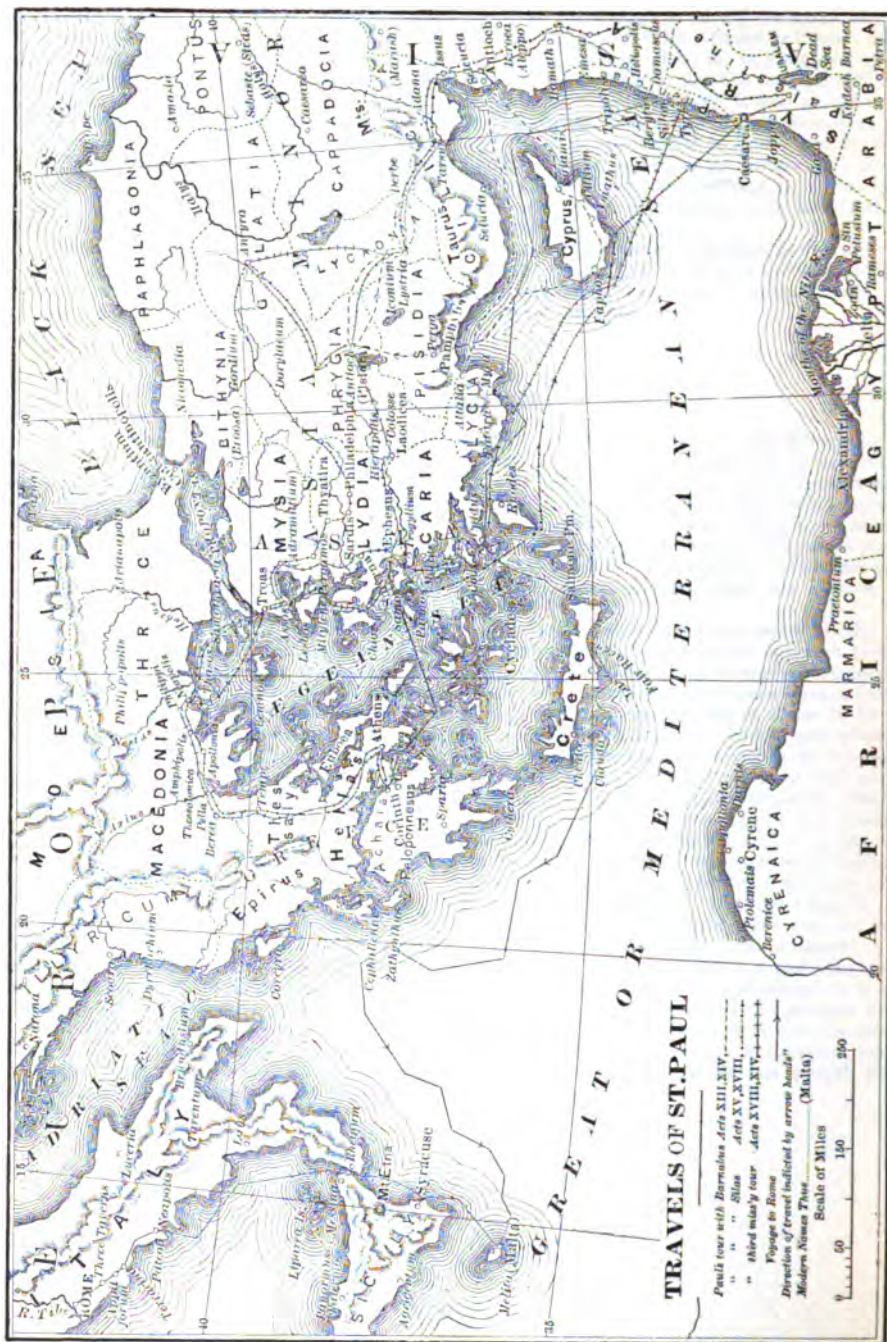
[Verses 24, 25. Ewald thinks that a friend of the apostle, (probably a presbyter at Ephesus,) of whose hand—probably, also, of whose art—John availed himself in the composition of the gospel, wrote the appendix for himself alone, at a later date, without desiring, in the slightest degree, to conceal that it was by a different individual. In his treatise on John's gospel, Ewald ascribes the composition to the same circle of friends in which the gospel may have remained, perhaps, for ten years before its publication; that the apostle, however, permitted the publication with this appendix, before his death. Very superficially and peremptorily does Hengstenberg designate the entire view that chapter xxi is a supplement, as leading to a view of the accidental nature of the authorship, which is unworthy of the apostle, and in conflict with the character of the gospel. Hilgenfeld assigns this chapter, including verses 24, 25, to the evangelist, whom, however, he thinks was not the apostle John. (Condensed from MEYER'S *Critical Notes on John xxi.*)

[Respecting the last two verses, in his expository notes Meyer remarks: "Verse 24. *Conclusion by John* (himself) *to this supplement*, (verses 1-23,) which he makes known as his work, (as endorsed by him,) and the contents of which he maintains to be true. To his book he had given the conclusion, (chapter xx, 31;) all the less should the apostolic legitimation be wanting to the *appendix* added by him at a later time. 'These things'—*περὶ τούτων* and *ταῦτα*—refer to the supplementary narrative in chap. xxi,

verses 1-23. *Oldæus, we know*; but John, as he has avoided throughout in the gospel, in accordance with his delicate peculiarity, the self-designation, by *Ἐγώ, I*, here speaks out of the consciousness of fellowship with his readers at that time, none of whom the aged apostle justly presupposed would doubt the truth of his testimony. With this good apostolical confidence he utters his *oldæus, we know*.

"Verse 25. *Apocryphal conclusion* to the entire gospel, after the Johannine appendix (verses 1-24) had been added. The words *ἀ ἐποίησεν ὁ Ἰησοῦς, which Jesus did*, (not *σημεῖα, signs, miracles*, xx, 31,) designate the working of Jesus in its entire universality, but as that which took place on earth, not also the Logos activity from the beginning of the world. The pre-human activity of the Logos might be an object of speculation, (chapter i, 1, etc.), but not the contents of the histories which were still to be written, *καθ' ἑν, (every one,)* not the task of a gospel. Hence verse 25 indicates nothing which points back further than to the activity of the Incarnate One. It is not *ὁ Χριστός, the Christ*, nor *ὁ κύριος, the Lord*, nor *ὁ υἱὸς τοῦ θεοῦ, the Son of God*, but *ὁ Ἰησοῦς, that is named . . .*

"Not only is the inharmonious and unspiritual exaggeration in verse 25 *un-Johannine*, it is also apocryphal in character, and in the *periodic* mode of expression, which does not agree with the Johannine simplicity, as well as the first person, *οἶμαι, I suppose*, in which John in the gospel never speaks."



PREFACE

TO THE

ACTS OF THE APOSTLES.

NAME AND PLACE IN THE CANON.

THE book of the Acts of the Apostles forms the *fifth* and last of the historical books of the New Testament. And on this account it has been generally placed at the end of the four gospels; though in several MSS. and Versions it is found at the end of St. Paul's epistles, as many circumstances in them are referred to by the narrative contained in this book, which is carried down almost to the apostle's death.

This book has a variety of names: *Πράξεις τῶν Ἀπόστολων*, the *Res Gestæ*, *Acts or Transactions of the Apostles*, is the title it bears in the *Codex Bezae*. *Πράξεις τῶν Ἁγίων Ἀπόστολων*, *The Acts of the Holy Apostles*, is its title in the *Codex Alexandrinus*, and several others, as well as in several of the ancient Versions, and in the Greek and Latin Fathers. One or other form of the above title is followed by almost all the editors of the Greek Testament, and translators and commentators in general. By some it has been reckoned a *fifth* gospel; and by *Œcumenius* it is termed *The Gospel of the Holy Spirit*; and by *St. Chrysostom*, *Τὸ Βιβλίον, Ἀπόδειξις ἀναστάσεως*, *The Book, The Demonstration of the Resurrection*. This *miracle of miracles*, as one terms it, which had been so frequently foretold by the prophets and by Christ himself, is here exhibited; and by this grand act of the power and goodness of God the Christian Church has been founded, and thus the tabernacle and kingdom of God have been immutably established among men.

PLACE AND TIME OF WRITING.

Some have supposed that this book was written from Alexandria; but it does not appear to be probable. The conjecture of Michaelis is much more likely, namely, that it was written from Rome, at which place St. Luke mentions his arrival, in company with St. Paul, shortly before the close of the book. (See Acts xxviii, 16.)

Though the time in which the book of the Acts was written is not recorded, yet, as it is continued to the end of the second year of St. Paul's imprisonment, it could not have been written *before* the year 63; and, had it been written *after* that year, it is reasonable to conclude that it would have related some further particulars relative to St. Paul; or would at least have mentioned the event of his imprisonment, in which the reader is so much interested. This argument seems conclusive, in reference to the date of this book.

ITS AUTHORSHIP.

All antiquity is unanimous in ascribing the authorship of this book to St. Luke; and, from the commencement of it, we see plainly that it can be attributed to no other. From that commencement, too, it seems plain that St. Luke intended it as a continuation of his gospel, it being dedicated to Theophilus, to whom he had dedicated that work.

St. Luke's long attendance upon St. Paul, and his having been himself an eye-witness of many of the facts which he has recorded, independently of his divine inspiration, rendered him a most respectable and credible historian. His medical knowledge, for he is allowed to have been a physician, enabled him both to form a proper judgment of the miraculous cures which were performed by St. Paul and other apostles, and to give an accurate and authentic detail of them. It is worthy also of observation, that St. Luke himself does not appear to have possessed the gift of miraculous healing. Though there can be no doubt that he was with St. Paul when shipwrecked at Melita, yet he was not concerned in healing the father of Publius the governor, nor of the other sick persons mentioned Acts xxviii, 8, 9. These were all healed by the prayers of St. Paul and the imposition of his hands, and consequently miraculously; nor do we find any evidence that St. Luke was ever employed in this way.

ITS COMPOSITION.

[The proofs of the genuineness and ecclesiastical authority of the present book do not, it is true, ascend to so remote a period as those which may be produced in the case of many other portions of the New Testament. For the language of the apostolic Fathers, in which allusions to certain passages of The Acts may indeed be found, is nevertheless not of such a character as to produce entire conviction. But the testimonies which are furnished at the close of the second and the commencement of the third century, or at the time when the canon of the New Testament became more firmly established, are so numerous, so weighty, and so decided, that not a doubt can remain respecting the ancient and general recognition of The Acts as a sacred book, written by the apostolic man named Luke. Hence Eusebius did not hesitate to enumerate this book among those writings of the New Testament canon which were universally acknowledged as genuine. (*Hist. Eccl.*, iii, 25.) The opposition of certain heretical parties, such as the Ebionites, Marcionites, Severians, and Manicheans, who rejected the book solely for the reason that its statements were inconsistent with their doctrines, is not of such a nature, as to impair our confidence in a fact supported by the ancient and universal testimony of the Church. The statement found in a certain passage in Photius, to the effect that some persons supposed the book to have been written, not by Luke, but either by Clemens of Rome or by Barnabas, cannot create any embarrassment, since it may be readily explained by the fact to which Chrysostom bears witness in his Homilies on The Acts: "There are many," he says, "who do not even know that this book is in existence, or who can state the name of the author." It may, besides, be easily conceived that the gospels, and also the apostolical epistles, were far more generally read than The Acts; (which may possibly still be the case, even in the most recent times;) under such circumstances some uncertainty respecting the name of the author may have existed in the minds of many persons.—*Lechler*, in Lange.]

PREFACE TO THE ACTS OF THE APOSTLES.

ITS CHARACTER AND PURPOSE.

The Acts of the Apostles have been generally considered in the light of a *Church history*, and, consequently, the first ecclesiastical history on record; but, as Professor Michaelis very properly contends, it cannot have been intended as a general history of the Christian Church, even for the period of time it embraces, as it passes by all the transactions of the Church at Jerusalem after the conversion of St. Paul, the propagation of Christianity in Egypt, Paul's journey into Arabia, the state of Christianity in all the East, the foundation of the Christian Church at Rome, several of St. Paul's voyages, his thrice suffering shipwreck, etc.

The object of St. Luke appears to have been twofold: 1) To relate in what manner the gifts of the Holy Spirit were communicated on the day of pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed: 2) To deliver such accounts as proved the claim of the Gentiles to admission into the Church of Christ; a claim violently disputed by the Jews, especially at the time when the Acts of the Apostles was written. Hence we see the reason why he relates (chapter viii) the conversion of the Samaritans, and (chapter x, xi) the story of Cornelius, and the determination of the apostolic council in Jerusalem relative to the Levitical law; and for the same reason he is more diffuse in his account of St. Paul's conversion, and his preaching to the Gentiles, than he is on any other subject. In such a restricted manner has St. Luke compiled his history, that Michaelis is of opinion that it was his intention to record only those facts which he had either seen himself, or heard from credible eyewitnesses.

ITS AUTHENTICITY.

The book of the Acts has been uniformly and universally received by the Christian Church in all places and ages: it is mentioned and quoted by almost every Christian writer, and its authenticity and importance universally admitted. It everywhere shows that its author possesses the most exact knowledge respecting the affairs of the Greeks and Romans, the early Christian Church, and the geography of the extensive region over which Paul travelled. A remarkable confirmation of its history is furnished by the epistles of Paul.

In the last part of the last century Dr. Paley published his celebrated work, "*Horæ Paulinæ; or, The Truth of the Scripture History of St. Paul Evinc'd.*" On this subject he remarks, in his "*Evidences of Christianity*:" "Between the letters which bear the name St. Paul in our collection, and his history in the Acts of the Apostles, there exist many notes of correspondence. The simple perusal of the writings is sufficient to prove that neither the history was taken from the letters, nor the letters from the history; and the *undesignedness* of the agreements (which undesignedness is gathered from their latency, their minuteness, their obliquity, the suitableness of the circumstances in which they consist to the places in which those circumstances occur, and the circuitous references by which they are traced out) demonstrates that they have not been produced by forethought or by any fraudulent contrivance. But coincidences, from which these causes are excluded, and which are too close and numerous to be accounted for by accidental concurrences of fiction, must necessarily have truth for their foundation."

THE FOUNDING OF THE CHRISTIAN CHURCH.

In the book of the Acts we see how the Church of Christ was formed and settled. The apostles simply proclaimed the truth of God relative to the passion,

PREFACE TO THE ACTS OF THE APOSTLES.

death, resurrection, and ascension of Christ ; and God accompanied their testimony with the demonstration of his Spirit. Thousands acknowledge the truth, embrace Christianity, and openly profess it at the imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another ; but a change of *tempers, passions, prospects, and moral conduct*. All before was *earthly, or animal, or devilish* ; or all these together : but now all is *holy, spiritual, and divine* : the heavenly influence becomes extended, and *nations* are born unto God. All this was brought about, not by might nor power ; not by the sword nor by secular authority ; not through worldly motives and prospects ; not by pious frauds or cunning craftiness ; not by the force of persuasive eloquence : in a word, by nothing but the sole influence of truth itself, attested to the heart by the power of the Holy Ghost. In this book of the Acts we find, therefore, the true model after which every Christian Church should be builded. When *all* Churches or congregations of people professing Christianity shall be founded and regulated according to the *doctrines* and *discipline* laid down in the book of the Acts of the Apostles, then the *aggregate body* may be justly called *The Holy, Apostolic, and Catholic Church*.

PRIMITIVE SIMPLICITY OF WORSHIP.

The *simplicity* of the primitive Christian worship, as laid down in the book of Acts, is worthy of particular notice and admiration. Here are no expensive ceremonies : no apparatus calculated merely to impress the senses, and produce emotions in the animal system, “to help,” as has been foolishly said, “the spirit of devotion.” The *heart* is the subject in which this spirit of devotion is kindled : and the *Spirit* of God alone is the agent that communicates and maintains the celestial fire ; and God, who knows and searches that heart, is the object of its adoration, and the only source whence it expects the grace that pardons, sanctifies, and renders it happy. No strange fire can be brought to this altar : for the God of the Christians can be worshipped only in *spirit* and *truth* ; the truth revealed directing the worship, and the Spirit given applying that truth, and giving life and energy to every faculty and power. Thus God was worshipped in his own way, and through his own power ; every religious act, thus performed, was acceptable to him ; the praises of his followers rose up as incense before the throne, and their prayers were heard and answered. This is the religion of Jesus Christ, as laid down and exemplified in this blessed book.

THE ACTS OF THE APOSTLES.

CHAPTER I.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, **2** ^bUntil the day in which he was taken up, after that he through the Holy Ghost ^chad given commandments unto the apostles whom he had chosen: **3** ^dTo whom also he showed himself alive after his passion by many infallible proofs, being seen of them

^a Luke 1. 8.—^b Mark 16. 19; Luke 9. 51; 24. 51; verse 9; 1 Tim. 3. 16.—^c Matt. 28. 19; Mark 16. 13; John 20. 21; chap. 10. 41. 43.—^d Mark 16. 14; Luke 24. 36; John 20. 19, 26; 21. 1. 14; 1 Cor. 15. 5.

NOTES ON CHAPTER I.

1. **The former treatise**—The Gospel according to Luke is here evidently intended. **O Theophilus**—See the note on Luke i, 3. **Began**—[Interpreters commonly take *ἤρξετο* (*began*) as pleonastic; but it is better to retain the proper meaning of this word, and to make the implied contrast lie between the ministry of our Lord upon earth and his subsequent invisible ministry.—*Olshausen*.] **To do and teach**—By his *miracles* and *sermons*. As Luke had already in his *gospel* given an account of the *life* and *actions* of our Lord, so in this *second treatise* he was about to give an account of the *lives* and *acts* of some of the *chief apostles*, such as *Peter* and *Paul*.

2. **Until the day in which he was taken up**—[Luke, in his first treatise, had brought our Lord's career on earth to its triumphant close at the ascension, at which point he begins his second, briefly rehearsing a few things at the close of the former, (verse 2-9,) so as to connect the two more closely together.] **After that he through the Holy Ghost, etc.**—[Even the teachings of our Lord to his disciples required also the agency of the Holy Ghost in their hearts to enable them to apprehend their true spiritual import.]

3. **To whom . . . he showed himself alive . . . by many infallible proofs**—*Τεκμήριον*; *rational proofs*, as distinguished from supernatural signs, *σημειον*, such as, 1) Appearing to several different persons at different times. 2) His eating and drinking with them. 3) His meeting them in Galilee according to his own appointment. 4) His subjecting his body to be touched and handled by them. 5) His instructing them in the nature and doctrines of his kingdom. 6) His appearing to upward of five hundred persons at once: (1 Cor. xv, 6:) and, 7) Continuing these public manifestations of himself for *forty days*.

4. **And, being assembled together**—[Instead of *συναλίσθουσιν*, *being assembled together*, some good authorities read *coming* to their assembly, or meeting, either at their lodging place, or, which is more likely, at some place where they had come together

forty days, and speaking of the things pertaining to the kingdom of God: **4** ^aAnd, ^bbeing assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, ^cwhich, *saith he*, ye have heard of me. **5** ^dFor John truly baptized with water; ^ebut ye shall be baptized with the Holy Ghost not many days hence. **6** When they therefore

^a Luke 24. 48.—^bOr, *eating together with them*.—^c Luke 24. 49; John 14. 16, 26, 27; 15. 26; 16. 7; chapter 3. 33.—^d Matthew 3. 11; chapter 11. 16; 19. 4.—^e Joel 3. 18; chap. 2. 4; 11. 15.

for mutual consultation and united prayer.] **Commanded . . . that they should not depart from Jerusalem**—[They were still unprepared to engage in their apostolical mission, and must therefore wait for their further endowment, which our Lord had promised should be given them by the Father. (See John xiv, 16, 17; xvi, 7, 8.) It was also eminently proper that all this should occur at Jerusalem, and not in remote Galilee.] **The promise of the Father**—The HOLY SPIRIT, which indeed was the grand promise of the New Testament, as Jesus Christ was of the Old. As every pious soul that believed in the coming Messiah, through the medium of the sacrifices offered up under the law was made a partaker of the merit of his death, so every pious soul that believes in Christ crucified is made a partaker of the *Holy Spirit*. Thus, as the benefit of the death of Christ extended from the foundation of the world till his coming in the flesh, as well as after, so the *inspiration* of the *Holy Spirit* has been, and will be continued, through the whole lapse of time till his coming again to judge the world. It is by this Spirit that sin is made known, and the blood of the covenant applied; and indeed without this, the *want* of salvation cannot be discovered, nor the *value* of the blood of the covenant duly estimated. **Ye have heard of me**—In his particular conversations with his disciples, such as those related John xiv, 16-26; xv, 26; xvi, 7-15; to which passages, and the notes on them, the reader is requested to refer; but it is likely that our Lord alludes more particularly to the [unrecorded] conversation he had with them on one of the mountains of Galilee.

5. **Ye shall be baptized with the Holy Ghost not many days hence**—John baptized with water, which was a sign of penitence, in reference to the remission of sin; but Christ baptizes with the Holy Ghost, for the destruction of sin, the illumination of the mind, and the consolation of the heart. John's baptism was in *reference* to the spiritual kingdom; but Christ's baptism *established* and *maintained* that kingdom. From this passage we may also learn that baptism does not always

were come together, they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And when he had spoken these

† Matthew 24. 3.—† Isa. 1. 26; Dan. 7. 27; Amos 9. 11.—
m Matt. 24. 36; Mark 13. 32; 1 Thess. 5. 1.—n Chap. 2. 1, 4.
—o On the power of the Holy Ghost coming upon you.
—p Luke 24. 49.—q Luke 24. 48; John 15. 27; verse 22;
chap. 2. 32.

mean being *plunged* or *immersed* in water; for as this promise most evidently refers to the communication of the Holy Spirit on the following pentecost, and then he *sat upon each as a cloven tongue of fire*, this certainly has more affinity to *sprinkling* than to *plunging*. However, the mode of administering the sign is of very little consequence; the stress should be laid on receiving the thing signified—the Holy Ghost, to *illuminate, regenerate, refine, and purify* the heart.

6. **When they therefore were come together**—It is very likely that this is to be understood of their assembling on one of the mountains of Galilee, and there meeting our Lord. **At this time restore again the kingdom**—That the disciples, in common with the Jews, expected the Messiah's kingdom to be, at least in part, *secular*, I have often had occasion to note. In this opinion they continued less or more fixed till the day of pentecost; when the mighty outpouring of the Holy Spirit taught them the spiritual nature of the kingdom of Christ. The "kingdom" had now for a considerable time been taken away from Israel; the Romans, not the Israelites, having the government. The object of the disciples' question seems to have been this: to gain information from their all-knowing Master whether the time was now fully come in which the Romans should be thrust out, and Israel made, as formerly, an independent kingdom. [The expectation of the establishment of an earthly Messianic kingdom, and the renewal and exaltation of the ancient theocracy, evidently dominated the Jewish mind of that age; and if, indeed, it was removed by the events of the day of pentecost, it soon revived again in the Church, and continues to the present, and now, as then, it opposes itself to the office and work of the Holy Spirit.]

7. **The times or the seasons**—Χρόνοις ἢ καιροῖς. "Times," here, may signify any large portion of a *period, era, or century*—and "seasons," the particular *part, season, or opportunity* in that period, etc., in which it might be proper to do any particular work. God has not only fixed the great *periods* in which he will bring about those great revolutions which his wisdom, justice, and mercy have designed, but he leaves himself at full liberty to choose those particular portions of such periods as may be best for the accomplishment of those purposes.

8. **But ye shall receive power**—Δύναμειν. [A higher and better interest than those about which they were asking demanded their attention—the actual bringing in of the real Kingdom of God, for which divine power should be given to them.] The disciples were to be made in-

things, while they beheld, 'he was taken up; and a cloud received him out of their sight.'

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them 'in white apparel;' 11 Which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' 12 'Then returned they unto Jerusalem from the mount called Olivet, which

† Luke 24. 51; John 6. 62.—† Verse 2.—† Matt. 28. 3; Mark 16. 7; Luke 24. 4; John 20. 12; chap. 10. 3. 30.—† Chap. 2. 7; 13. 31.—† Dan. 1. 19; Matt. 24. 30; Mark 13. 26; Luke 21. 27; John 14. 3; 1 Thess. 1. 10; 4. 16; 2 Thess. 1. 10; Rev. 1. 7.—
to Luke 24. 52.

struments in the establishment of the kingdom of Christ; but it must be by the *energy* of the Holy Ghost sent down from heaven: nevertheless, this energy would be given in such times and seasons, and in such measures, as should appear best to the infinite wisdom of God. Christ does not immediately answer the question of the disciples, as it was a point savouring too much of mere *curiosity*; but he gave them such information as was calculated to bring both their faith and hope into action. **Ye shall be witnesses . . . in all Judea, etc.**—[The apostles began their work, after receiving the "endowment of power," first in Jerusalem itself, and then in all Judea, and soon after in Samaria, and, at length, in all the world; and everywhere, by proclaiming his Gospel, they were Christ's witnesses.]

9. **He was taken up**—He was speaking face to face with them, and while they beheld he was taken up; he began to ascend to heaven, and they continued to look after him till a cloud received him out of their sight—[The form of this statement leaves no room for any other than a *literal* meaning. The rising from the earth must have been *real*, and the perception of it *objective*—that is, by natural vision. All speculations about the cloud, that it was a *bright cloud*, or that it moved to receive him, are but idle fancies. Our Lord went up from the earth, as he had been upon it, in his unchanged natural body, and with his clothes on; but, beyond all question, all these things were changed before he passed beyond this world's sphere. The body seen on Olivet is not the same that now appears in the glory of heaven.]

10. **Looked steadfastly**—Keeping their eyes intensely fixed on their ascending Lord; continuing to look even after he had ascended above the region of the inferior clouds. **Two men stood by them**—Doubtless *angels* in human shape. **In white apparel**—As emblematical of their *purity, happiness, and glory*.

11. **Gazing up into heaven**—[In the direction by which they had seen him go up, and toward the point of his disappearance in the cloud.] **This same Jesus**—Clothed in human nature. **Shall so come in like manner**—With the same body, descending from heaven by his sovereign and all-controlling power. **As ye have seen him go into heaven**—[It will not do to make such use of δὲ πρόπον, as to require that the promised coming again of the Lord shall conform to all the merely accidental conditions of his ascension. It was clearly a promise that his departure was not final, and, in part at least, a reiteration of his own promises, before given, that he would come again. (John xiv. 8.)]

is from Jerusalem a sabbath day's journey. **13** And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. **14** These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about a hundred and

twenty,) **16** Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. **17** For he was numbered with us, and had obtained part of this ministry. **18** Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. **19** And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called, in their proper tongue, *Aceldama*, that is to say, The field of

α Chap. 9. 37, 39; 20. 8.—γ Matt. 10. 2, 3, 4.—ε Luke 6. 15.
—ι Jude 1.—δ Chap. 2. 1, 46.—ζ Luke 23. 49, 55; 24. 10.
—θ Matt. 13. 55.—ε Rev. 3. 4.

ψ Psa. 41. 9; John 13. 18.—φ Luke 22. 47; John 18. 8.—
χ Matt. 10. 4; Luke 6. 16.—ζ Verse 25; chap. 12. 25; 20. 24;
21. 19.—θ Matt. 27. 5, 7, 8.—ι Matt. 26. 15; 2 Pet. 2. 15.

12. A sabbath day's journey—The first region or tract of Mount Olivet, which was called *Bethany*, was distant from the city a sabbath day's journey, or seven furlongs and a half; and the same distance did that tract called *Bethphage* extend from the city. When, therefore, our Lord came to the place where these two tracts touched each other, he there ascended, which place was distant from Jerusalem a sabbath day's journey, as St. Luke here remarks.

13. They went up into an upper room—[Not of the temple, as has been supposed, but of the private house in which, it may be presumed, the apostles had taken lodgings—*ἑσὺν καταμνηστρον*, in an upper chamber, which was usually constructed in the form of a hall, and, therefore, served for meetings. (Acts ix, 37; xx, 8.) See *Olshausen*.]

14. These . . . continued . . . in prayer and supplication—Waiting for the promise of the Father, according to the direction of our Lord, Luke xxiv, 49. The words *καὶ τῇ δέήσει*, and in supplication, are [of doubtful authenticity. Their omission does not alter the sense.] **With the women**—Probably those who had been witnesses of his resurrection, with the immediate relatives of the apostles. [Mary the mother of Jesus now first appears in the narrative after the resurrection, and his brethren with her—(it is also her last appearance in the gospel narrative.) These were not of the apostles, and yet they were also real disciples. The form of this passage favours the notion that these were Mary's own sons. See *Olshausen*.]

15. Peter stood up in the midst of the disciples—*Μαθητῶν*. *Ἀδελφῶν*, brethren, is the reading of the best authorities. [Peter is again "the mouth of the apostles." . . . Still he does not so regard his primacy as to assume authority to supply the vacated twelfth apostolate; neither do the apostles believe that they collectively have sufficient authority; on the contrary they submit the matter to the assembled disciples.—*Lechler*.] **About a hundred and twenty**—It is remarkable that this was the number which the Jews required to form a council in any city; and it is likely that in reference to this the disciples had gathered together, with themselves, the number of one hundred and twenty, chosen out of the many who had been already converted by the ministry of our Lord, the twelve disciples, and the seventy-two whom he had sent forth to preach, (Luke x, 1.) etc.; thus they formed a complete council, in presence of which the important business of electing a person in the place of Judas was to be transacted.

16. The Holy Ghost by the mouth of David

—[David had spoken prophetically by the inspiration of the Holy Ghost, concerning Judas and the desolation of his habitation, and the appointment of another to take his place. (Psa. cix, and lxi.)—*Lechler*.] [We need not at all suppose that David, in the strict and proper sense, had a view of Judas and his office clearly before his mind; but he scanned deeply the fundamental relations between good and evil, as developed in the history of the world.—*Olshausen*.]

17. Obtained part of this ministry—*Ἐλαχεν τὸν κλῆρον*; he obtained the lot of this ministry. As "lot" signifies the portion a man has in life—what comes to him in the course of the divine providence or as an especial gift of God's goodness—it is used here, as in many other parts of the sacred writings, to signify office or station.

18. Purchased a field with the reward of iniquity—In ordinary conversation, we often attribute to a man what is the consequence of his own actions, though such consequence was never designed nor wished for by himself: thus we say of a man embarking in a hazardous enterprise, *he is gone to seek his death*; of one whose conduct has been ruinous to his reputation, *he has disgraced himself*; of another, who has suffered much in consequence of his crimes, *he has purchased repentance at a high price*, etc., etc. All these, though undesigned, were consequences of certain acts, as the buying of the field was the consequence of Judas's treason. **And falling headlong, he burst asunder**—It is very likely that the 18th and 19th verses are not the words of Peter, but of the historian, (St. Luke,) and should be read in a parenthesis, and then the 17th and 20th verses will make a connected sense. On the case of Judas, and the manner of his death, see the observations at the end of this chapter. (See on Matt. xxvii, 5.)

19. It was known unto all the dwellers at Jerusalem—The repentance of Judas, his testimony in behalf of our Lord's innocence, and his tragical death, were publicly known; as was also the transaction about the purchase of the field; and hence arose the name by which it was publicly known. These circumstances must have lessened the credit of the chief priests, and have prepared the public mind to receive the gospel of the kingdom, when preached to them after the day of Pentecost. **That field is called, in their proper tongue, *Aceldama***—This "proper tongue" was not Hebrew; that had long ceased to be the proper tongue in Palestine; it was a sort of Chaldaic-Syriac, which was commonly spoken. The word in the Syriac version is *chacal-demo*, and literally sig-

blood. **20** For it is written in the book of Psalms, "Let his habitation be desolate, and let no man dwell therein: and, "His bishoprick let another take. **21** Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, **22** Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a wit-

m Psa. 69. 25. — *n* Psa. 109. 8. — *o* Or, office, or, charge. —
p Mark 1. 1. — *q* Verse 9. — *r* John 13. 27; verse 8; chapter

nifies the *field of blood*, because it was bought by the price of the *life or blood* of the Lord Jesus.

20. For it is written in the book of Psalms—The places usually referred to are Psa. lxi. 25, "Let their habitation be desolate, and let none dwell in their tents;" and Psa. cix. 8, "Let his days be few, and let another take his office,"—פְּקֻדָּו, *pekudato*,—his *oversership*, his *charge of visitation or superintendence*, translated by the *Septuagint*, τὴν ἐπισκοπὴν, *Vulgate*, *episcopatum*; in English, after both, *bishopric*. *Episcopus* was changed by our Saxon ancestors into *biscop*, and by us into *bishop*, and signifies literally an *overseer or superintendent*, a person who had the *inspection, overseeing, or superintendence* of others. The ancient ἐπισκοποὶ were persons who had the care of different congregations of the Church of Christ; who travelled, preached, enforced the discipline of the Church, and took care to prevent false doctrines, heresies, etc. The words quoted from the Psalms were originally spoken against the enemies of David; and as David, in certain particulars, was a type of Christ, the words are applied to him in an especial manner who had sinned against his own soul and the life of his Master.

21. Which have companied with us—They judged it necessary to fill up this blank in the apostolate by a person who had been an *eyewitness* of the acts of our Lord. [Nothing is directly said about moral and spiritual qualifications, which, however, may seem to be implied in continual following of Christ, and association with his disciples. See Lechler—in Lange.] **Went in and out**—A phrase which includes all the actions of life.

22. Beginning from the baptism of John—From the time that Christ was baptized by John in Jordan; for it was at that time that his public ministry properly began. [It must not be overlooked that three years' intercourse with Christ was the furthest possible from a thing purely external, and that it must influence most decidedly the character of the individual; either he would enter upon a really pious life, or he would sink as deep into sin as Judas.—*Olshausen*.] **Must one be ordained**—[The heavenly light which proceeded from Christ left no room for indecision.] There is no term for *ordained* in the Greek: γενέσθαι, *to be*, is the only word in the verse into which this interpretation can be forced. The word *ordained* would naturally lead most readers to suppose that some ecclesiastical *rite* was used on the occasion, such as *imposition of hands*, etc., although nothing of the kind appears to have been employed.

23. They appointed two—It is likely that the disciples themselves were divided in opinion which of these two was the most proper person, and laid the matter before God, that he might decide it

ness with us of his resurrection. **23** And they appointed two, Joseph called *Barnabas*, who was surnamed *Justus*, and *Matthias*. **24** And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, **25** That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own

4. 23. — *s* Chap. 15. 23. — *t* 1 Sam. 16. 7; 1 Chron. 28. 9; 23. 17; Jer. 11. 20; 17. 10; chap. 15. 8; Rev. 2. 23. — *u* Verse 17.

by the *lot*. No more than two candidates were presented; probably because the attention of the brethren had been drawn to those two alone, as having been most intimately acquainted with our Lord, or in being better qualified for the work than any of the rest; but they knew not which to prefer. **Joseph called Barnabas**—Some MSS. read *Joses Barnabas*, making him the same with the *Joses Barnabas* of chapter iv. 36. But the person *here* is distinguished from the person *there*, by being called *Justus*. [Neither of these two persons is afterward heard of. The reason for this whole proceeding is not obvious.]

24. Thou, Lord, which knowest the hearts—Σὺ κύριε καρδιῶν ὄντων. The word καρδιῶν ὄντων, *the searcher of hearts*, seems to be used here as an attribute of God; he knows the heart, the most secret purposes, intentions, and dispositions of all men; and because he is the *Knower of hearts*, he knew which of these men he had qualified the best, by *natural and gracious dispositions and powers*, for the important work to which one of them was now to be appointed.

25. That he may take part of this ministry, etc.—[Service—apostleship.] *That he may take the place of this ministry and apostleship, (from which Judas fell.) Go to his own place*—This verse has been variously expounded. [Some make "his own place," (applying it to Judas,) to mean perdition—*hell*; others apply it to the "potter's field," which was purchased with the price of his treachery, and in which they assume that, as a suicide, he was buried. Still another class interpret the words "his own place" to mean his house or residence, to which he returned on leaving the apostleship; and yet others make it equivalent to "the state of the dead"—the common home of all men. Another class of critics refer these words to Matthias, the newly chosen apostle, whose the place had now become.] [Nothing is left but to regard "his own place" as a euphemistical designation of the place of punishment to which it was befitting that Judas should be consigned on account of his sins. . . . The heavenly position in the kingdom of light and truth to which Judas was called, but which he lost by his unfaithfulness, has, standing opposed to it, the kingdom of darkness, whose powers drew him down to themselves.—*Olshausen*.]

[All these are ingenious, but unnatural, expedients to avoid the plain sense of the words as substantially synonymous with what is elsewhere called the *place of torment*. (Luke xvi. 28.) The essential idea may be, that the fitness and con dignity, including in the case before us, by a sort of fearful irony, a contrast or antithesis between the place of which Judas had proved so unworthy, and the place for which he had exchanged it, and which suited him exactly.—*Alexander*.]

place. **26** And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

AND when the day of Pentecost was fully

a Lev. 23. 15; Deut. 16. 9; chap. 20. 18.

26. They gave forth their lots—[Ἐδωκαν κλήρους αὐτοῖς, and they gave lots for them—tablets which were respectively inscribed with one of the two names of those proposed for election. The word ἔδωκαν is opposed to the idea of casting lots.—*Meyer*.] **He was numbered with the eleven apostles**—The brethren agreed that the matter should be determined by lot; the lots were cast into the urn; God was entreated to direct the choice; one drew out a lot; the person whose name was inscribed on it was thereby declared to be the object of God's choice, and accordingly associated with the apostles. But it is possible that the whole was decided by what we commonly call *ballot*, God inclining the hearts of the majority to ballot for Matthias. Nothing certain can, however, be stated on this head. Thus the number *twelve* was made up, that these might be the *fountains*, under God, of the whole *Christian Church*, as the *twelve* sons of Jacob had been of the *Jewish Church*. For it has already been remarked that our Lord formed his Church on the model of the Jewish. (See the notes on John xvii, 1, etc.) As the Holy Ghost, on the day of pentecost, was to descend upon them and endue them with power from on high, it was necessary that the number *twelve* should be filled up previously, that the newly elected person might also be made partaker of the heavenly gift. [Was that gift confined to the *twelve*?] How long it was found necessary to keep up the number twelve we are not informed: the original number was soon broken by death.

On the death of Judas there is a great diversity of opinion among learned men and divines. 1) It is supposed, following the bare letter of the text, that Judas *hanged himself*, and that the rope breaking, he fell down, was burst with the fall, and thus *his bowels gushed out*. 2) That, having hanged himself, he was thrown on the *dunghill*, and, the carcass becoming putrid, the abdomen, which soonest yields to putrefaction, burst, and the bowels were thus shed from the body, and possibly torn out by dogs. 3) That, being filled with horror and despair, he went to the top of the house, or to some eminence, and threw himself down; and thus, *falling headlong*, his body was broken by the fall, and *his bowels gushed out*. 4) That Satan, having entered into him, caught him up in the air, and thence precipitated him to the earth; and thus, his body being broken to pieces, *his bowels gushed out*. 5) Others think that he died or was *suffocated* through excessive grief; and that thus the terms in the text, and in Matt. xxvii, 5, are to be understood. The late Mr. Wakefield defends this meaning with great learning and ingenuity. 6) Others suppose the expressions to be figurative: Judas having been *highly exalted*, in being an apostle, and even the *purse-bearer* to his Lord and brother disciples, by his treason forfeited this honour, and is represented as *falling* from a state of the *highest dignity* into the *lowest infamy*, and then dying through excessive grief.

come, 'they were all with one accord in one place. **2** And suddenly there came a sound from heaven as of a rushing mighty wind, and 'it filled all the house where they were sitting. **3** And there appeared unto them cloven tongues like as of fire, and it sat

b Chap. 1. 14.—c Chap. 4. 81.

NOTES ON CHAPTER II.

1. When the day of pentecost was full—**come**—The feast of *pentecost* was celebrated *fifty* days after the passover, and for that reason had its name *πεντηκοστή*, from *πεντήκοντα*, *fifty*. (See Lev. xxiii, 15, 16.) This feast was instituted in commemoration of the giving the law on Mount Sinai. There is a correspondence between the giving of the law, which is celebrated by this feast of pentecost, together with the crucifixion of our Lord, which took place at the passover, and this descent of the Holy Spirit which happened at this pentecost. At the passover, the Israelites were delivered from Egyptian bondage, a type of the thralldom in which the human race were to Satan and sin. At the passover, Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and, by this sacrifice, redemption from sin and Satan is now procured and proclaimed. On the pentecost, God gave his law on Mount Sinai, accompanied with thunderings and lightnings. On the pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues as of fire sat upon each disciple, in order that, by his influence, that *new* law of light and life might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thralldom occasioned by sin—the deliverance from Egypt and the redemption from sin—the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been preserved. At the Jewish passover, Christ was degraded, humbled, and ignominiously put to death; at the following festival, the pentecost, he was *glorified*; and the all-conquering and ever-during might of his kingdom then commenced. The Holy Spirit seems to have designed all these analogies, to show that, through all preceding ages, God had the dispensation of the Gospel continually in view; and that the *old law* and its ordinances were only designed as preparatives for the *new*. **They were all with one accord in one place**—It is probable that the "ALL" here mentioned, means the one hundred and twenty spoken of chapter i, 15, who were all together at the election of Matthias. **In one place**—Where this place was we cannot tell: it was probably in one of the chambers of the temple. [Alford thinks not: perhaps in the upper room before referred to.]

2. A sound from heaven as of a rushing mighty wind—[The external manifestations and signs which attended the outpouring of the Spirit, was both a *sound* and a *light*. . . . The text does not speak of an actual gust of wind, and still less of an earthquake. . . . The sound that was heard is simply compared (*ὡς*) to that of a vehement wind, for the purpose of giving a general description of it.—*Lechler*.] There is a good deal of similarity between this account and that of the appearance of God to Elijah, (1 Kings xix, 11, 12,) where the *strong wind*, the *earthquake*, and the *fire* were harbingers of the

upon each of them. 4 And 'they were all filled with the Holy Ghost, and began *to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now 'when this was noised abroad, the multitude came together,

and were *confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak ^bGalileans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites,

d Chap. 1. 5.—e Mark 16. 17; chap. 10. 46; 19. 6; 1 Cor. 12. 10, 28, 30; 13. 1; 14. 2. etc.

f Gr. *when this voice was made.*—g Or. *troubled in mind.*
—h Chap. 1. 11.

Almighty's presence, and prepared the heart of Elijah to hear the *small still voice*; so, this *sound*, and the *mighty rushing wind*, prepared the apostles to receive the influences and gifts of the Holy Spirit. In both cases, the *sound*, *strong wind*, and *fire*, although *natural* agents, were *supernaturally* employed. (See the note on chapter ix, 7.) [It is not shown that any natural agent was used in this case; everything about it indicates that it was entirely outside of merely natural things, both *objectively* and *subjectively*, as to those present.]

8. **Cloven tongues . . . as of fire . . . sat upon each of them**—Scintillations, coruscations, or flashes of fire, were probably at first frequent through every part of the room where they were sitting; at last, these flashes became *defined* as a lambent flame in the form of cloven tongues. That unusual appearances of fire were considered emblems of the presence and influence of God both the Scriptures and the Jewish writings amply prove. Thus God manifested himself to Moses when he appointed him to deliver Israel; (Exod. iii, 2, 3;) and thus he manifested himself when he delivered the *law* on Mount Sinai. (Exod. xix, 16–20.) [It is not desirable to inquire after any symbolical meaning for these phenomena; they were simply signs (*σημεία*) of the divine presence, while the real thing was the baptism of the Holy Ghost. (Chapter i, 5.)]

4. **To speak with other tongues**—[There can be no question that the fact which this narrative sets before us is, that the disciples began to *speak* in *VARIOUS LANGUAGES*, namely, *the languages of the nations below enumerated, and perhaps others*. All attempts to evade this are connected with some forcing of the text, or some far-fetched and indefensible exegesis. This being laid down, several important questions arise, and we are surrounded by various difficulties. 1) Was this speaking in various languages a *gift bestowed* on the disciples *for their use afterward*, or was it a *mere sign*, their utterance being only as they were the mouthpiece of the Holy Spirit? *The latter seems certainly to have been the case*. 2) This "speaking with other tongues," and St. Paul's "speaking with tongues," are one and the same thing. 3) To the question, *Who were those that partook of this gift?* I answer, *The whole assembly of believers*. 4) The difficulty of conceiving a person supernaturally endowed with a power of speaking, *ordinarily and consciously*, a language which he had never learned, I believe to be insuperable. Such an endowment would not only be contrary to the analogy of God's dealings, but, as far as I can see into the matter, self-contradictory, and therefore impossible. But there is *no such contradiction*, and to my mind *no such difficulty*, in conceiving a man to be moved to utterance of sounds *dictated by the Holy Spirit*.—Alford.] **As the Spirit gave them utterance**—[The word

ἀποφθεγγεσθαι seems to imply such utterance as proceeds from immediate inspiration, and includes oracular communications.]

5. **Devout men, out of every nation**—Either by these we are simply to understand Jews, who were born in different countries, and had now come up to Jerusalem to be present at the pass-over, or proselytes to Judaism, who had come up for the same purpose. At this time there was scarcely a commercial nation under heaven where the Jews had not been scattered for the purpose of trade, merchandise, etc., and from all these nations, it is said, there were persons now present at Jerusalem.

6. **When this was noised abroad**—[*φωνή ταύτης* properly denotes the human voice; it therefore seems best here to understand it of the voice of the disciples speaking in other tongues. . . . This would at first attract the notice of those near at hand, and then (naturally) gather a still larger audience, (made up of both residents and strangers.)—Alexander.] **Every man heard them speak in his own language**—[Not that all spoke in all dialects, but that one spoke in one dialect, and another in another. Each of those who came together heard his peculiar dialect spoken by one or some of the inspired.—Meyer.]

7. **Are not all these . . . Galileans**—[They were not, literally, *all* Galileans; but certainly the greater part were so, and all the apostles and leading persons, who would probably be the prominent speakers.—Alford.] [By "Galileans," these strangers may have meant simply Israelites. See Alexander.]

8. **How hear we every man in our own tongue**—Some have supposed from this that the miracle was not so much wrought on the *disciples* as on the *hearers*: imagining that, although the disciples spoke their *own tongue*, yet every man so understood what was spoken as if it had been spoken in the language in which he was born. Though this is by no means so likely as the opinion which states that the disciples themselves spoke all these different languages; yet the miracle is the same, however it be taken. But that the *gift of tongues* was actually given to the *apostles* we have the fullest proof; as we find particular ordinances laid down by those very apostles for the regulation of the exercise of this gift. [But we are not told what it was, nor for what purpose given.] (See 1 Cor. xiv, 1, etc.)

9. **Parthians**—Parthia anciently included the northern part of modern Persia; it was situated between the Caspian Sea and Persian Gulf, rather to the eastward of both. **Medes**—Media was a country lying in the vicinity of the Caspian Sea; having Parthia on the east, Assyria on the south, and Mesopotamia on the west. **Elamites**—Probably inhabitants of that country now called Persia. Both the Medes and Elamites were a neighbouring

and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our

people, dwelling beyond the Tigris. **Mesopotamia**—Situating between the rivers Tigris and Euphrates; having Assyria on the east, Arabia Deserta with Babylonia on the south, Syria on the west, and Armenia on the north. It was called Padanaram by the ancient Hebrews. **Judea**—[Dwellers in Judea, resident foreigners. See Alford.] **Cappadocia**—An ancient kingdom of Asia, comprehending all that country that lies between Mount Taurus and the Euxine Sea. **Pontus**—Was anciently a very powerful kingdom of Asia, originally a part of Cappadocia; in the northwestern part of Asia Minor. The famous Mithridates was king of this country; and it was one of the last which the Romans were able to subjugate. **Asia**—A subdivision of Asia Minor; now called Natolia.

10. **Phrygia**—A country in Asia Minor, southward of Pontus. **Pamphylia**—The ancient name of the country of Natolia, now called Caramania, between Lycia and Cilicia, near the Mediterranean Sea. **Egypt**—A well-known country of Africa, on the Nile. It was called Mizraim by the ancient Hebrews, and now Mesir by the Arabians. It extends 600 miles from north to south; and from 100 to 250 in breadth from east to west. **Libya**—In a general way, among the Greeks, signified Africa; but the northern part, in the vicinity of Cyrene, is here meant. **Cyrene**—A country in Africa on the coast of the Mediterranean Sea, southward of the most western point of the island of Crete. **Strangers of Rome**—Persons dwelling at Rome, and speaking the Latin language, partly consisting of regularly descended Jews, and of proselytes to the Jewish religion.

11. **Cretes**—Natives of Crete, a large and noted island in the Levant, or eastern part of the Mediterranean Sea, now called Candia. **Arabians**—Natives of Arabia, lying east of the Red Sea. **The wonderful works of God**—Such as the incarnation of Christ; his various miracles, preaching, death, resurrection, and ascension; and the design of God to save the world through him. From this one circumstance we may learn that all the people enumerated above were either *Jews* or *proselytes*; and that there was probably none that could be, strictly speaking, called heathens among them. It may at first appear strange that there could be found Jews in so many different countries, some of which were very remote from the others; but there is a passage in Philo's Embassy to Caius which throws considerable light on the subject. In a letter sent to Caius by King Agrippa, he speaks of "the holy city of Jerusalem, not merely as the metropolis of Judea, but of many other regions, because of the colonies at different times led out of Judea, not only into neighbouring countries, but also into those that are remote. Not only the continents and provinces (says he) are full of Jewish colonies, but the most celebrated isles also, Eubœa, Cyprus, and Crete, not to mention the countries beyond the Euphrates. All these (a small part of Babylon and some other prefectures excepted, which possess fertile territories) are inhabited by Jews. Not only my native city entreats thy clem-

ency, but other cities also, situated in Asia, Europe, Africa; both islands, seacoasts, and inland countries." (PHILONIS, *Opera*, edit. Mangey, vol. ii, p. 587.) It was wisely ordered that the miraculous descent of the Holy Ghost should take place at this time, when so many from various nations were present to bear witness to what was done, and to be themselves subjects of his mighty working. These, on their return to their respective countries, would naturally proclaim what things they saw and heard; and by this the way of the apostles was made plain; and thus Christianity made a rapid progress over all those parts in a very short time after the resurrection of our Lord.

12. **But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye** tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye

[The subject (verses 4-12) is among the most difficult in the New Testament; and, as it has called out the largest amount of learned labour, so its result has been the least satisfactory and conclusive. These points, however, seem to be pretty well determined: 1) That it was originally given as a sign-miracle, to attest Christ's presence with his disciples, to be seen by the men of all nations then gathered at Jerusalem. 2) That it was accompanied by unprecedented spiritual power, which rested upon both the disciples and the multitude. 3) That the power to speak with "other tongues" was never afterward used as a means by which to make the Gospel known in the world. 4) That while it is the easiest and simplest method by which to interpret the whole account to refer it altogether to the divine omnipotence, and not to hesitate to accept any degree of the miraculous in it, there is still room for a doubt whether the "other tongues" were not all dialects of the all-prevailing Greek, and also, whether the miracle by which the multitude was enabled to hear and understand the words spoken, was not as much in the hearers as the speakers. Very much that is suggested to our curiosity in this narrative is not fully explained. It is best in such a case, therefore, not to attempt to be wise above what is written.]

13. **These men are full of new wine**—Rather sweet wine, for *γλεύκους* cannot mean the *mustum*, or new wine, as there could be none in Judea so early as pentecost. The *γλεύκους* seems to have been a peculiar kind of wine, and is described by Hesychius and Suidas as *that which distils from the grape before it is pressed*. This must be at once both the strongest and sweetest wine. [*Γλεύκους*, sweet wine, new wine, although sometimes applied, in classic Greek to fresh grape juice before fermentation, is also used of those fermented wines in which the sweetness was retained by a peculiar process, and some of which were unusually strong. . . . The very nature of the case, as well as Peter's answer, shows the charge to have been not merely that of drinking, but of being drunk.—*Alexander*.]

14. **Peter, standing up with the eleven**—[Here Luke communicates to us the first preaching of the Gospel by the apostles, and thus the institution of the preacher's office appears connected with the very founding of the Church. All the peculiarities of the apostolical preaching we discover in this

men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: **15** For these are not drunken, as *ye* suppose, 'seeing it is *but* the third hour of the day. **16** But this is that which was spoken by the prophet Joel; **17** * And it shall come to pass in the last days, saith God, 'I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: **18** And on my servants and on my handmaidens I will pour out in those days of my Spirit; * and they shall prophesy: **19** * And I will show wonders

* 1 Thess. 5. 7. — k Isa. 44. 3; Ezek. 11. 19; 38. 27; Joel 2. 28, 29; Zech. 12. 10; John 7. 39. — l Ch. 10. 45. — m Ch. 21. 8. — n Chap. 21. 4, 9, 10; 1 Cor. 12. 10, 28; 14. 1, etc. — o Joel 2.

first discourse. It embraces no reflections or reasonings upon the doctrine of Christ, no enunciation of new and unknown dogmas, but simply and alone proclamation of historical facts. . . . This disciple is here again presented to us, notwithstanding his denial of Christ, as the organ of the apostolic company.—*Olshausen.*] **All ye that dwell at Jerusalem**—Οἱ κατοικοῦντες, *sojourners*, because these were but the *strangers* mentioned in verses 9, 10 and 11, who had come up to the feast.

15. But the third hour of the day—That is, about *nine* o'clock in the morning, previously to which the Jews scarcely ever ate or drank, for that hour was the hour of prayer. This custom appears to have been so common that even the most intemperate among the Jews were not known to transgress it; Peter therefore spoke with confidence when he said, *These are not drunken—seeing it is but the third hour of the day*; previously to which even the intemperate did not use wine.

16. Spoken by the prophet Joel—The prophecy which he delivered so long ago is just now fulfilled. [The prophet, speaking as the organ of God, describes the *signs* which shall directly precede the dawn of the Messianic period, (rather, accompany its inception,) namely, first, the general effusion of the fulness of the Holy Spirit, and then frightful catastrophes in heaven and on earth.—*Meyer.*]

17. In the last days—The time of the Messiah; and so the phrase was understood among the Jews. [At first an indefinite future, now changed to the present.] **I will pour out**—See on chap. ii. 5. **Of my Spirit**—Giving somewhat, and indeed abundantly, but holding a residue in reserve. **All flesh**—All men; the whole human family. **Your sons and your daughters shall prophesy**—The word "prophecy" is not to be understood here as implying the knowledge and revealing of future events; but simply teaching and proclaiming the great truths of God, especially those which concerned redemption by Jesus Christ. **Your young men shall see visions**, etc. These were two of the various ways in which God revealed himself under the Old Testament. Sometimes he revealed himself by a *symbol*, which was a sufficient proof of the divine presence: *fire* was the most ordinary, as it was the most expressive, symbol. At other times he revealed himself by *angelic* ministry: this was frequent, especially in the days of the patriarchs. [If any distinction was intended between *dreams* and *visions*, the latter may denote daydreams, waking visions, and the former visions seen in sleep; (or *vice versa*).—*Alexander.*]

in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: **20** * The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: **21** And it shall come to pass, that, * whosoever shall call on the name of the Lord shall be saved. **22** Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you * by miracles and wonders and signs, which God did by him in the midst of you, as *ye* yourselves also know: **23** Him, * being delivered by the determinate counsel and foreknowledge of God, * *ye* have taken,

20, 21. — p Matt. 24. 29; Mark 13. 24; Luke 21. 25. — q Rom. 10. 13. — r John 3. 2; 14. 10, 11; ch. 10. 38; Heb. 2. 4. — s Matt. 26. 24; Luke 22. 22; 24. 44; chap. 3. 18; 4. 28. — t Chap. 5. 30.

18. On my servants and on my handmaidens—Under the gospel dispensation, neither bond nor free, male nor female, is excluded from sharing in the gifts and graces of the divine Spirit. [Indicating diversity of rank, as the preceding verse indicates diversities of age and sex.]

19. I will show wonders—It is likely that both the prophet and the apostle refer to the calamities that fell upon the Jews at the destruction of Jerusalem, and the fearful signs and portents that preceded those calamities. (See the notes on Matt. xxiv. 5-7, where these are distinctly related.) [A prophecy of great revolutionary changes, clothed in familiar figures drawn from the prophetic dialect of Scripture.]

20. The sun shall be turned into darkness, and the moon into blood—These are figurative representations of *eclipses*, intended most probably to point out the fall of the civil and ecclesiastical state in Judea. (See the notes on Matt. xxiv. 29.) **Before**. etc.—[Ἐνιφανῇ, *notable, illustrious.*]

21. Whosoever shall call on the name of the Lord shall be saved—The predicted ruin is now impending; and only such as receive the Gospel of the Son of God shall be saved. [The exceeding boldness of the imagery of this prophecy, as compared with the outward imagery of its fulfilment on the day of pentecost, is suggestive of the proper method for interpreting prophetic images of future events, especially in the realm of the spiritual; and this method should also be used in interpreting the prophecies of the New Testament.]

22. A man approved of God—Ἀποδοκιμασθῆναι, *shown, proved*. The sense of the verse seems to be this: *Jesus of Nazareth, a man attested by God, and among you (in your sight) by miracles, wonders, and signs*. And these were such as demonstrated his divine mission.

23. Him, being delivered by the determinate counsel—[Ἐκδορ refers to the delivering up of Jesus to the Jews. . . . This was no work of men, no independent success of treachery; but it happened in *virtue of the fixed resolve and foreknowledge of God*. βουλῇ, *will*, (here rendered "counsel,") is usually taken as synonymous with πρόγνωσις, *foreknowledge*; but while the latter expresses the divine foresight, the former carries with it the idea of rectoral and administrative supervision. God's will (βουλῇ) was, that Jesus was to be delivered up; and the *mode* of it was present to his prescience, (πρόγνωσις.) That state of the case, in the divine mind, in no degree ex-

and by wicked hands have crucified and slain: **24** "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. **25** For David speaketh concerning him, "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved: **26** There-

* Verse 32: chapter 3. 15; 4. 10; 10. 40; 13. 30, 34; 17. 31; Romans 4. 24; 8. 11; 1 Corinthians 6. 14; 15. 15; 2 Corinthians

fore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: **27** Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. **28** Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

4. 14; Gal. 1. 1; Eph. 1. 20; Col. 2. 12; 1 Thess. 1. 10; Heb. 13. 20; 1 Pet. 1. 21.—c Psa. 16. 8.

cused the wickedness of those who took him and with wicked hands slew him. See Meyer.] "By the determinate counsel," *ὁρισμένη βουλή*, that counsel of God which defined the time, place, and circumstance, according (*προγνώσει*) to his foreknowledge, which always saw what was the most proper time and place for the manifestation and crucifixion of his Son; so that there was nothing casual in these things, God having determined that the salvation of a lost world should be brought about in this way; and neither the Jews nor Romans had any power here, but what was given to them from above. It was necessary to show the Jews that it was not through Christ's weakness or inability to defend himself that he was taken; nor was it through their malice merely that he was slain; for God had determined long before, (from the foundation of the world, Rev. xiii, 8,) to give his Son a sacrifice for sin; and the treachery of Judas, and the malice of the Jews, were only the incidental means by which the great counsel of God was fulfilled: the counsel of God intending the sacrifice, but simply permitting them in their malice and cruelty to unconsciously execute the divine purpose: he purposing the death of Christ, in infinite love, they in malicious hate and cruelty. **By wicked hands have crucified and slain**—[*Ἀνόμων, of lawless ones*. On the part of Pilate and the Roman government the crucifixion of Christ was in open violation of law. See on Matt. xxvii, 24; Mark xv, 15.]

24. Whom God hath raised up—For, as God alone gave him up to death, so God alone raised him up from death. **Having loosed the pains of death**—[*τὰς ὁδούς τοῦ θανάτου*, literally, the pains of death, but evidently implying the condition of humiliation into which Christ had come by death; or, viewing Christ as a victim slain for the sin of the world, by the acceptance, on God's part, of the sacrifice made, he (Christ) was now "loosed"—freed from—the claims of divine justice, and, having fully met and satisfied all the claims of the law against those for whom he suffered, he was now free, and it was now impossible that he should be held by the power of death.]

25. For David speaketh concerning him—The quotation here is made from Psalm xvi, which is throughout a most remarkable prophecy concerning Christ. [Whether the Messiah was present or not to the mind of the Psalmist, is of very little import: in some cases he plainly was: in others, as here, David's words, spoken of himself and his circumstances, could only be, in their highest and literal sense, true of the great Son of David, who was to come. David often spoke concerning himself, but the HOLY SPIRIT, who spoke in David, spake (*εἰς τὸν χριστόν*) of Christ.—*Alford*.] **I foresaw the Lord**—["Foresaw," in English, has respect to time; but here it has respect to place, and means saw before me. At the right hand, is not only a post of honour, but a position of defence or protec-

tion. **That I should not be moved**—Should not be afraid.—*Alexander*.]

26. And my tongue was glad—In the Hebrew it is *וַיִּשְׂמַח בְּלִבִּי*, *vaiyagel kebodi*, And my glory was glad; but the evangelist follows the Septuagint, in reading *καὶ ἡγαλλίασατο ἡ γλῶσσά μου*, what all the other Greek interpreters in the Hexapla translate *δόξα μου*, my glory. By glory, here, the soul certainly is to be understood, and not the "tongue."

27. Thou wilt not leave my soul in hell—*Εἰς Ἅιδου*, in *hades*, that is, the state of separate spirits, or the state of the dead. The best modern authorities read, *εἰς ᾗδην*. *Hades* was a general term among the Greek writers, by which they expressed this state; one portion of *hades* was the tartarus of the wicked, another, the *elysium* of the good. See the explanation of the word in the note on Matt. xi, 23. [The passage, *wilt not leave my soul in hades*, is a *dictum probans* (proof text) for the abode of the soul of Christ in *hades*, but it contains no dogmatic statement concerning the *descentus ad inferos*, in the sense of the Church. The passage, *neither wilt thou*, etc., compared with verse 31, shows the identity of Christ's resurrection body with that in which he had lived and died. See Meyer.] **To see corruption**—"Dust thou art, and unto dust thou shalt return," was a sentence pronounced on man after the fall; therefore this sentence could be executed on none but those who were fallen; but Jesus, being conceived without sin, neither partook of human corruption nor was involved in the condemnation of fallen human nature. (consequently, it was impossible for his body to see corruption; and it could not have undergone the temporary death, to which it was not naturally liable, had it not been for the purpose of making an atonement.) It was therefore impossible that the human nature of our Lord could be subject to corruption: for though it was possible that the soul and it might be separated for a time, yet, as it had not sinned, it was not liable to dissolution; and its immortality was the necessary consequence of its being pure from transgression. [In the above note there is not only the assumption that the dissolution of the material bodies of men is a judgment for sin, which is by no means proved, but also, that for such a body to "see corruption" is naturally "impossible," whereas only a perpetual miracle could save it from corruption; and such a miracle evidently took place in our Lord's body while in the tomb.]

28. Thou hast made known to me the ways of life—That is, the way from the region of death, or state of the dead and separate spirits; so that I shall resume the same body, and live the same kind of life, as I had before I gave up my life for the sin of the world. [The resurrection of Christ discovered to him, in an experimental form, life and immortality; his ascension was the completion of his joy, *ὁδοὶ ζωῆς*, plural, signifying

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. **30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; **31** He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. **32** This Jesus hath God raised up, whereof we all are witnesses. **33** Therefore being by the right hand of God exalted, and having received of the Father

the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. **34** For David is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand, **35** Until I make thy foes thy footstool. **36** Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. **37** Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? **38** Then Peter said unto

to Or. I may.—a 1 Kings 2, 10; chap. 13, 36.—y 2 Sam. 7, 12, 13; Psa. 132, 11; Luke 1, 32, 34; Rom. 1, 3; 2 Tim. 2, 8.—z Psa. 16, 10; chap. 13, 35.—a Verse 34.—b Chap. 1, 8.—c Chap. 5, 31; Phil. 2, 9; Heb. 10, 12.

d John 14, 26; 15, 26; 16, 7, 13; chap. 1, 4.—e Chap. 10, 45; Eph. 4, 8.—f Psa. 110, 1; Matt. 22, 44; 1 Cor. 15, 25; Eph. 1, 20; Heb. 1, 13.—g Chap. 5, 31.—h Zech. 12, 10; Luke 2, 10; chap. 2, 6; 16, 30.

abundance, μετὰ τοῦ προσώπου σου, before thy face—in the presence of the Father.—Alford.]

29. Let me freely speak . . . of the patriarch David—That this passage, *Thou shalt not leave my soul in hell*, etc., is not to be applied to David himself appears in that I may confidently aver concerning him that he was *dead and buried*, and never rose again; but his soul was left *ἐν ᾧδου, in the state of the dead*, and *ἤναι saw corruption*; for his sepulchre is with us to this day, under that very notion that it is the sepulchre of David, who died and was there buried; nor is there one syllable mentioned any where of the resurrection of his body, or the return of his soul, *ἐκ ᾧδου, from the state of the dead*.—Dr. Lightfoot. [The title "patriarch," is only here applied to David as the progenitor of the kingly race.—Alford.]

30. According to the flesh, he would raise up Christ—This whole clause is omitted by the best critical authorities. Probably it was at first a marginal gloss, and so, at length, got into the text. The passage should be read thus: *Therefore being a prophet, and knowing that God had sworn with an oath, of the fruit of his loins, to set on his throne; and foreseeing that he (God) would raise up Christ, he spake of the resurrection of Christ*, etc. "In this translation, the words which Peter quotes for David's are exactly the same with what we read in the psalm above mentioned: and the circumstance of David's foreseeing that Christ was to be raised up, and was the person meant, is not represented as a part of the oath; but is only made to be Peter's assertion, that David, as a prophet, did foresee it, and meant it."—Bishop Pearce.

31. He seeing this before—[The word προὐδῶν, foreseeing, distinctly asserts the prophetic consciousness of David in the composition of this psalm . . . but it was not a distinct knowledge of the events foretold, but only a conscious reference in his mind to the promises of the covenant, in the expression of which they (the prophets) were guided by the Holy Spirit to say things pregnant with meaning, not patent to themselves, but (now made plain) to us.—Alford.]

32. Whereof we all are witnesses—That is, the whole one hundred and twenty saw him after he rose from the dead, and were all ready, in the face of persecution and death, to attest this great truth. [Of, wherefore, of which, is here taken in the neuter gender, and referred to the fact of the resurrection of Christ. It may, however, be taken

as a masculine, and referred to Christ, so as to read *whose witnesses we all are*.]

33. By the right hand of God exalted—Raised by Omnipotence to the highest dignity in the realms of glory, to sit at the right hand of God, and administer the laws of both worlds. **The promise of the Holy Ghost**—This was the promise that he had made to them a little before he suffered, as may be seen in John xiv and xvi, and after he had risen from the dead, (Luke xxiv, 49, Acts i, 5,) and which, as the apostle says, was now shed forth.

34. David is not ascended—Consequently, he has not sent forth this extraordinary gift; but it comes from his Lord, of whom he said, "The Lord said unto my Lord," etc. See the note on these words, Matt. xxii, 44.

35. Until I make thy foes thy footstool—It was usual with conquerors to put their feet on the necks of vanquished leaders, as emblematical of the state of subjection to which they were reduced, and the total extinction of their power. [This exaltation of Christ is also proved from prophecy, and from the same passage (Psa. cx, 1) with which Jesus himself had silenced his enemies. (See on Matt. xxii, 41).—Alford.]

36. Let all the house of Israel know—[Words, at once, of invitation and of warning.] **Both Lord and Christ**—Not only the Messiah, but the supreme Governor of all things and all persons, Jews and Gentiles, angels and men.

37. When they heard this, they were pricked in their heart—[The hearers, on this occasion, were not the same persons nor class that had clamoured for the crucifixion of Christ, but a gathering of strangers, now in Jerusalem for religious purposes. Hence, their better susceptibilities.] [The effect described extended to the whole mind, in the way of rational conviction, no less than in that of compunction.—Alexander.] **What shall we do**—How shall we escape those judgments which we now see hanging over our heads?

38. Peter saith unto them, Repent—Repent. [This is the one answer that must be given to any, who, being pricked in their hearts, come asking *What they shall do*? But what is repentance, either in itself or its inseparable concomitants? 1) It implies a spiritual awakening of the soul, with a discovery to the individual of his sin and guilt, and consequent danger before God. In this the subject is simply passively receptive. 2) It also

them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **39** For the promise is unto you, and ² to your children, and ¹ to all that are afar off, *even as many as the Lord our God*

† Luke 24. 47; chap. 3. 19.—*Joel* 2. 28; chap. 3. 25.

implies a thoughtful cherishing of these convictions, with a readiness to recognise the things so discovered, and with an honest desire to escape from their curse. 3) It implies an earnest purpose, at once to be brought into action, to break off from all actual sins, and to seek to be delivered from the bondage of indwelling sin. 4) In repentance the soul steadily looks to God, as the high and holy One against whom sin is arrayed, and by whose grace alone deliverance can be accomplished. 5) It implies somewhat of faith and hope in God—since to the despairing there can be no evangelical repentance.] **And be baptized every one of you**—[Repentance also demanded confession, first, of *sin*, the removal of which was symbolized by baptism; and, second, of *faith in Christ*, as the way of escape from its guilt and condemnation. Hence, the apostle refers to the *name of the Lord Jesus*, as giving all its value and significance to baptism.] **For the remission of sins**—*ἕως ἀφεσίν τῶν ἁμαρτιῶν*, in reference to the remission or removal of sins; baptism pointing out the purifying influences of the Holy Spirit: and it is in reference to that purification that it is administered, and should in consideration never be separated from it. For baptism itself purifies not the conscience; it only points out the *grace* by which this is to be done. [Repentance, of which baptism is only the external sign, is the thing chiefly contemplated in the phrase, "for (*εἰς*, looking forward to) the remission (*ἀφεσίν*, taking away, both imputatively and really) of sin." Salvation may go before baptism, or even continue without it, but not so as to repentance.] **Ye shall receive the gift of the Holy Ghost**—Repent, believe, and be baptized, and ye shall receive the Holy Ghost, by whose agency alone the efficacy of the blood of the covenant is applied, and by whose refining power the heart is purified. Baptism, in the name of Christ, was the appointed sign by which men took upon themselves the profession of Christianity; and it was in consequence of this that the disciples of Christ were called CHRISTIANS.

39. For the promise is unto you—Jews of the land of Judea; not only the fulfilment of the promise which he had lately recited from the prophecy of Joel was made to them, but in this promise was also included the purification from sin, with every gift and grace of the Holy Spirit. [*Τοῖς τέκνοις ὑμῶν*, your little ones, not, as in xiii, 32, your descendants, which would be understood (of course) by any Jew to be necessarily implied. Thus have we a providential recognition of infant baptism, (and therefore of church membership,) at the very founding of the Christian Church.—*Alford*.] **To all that are afar off**—To the Jews wherever dispersed, and to all the Gentile nations; for though St. Peter had not, as yet, a conscious knowledge of the calling of the Gentiles, yet the Spirit of God, by which he spoke, had undoubtedly this in view; and therefore the words are added, *even as many as the Lord our God shall call,*

shall call. **40** And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

† Chap. 10. 45; 11. 15, 18; 14. 27; 15. 3, 8, 14; Eph. 2. 13, 17.

that is, all to whom, in the course of his providence and grace, he shall send the preaching of Christ crucified. [The apostles *always* (that is, from the first,) *expected* the conversion of the Gentiles. It was their conversion as Gentiles, (without afterward being obliged to become Jews,) which was yet to be revealed to Peter.—*Alford*.]

40. Save yourselves [be ye saved] **from this untoward generation**—[*Σώθητε*, a passive imperative; consent to be saved, and actively employ the helps offered you for that purpose *from* (the character and destiny of) this *untoward* (*σκολιῆς*, perverse) generation.]

41. They that gladly received his word—The word *ἀκούσας*, which signifies *joyfully, readily, willingly*, [not found in the corrected text,] implies that they approved of the doctrine delivered; that they were glad to hear of this way of salvation; and that they began immediately to act according to its dictates. [Only those who "received his word" were admitted to its offered blessings, and so a division took place.] **Were baptized**—That is, in the name of *Jesus*, (verse 38,) for this was the criterion of a Jew's conversion; and when a Jew had received baptism in *this name* he was excluded from all communication with his countrymen; and no man would have forfeited such privileges but on the fullest and clearest conviction. Thus baptism was a very powerful means to prevent their apostasy; they had, by receiving baptism in the name of *Jesus*, renounced Judaism, [in its then corrupted form,] and all the political advantages connected with it; and they found it all the more necessary to make the best use of that holy religion which they had received in its stead. Dr. Lightfoot has well remarked, that the Gentiles who received the Christian doctrine were baptized in the *name of the Father, and the Son, and the Holy Ghost*; whereas, the Jewish converts, for the reasons already given, were baptized in the *name of the Lord Jesus*. **Were added . . . three thousand souls**—*Προσέτεθον*, they went over from one party to another. The Greek writers make use of this verb to signify that act by which cities, towns, or provinces changed their masters, and put themselves under another government. So these three thousand persons left the scribes and Pharisees, and put themselves under the teaching of the apostles, professing the Christian doctrine, and acknowledging that Christ was come, and that he who was lately crucified by the Jews was the promised and only Messiah; and in this faith they were baptized. [We are not justified in assuming that the three thousand, who were converted on one day, became transformed at once into genuine Christians. The Holy Spirit operated then by the publication of divine truth, according to the same law as in all succeeding ages, not with a sudden transforming magical power, but according to the measure of the free self-determination of the human will. In these first Christian societies, as in all later ones, the foreign and spurious was mingled with the genuine.—*Neander*.] [Almost

42 "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. **43** And fear came upon every soul: and many wonders and signs were done by the apostles. **44** And all that believed were together, and had all

things common; **45** And sold their possessions and goods, and parted them to all men, as every man had need. **46** "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and single-

m Chap. 1, 14; verse 46; Rom. 12, 12; Eph. 6, 18; Col. 4, 2; Heb. 10, 26.—n Mark 16, 17; chap. 4, 33; 5, 12.

o Chap. 4, 32, 34.—p Isa. 58, 7.—q Chap. 1, 14.—r Luke 24, 53; chap. 5, 42.—s Chap. 20, 7.—t Or, at home.

without doubt this first baptism must have been administered, as that of the first Gentile converts was, (see chapter x, 47,) by *effusion or sprinkling, not by immersion*. The immersion of three thousand persons, in a city so sparsely furnished with water as Jerusalem, is equally inconceivable with a procession beyond the walls to the Kedron, or to Siloam, for that purpose.—*Alford*.]

42. They continued steadfastly in the apostles' doctrine and fellowship—[The development of the inner life of the youthful Church follows that great external increase. First of all, *they were perseveringly devoted to the instructions of the apostles*, and, secondly, to the fellowship, *κοινωνία*, mutual brotherly association, which they sought to maintain with one another.—*Meyer*.] **And in breaking of bread**—Whether this means the holy eucharist, or their common meals, it is difficult to say. "Breaking of bread" was that act which preceded a *feast or meal*, and which was performed by the master of the house when he pronounced the *blessing*—what we would call grace before meat. **And in prayers**—[The plural denotes the prayers of various kinds, which were partly new, (specifically) Christian prayers, restricted to no formulas, and partly, doubtless, psalms and wonted Jewish prayers, especially having reference to the Messiah and his kingdom. Observe, further, in general, the *family* character of the brotherly union of the first Christian Church.—*Meyer*.]

43. And fear came upon every soul—For several weeks past they had had a series of the most astonishing miracles wrought before their eyes, [in addition to the tragedy of the crucifixion, with its attendant and consequent wonders,] and they were puzzled and confounded at the manner in which the apostles preached, who charged home upon them the deliberate murder of Jesus Christ, and who attested, in the most positive manner, that he was risen from the dead, and that God had sent down that mighty effusion of the Spirit which they now witnessed as a proof of his resurrection and ascension, and that this very person, whom they had crucified, was appointed by God to be the Judge of quick and dead.

44. And all that believed—Οἱ πιστεύοντες, the believers. [The earliest distinctive title of Christians, as contrarily distinguished from all others; than which no other term has been found that so well answers the use intended.] **Were together**—Ἐν τῷ αὐτῷ, [they were accustomed to be all together.] "These words signify, either in one time, (chapter iii, 1,) or in one place, (chapter ii, 1,) or in one thing. The last of these three senses seems to be the most proper here; for it is not probable that the believers, who were then three thousand in number (verse 41) besides the one hundred and twenty spoken of chapter i, 15, were used all to meet at one time, or in one place, in Jerusalem." See Bishop Pearce. **And had all things common**—Perhaps this has not been

well understood. At all the public feasts in Jerusalem there was a sort of community of goods. No man, at such times, *hired* houses or beds in Jerusalem: all were lent *gratis* by the owners, (*Yoma*, fol. 12; *Mcgill*, fol. 26.) The same may be well supposed of their ovens, cauldrons, tables, spits, and other utensils. Also provisions of water were made for them at the public expense. (*Shakalim*, cap. 9. See Lightfoot here.) Therefore, a sort of community of goods was no strange thing at Jerusalem at such times as these. It appears, however, that this community of goods was carried further; for we are informed (verse 45) that they sold their possessions and goods, and parted them to all, as every man had need! But this probably means that, as in consequence of this remarkable outpouring of the Spirit of God, and their conversion, they were detained longer at Jerusalem than they had originally intended, they formed a kind of community for the time being, that none might suffer want on the present occasion; as no doubt the unbelieving Jews, who were mockers, (verse 13,) would treat these new converts with the most marked disapprobation. That an absolute community of goods never obtained in the Church at Jerusalem, unless for a very short time, is evident from the apostolical precept (1 Cor. xvi, 1, etc.) by which collections were ordered to be made for the poor; but, if there had been a community of goods in the Church, there could have been no ground for such recommendations as these, as there could have been no such distinction as rich and poor, if every one, on entering the Church, gave up all his goods to a common stock. Besides, while this sort of community lasted at Jerusalem, it does not appear to have been imperative upon any; persons might or might not thus dispose of their goods, as we learn from the case of Ananias in chapter v, 4. Nor does it appear that what was done at Jerusalem at this time obtained in any other branch of the Christian Church; and in this, and in the fifth chapter, where it is mentioned, it is neither praised nor blamed. We may therefore safely infer it was something that was done at this time, on this occasion, through some local necessity, which the circumstances of the infant Church at Jerusalem might render expedient for that place and on that occasion only.

46. They, continuing daily with one accord in the temple—They were present at all the times of public worship, and joined together in prayers and praises to God; [for it is not to be supposed that they continued to offer any of the bloody sacrifices prescribed by the law.] **Breaking bread from house to house**—This may signify that select companies, who were contiguous to each other, frequently ate together at their respective lodgings on their return from public worship. But κατ' οἶκον, which we translate from house to house, is repeatedly used by the Greek writers for home, at home, (see margin,) for though they had all things in

ness of heart, **47** Praising God, and 'having favour with all the people. And 'the Lord added to the church daily such as should be saved.

CHAPTER III.

NOW Peter and John went up together into the temple at the hour of prayer, ^bbeing the ninth hour. **2** And ^ca certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, ^dto ask alms of them that entered into the temple; **3** Who, seeing

^a Luke 2. 52; chap. 4. 33; Rom. 14. 18. — ^c Chap. 5. 14; 11. 24. — ^d Chap. 2. 46.

common, each person lived at his own table. "Breaking bread" is used to express the act of taking their meals. **With gladness and singleness of heart**—A true picture of genuine Christian fellowship. *They ate their bread*: they had no severe fasts; the Holy Spirit had done in their souls, by his refining influence, what others vainly expect from bodily austerities. It may be said also, that, if they had no severe fasts, they had no splendid feasts: all was *moderation*, and all was *contentment*. They were full of "gladness"—spiritual joy and happiness; and "singleness of heart"—every man worthy of the confidence of his neighbour; and all walking by the same rule and minding the same thing.

47. Praising God—As the fountain whence they had derived all their spiritual and temporal blessings; seeing him in all things, and magnifying the work of his mercy. **Having favour with all the people**—The scandal of the cross had not yet commenced; for though the rulers had put Jesus Christ to death, they had not yet entered into a systematic opposition to the doctrines he taught. [Between this time and the commencement of persecution a considerable period intervenes, and the popular humour, particularly in times of fresh excitement, is very changeable.—*Meyer*.] **And the Lord added to the church daily such as should be saved**—[Τοὺς σωζόμενους, *those who were being saved*, that is, those who, by their very accession to the Church, became saved from eternal perdition so as to partake of the Messianic kingdom.—*Meyer*.] [The early Church received none to its communion except *believers*; and it is assumed historically, as it was before taught doctrinally, that they who believed were saved.] **To the church(?)**—[Correct criticism, as well as external evidence, requires that the words, ἐν τῇ ἐκκλησίᾳ should be rejected, and ἐπὶ τὸ αὐτὸ brought back to its place, and the meaning which it bears in this passage, (see verse 44,) *together*, in the sense of making up one sum, one body assembled in one place.—*Alford*.]

NOTES ON CHAPTER III.

1. Peter and John went up together—The words ἐπὶ τὸ αὐτὸ, which we translate *together*, and which are the first words in this chapter in the Greek text, we have already seen (chapter ii, 47) are to be added to the last verse of the preceding chapter, [and therefore they do not belong here, nor their English equivalent *together*.] **At the hour of prayer**—This, as is immediately added, was the *ninth hour*, which answers, in a general way, to our three o'clock in the afternoon. The *third hour*, which was the other grand time of

Peter and John about to go into the temple, asked an alms. **4** And Peter, fastening his eyes upon him with John, said, Look on us. **5** And he gave heed unto them, expecting to receive something of them. **6** Then Peter said, Silver and gold have I none; but such as I have give I thee: 'In the name of Jesus Christ of Nazareth rise up and walk. **7** And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. **8** And he leaping up stood, and walked, and entered

^b Psa. 55. 17.—^c Chap. 14. 8.—^d John 9. 8.—^e Chap. 4. 10. — ^f Isa. 35. 6.

public prayer among the Jews, answered, in a general way, to our *nine* in the morning. See the note on chapter ii, verse 15.

2. A . . . man lame from his mother's womb—The case of this man must have been *well known*. It appears that he had no power to walk, and was what we term a *cripple*, for he was *carried* to the gate of the temple, and *laid* there in order to excite compassion. These circumstances are all marked by St. Luke, the more fully to show the greatness and incontestable nature of the miracle. **The gate . . . which is called Beautiful**—[Josephus observes, (*Bell. Jud.*, lib. v, cap. 5, sec. 3,) that the temple had nine gates, which were on every side covered with gold and silver; but there was one gate which was without the holy house, and was of Corinthian brass, and greatly excelled those which were only covered with gold and silver. The magnitudes of the other gates were equal one to another; but that of the Corinthian gate, which opened on the east, over against the gate of the holy house itself, was much larger. This last was probably the gate which is here called "Beautiful"; because it was on the outside of the temple, to which there was an easy access, and because it was evidently the most costly. The proper name was "Gate of Nicanor." It was on the eastern side of the outermost court of the temple, leading toward the valley of the Kidron.—*Meyer*.]

3. Ask alms—[Ἡρώτα ἰλεημοσύνην ἵνα αἶψιν, *asked alms to receive*, the word *alms*, being plural in form, (though singular in sense,) cannot be used with the indefinite article. Ααβεῖν, is wanting in some MSS.: its omission does not change the sense.]

4. Look on us—That he might see what was done to produce his miraculous cure. Peter and John probably felt themselves suddenly drawn by the Holy Spirit to pronounce the *healing name* in behalf of this poor man.

5. Expecting to receive something of them—Because it was a constant custom for all who entered the temple to carry money with them to give to the treasury, or to the poor, or to both. It was on this ground that the friends of the lame man laid him at the gate of the temple, as this was the most likely place to receive alms.

6. Silver and gold have I none—Though it was customary for all those who entered the temple to carry some money with them, for the purposes mentioned above, yet so poor were the apostles that they had nothing to give, either to the sacred treasury or to the distressed.

7. Immediately his feet and ankle bones received strength—The suddenness of the cure was the proof of the miracle: his walking and leaping were the evidences of it.

with them into the temple, walking, and leaping, and praising God. **9** And all the people saw him walking and praising God: **10** And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. **11** And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had

made this man to walk? **13** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. **14** But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; **15** And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. **16** And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through

g Chap. 4. 16, 21.—h Like John 9. 8.—i John 10. 23; chap. 5. 12.—k Chap. 5. 30.—l John 7. 39, etc.; 12. 16; 17. 1.—m Matt. 27. 2.—n Matt. 27. 20; Mark 15. 11; Luke 23. 18, 20, 21; John 18. 40; 19. 15; chap. 13. 28.—o Psalm 16. 10; Mark

1. 24; Luke 1. 35; chap. 2. 27; 4. 27.—p Chap. 7. 52; 22. 14.—q Or, Author: Heb. 2. 10; 5. 9; 1 John 5. 11.—r Chap. 2. 24.—s Chap. 2. 32.—t Matt. 2. 23; chap. 4. 10; 14. 9.—u Luke 23. 34; John 16. 3; chap. 13. 27; 1 Cor. 2. 8; 1 Tim. 1. 12.

8. Walking, and leaping, and praising God—These actions are very naturally described. *He walked*, in obedience to the command of the apostle, Rise up and walk: *he leaped*, to try the strength of his limbs, and to be convinced of the reality of the cure: *he praised God*, as a testimony of the gratitude he felt for the cure he had received. Now was fulfilled, in the most literal manner, the words of the Prophet Isaiah, (chapter xxxv, 6,) "The lame man shall leap as a hart."

9. And all the people saw him—The miracle was wrought in the most public manner, and in the most public place, and in a place where the best judgment could be formed of it; for, as it was a divine operation, the *priests, etc.*, were the most proper persons to judge of it; and under their notice it was now wrought.

11. The lame man, etc.—Κρατῶντος, holding physically; not spoken of mental adhesion, but of actual holding by the hand or arm that he might not be separated from them in the crowd.—*Alford.* **Held Peter and John**—He felt the strongest affection for them, as the instruments by which the divine influence was conveyed to his diseased body. **In the porch that is called Solomon's**—On this portico see John x, 23.

12. As though by our own power—Δυνάμει, miraculous energy. Or holiness—Ἡ εὐσεβείᾳ, sanctity, with which men are wont to associate the notion of power to work miracles. Neither by our own power, nor on account of our eminent sanctity, is this miracle wrought.]

13. The God of Abraham, etc.—This was wisely introduced, to show them that He whom they called their God had acknowledged Jesus Christ for his Son, and wrought this miracle in his name. [Peter's address, both by its designating their men of Israel, and by this reference to Abraham, Isaac, and Jacob, seems to be decidedly conciliatory.] **His Son**—[Παῖδα, not son, but servant—servant, however, in the distinct Messianic sense. (See Isa. xl-lxvi.)—*Alford.* **Denied him in the presence of Pilate**—Ἐρνῆσασθε, ye have renounced him as your king, and denounced him to death as a malefactor, when Pilate, convinced of his perfect innocence, was determined, κρίναντος, judged it proper and just, (judicially determined,) to let him go. Pilate wished to act according to justice; you acted contrary to justice and equity in all their forms.

14. Ye denied the Holy One—Τὸν ἅγιον. A

manifest reference to Psa. xvi, 10, "Thou . . . wilt not suffer thy Holy One to see corruption;" where the original word חַסִּדְיִךָ, Chasidyea, thy Holy ONE, is translated by the Septuagint τὸν ὅσιον σου, a word of the same import with that used by Peter. **And desired a murderer**—Barabbas: the case must have been fresh in their remembrance. *Like* cleaves to like, and begets its like: they were murderers themselves, and so Christ calls them, (Matt. xxii, 7,) and they preferred a murderer to the holy and righteous ONE of God.

15. And killed the Prince of life—Τὸν ἀρχηγὸν τῆς ζωῆς, the author of this life; not only implying that all life proceeds from Jesus Christ as its source, but that the life-giving influence of that religion which they were now proclaiming came all through him. Ἀρχηγός signifies a prime leader or author, a captain, from ἀρχή, the beginning, head, or chief; and ἀγῶ, I lead. In Heb. ii, 10, Christ is called Ἀρχηγὸς τῆς σωτηρίας, the Captain of salvation. He teaches the doctrine of life and salvation, leads the way in which men should walk, and has purchased the eternal life and glory which are to be enjoyed at the end of the way. **Whereof we are witnesses**—They had now wrought a most striking miracle in the name of Christ, and immediately proposed themselves as witnesses of his resurrection from the dead; the miracle which they had thus wrought being an unimpeachable proof of [the truth of their testimony, and therefore of] this resurrection.

16. And his name—JESUS, the Saviour. **Through faith in his name**—As the Saviour and author of life, and all its concomitant blessings, such as health, etc. Christ had promised that they should perform miracles in his name, (Mark xvi, 17, 18,) and that whatsoever they asked of the Father in his name, he would grant it. (John xvi, 23.) However the faith may be understood, [whether of the apostles, of the cripple, or of both,] it was only the means to receive the blessing, which the apostles most positively attribute, not to their power or holiness, but to Jesus Christ alone. Faith always receives; never gives.

17. I wot—Οἶδα, I am assured. **Through ignorance ye did it**—This is a very tender excuse for them, and one which seems to be necessary, in order to show them that their state was not utterly desperate. Peter, foreseeing that they might be tempted thus to think, and consequently to despair of salvation, tells them that their offence was

ignorance ye did *it*, as *did* also your rulers. **18** But *those things*, which God before had showed *by the mouth of all his prophets*, that Christ should suffer, he hath so fulfilled. **19** *Repent ye therefore*, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; **20** And he shall send Jesus Christ, which before was preached unto you: **21** *Whom the heaven must receive until the times of restitution of all things,*

o Luke 24. 44; chap. 26. 22.—to Psa. 23; Isa. 53. 6; Eccl. 5, etc.; Dan. 9. 26; 1 Pet. 1. 10, 11.

extenuated by their ignorance of the person they had tormented and crucified.

18. But those things . . . he hath so fulfilled—Your ignorance and malice have been overruled by the sovereign wisdom and power of God, and have become the instruments of fulfilling the divine purpose, that Christ must suffer in order to make an atonement for the sin of the world. *All the prophets* had declared this; some of them in express terms, others indirectly and by symbols; but, as the whole Mosaic dispensation referred to Christ, all that prophesied or ministered under it must have referred to him also, [either consciously or otherwise.]

19. Repent ye therefore—Now that ye are convinced that this was the Messiah, let your *minds be changed*, and your hearts become *contrite* for the sins you have committed. **And be converted**—*Ἐπιστρέψατε*, turn to God through this Christ, deeply deploring your transgressions, and believing on his name; **that your sins may be blotted out**, which are not only *recorded* against you, but for which you are condemned by the justice of God; and the punishment due to them must be executed upon you, unless prevented by your repentance and turning to Him whom ye have pierced. Their sins were *written down* against them, and cried aloud for punishment; for they themselves had said, "His blood be on us and on our children," (Matt. xxvii. 25); and unless they took refuge in his *sacrificial blood*, and had their sins *blotted out* by it, they could not be saved. **When the times of refreshing shall come**—*Ὅταν ἐν ἔλθῳσιν καιροὶ ἀναψύξεως*, THAT the times of refreshing *MAY* come. *Ἀνάψυξις* signifies a *breathing time*, or *respite*, and may be here applied to the *space* that elapsed from this time till the destruction of Jerusalem by the Romans. Taking the word in the sense of *refreshment* in general, it may mean the whole reign of the kingdom of grace, and the blessings which God gives here below to all genuine believers, *peace, love, joy, and communion with himself*. (See on verse 21.)

20. Which before was preached unto you—Christ crucified was the person whom God had, from the beginning, appointed or designed for the Jewish people. It was not [in the first instance] a *triumphant* Messiah which they were to expect; but one who was to *suffer and die*. Jesus was this person; and by believing in him, as thus suffering and dying for their sins, he should be *again sent*, in the power of his Spirit, to justify and save them.

21. Whom the heaven must receive—He has already appeared upon earth, and accomplished the end of his appearing; he has ascended into heaven to administer the concerns of his kingdom, and there he shall continue till he comes again to judge the

which God hath spoken by the mouth of all his holy prophets since the world began. **22** For Moses truly said unto the fathers, *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.* **23** And it shall come to pass, *that every soul, which will not hear that Prophet, shall be destroyed from among the people.* **24** Yea, and all the prophets from Samuel and those that follow after, as many as have

o Chap. 2. 38.—y Chap. 1. 11.—e Matt. 17. 11.—a Luke 1. 70.—b Deut. 18. 15, 18, 19; chap. 7. 87.

quick and the dead. [By "heaven" we are here to understand that place or portion of the universe where God manifests his presence to glorified saints and holy angels.—*Alexander*.] **The times of restitution of all things**—The word *ἀποκατάστασις*, from *ἀπό*, which signifies *from*, and *καθίσταειν*, to *establish or settle* any thing, [until the time shall have come in which all things will be restored.—*Meyer*.] So, in chapter i. 6, when the disciples said to Christ, *Wilt thou at this time restore again (ἀποκαθιστάσεις) the kingdom to Israel?* they meant, as the Greek word implies, *Wilt thou take the kingdom from the Romans, and [bring in that of the Messiah]?* Now, as the word is here connected with "which God hath spoken by the mouth of all his holy prophets," it must mean the accomplishment of all the *prophecies and promises* contained in the Old Testament relative to the kingdom of Christ upon earth; the whole reign of grace, from the ascension of our Lord till his coming again, for of all these things have the holy prophets spoken; and, as the *grace of the Gospel* was intended to destroy the *reign of sin*, its energetic influence is represented as *restoring all things*, destroying the *bad state*, and establishing the *good*—taking the kingdom out of the hands of sin and Satan, and putting it into those of righteousness and truth. This is done in every believing soul; all things are *restored* to their primitive order; and the *peace of God which passes all understanding keeps the heart and mind in the knowledge and love of God*. And when such a work becomes *universal*, as the Scriptures seem to intimate that it will, then all things will be restored in the fullest sense of the term. As, therefore, the subject here referred to is that of which all the prophets from the beginning have spoken, (and the grand subject of all their declarations was Christ and his work among men,) therefore the words are to be applied to *this*, and no other meaning. Jesus Christ comes to raise up man from a state of ruin, and restore to him the image of God as he possessed it at the beginning. **All his holy prophets**—*πάντων*, all, should be omitted. The text reads thus, *Which he hath spoken by his holy prophets, etc.* **Since the world began**—*Ἀπ' αἰῶνος*, [always, during the whole epoch of prophecy.]

22. Moses truly said unto the fathers—See on Deut. 18. From this appeal to Moses it is evident that Peter wished them to understand that Jesus Christ was come, not as an ordinary prophet, to exhort to repentance and amendment, but as a legislator, who was to give them a *new law*, and whose commands and precepts they were to obey on pain of destruction. Therefore they were to understand that the Gospel of Jesus Christ was that *new law* which should supersede the *old*.

24. All the prophets from Samuel—[Peter's

spoken, have likewise foretold of these days. **25** • Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed. **26** • Unto you first God, having raised up his Son Jesus, 'sent him to bless you, 'in turning away every one of you from his iniquities.

CHAPTER IV.

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, **2** 'Being grieved that they taught the people, and

c Chap. 2. 39; Rom. 9. 4, 8; 15. 8; Gal. 3. 26.—d Gen. 12. 3; 18. 18; 22. 14; 26. 4; 28. 14; Gal. 3. 8.—e Matt. 10. 5; 15. 24; Luke 24. 47; chap. 13. 32, 33, 46.—f Verse 22.

aim is to show the unanimity of *all the prophets in speaking of these times*. Samuel is named more as being the *first great prophet after Moses*, than as bearing any part in this testimony. The prophetic period, of which David was the chief prophet, began with Samuel.—*Alford*.]

25. Ye are the children of the prophets—This is the *argumentum ad hominem*: as ye are the children or disciples of the prophets, ye are bound to believe their predictions and obey their precepts; and not only so, but ye are entitled to their promises. Now, as this covenant respected the blessings of the Gospel, you must believe in Jesus Christ in order to be put in possession of all those blessings.

26. Unto you first God, having raised up—As you are the children of the prophets and of the covenant, the *first* offers of salvation belong to you, and God thus makes them to you. The great mission of Jesus Christ is directed *first to you*, that you may be saved from your sins. God designs to *bless you*, but it is by *turning, each of you, away from his iniquities*. The salvation promised in the covenant is a *salvation from sin*, not from the Romans; and no man can have his sin *blotted out* who does not *turn away from it*.

NOTES ON CHAPTER IV.

[After the crucifixion of Christ the Jewish rulers appear to have practically dismissed from their minds the alarm and indignation that had been awakened by the events of the "passion week," for they are scarcely heard of at all except in the matter of bribing the soldiers to give a false account of the events on the morning of the resurrection, which probably was the work of subordinates, and, though favoured, yet not ordered by the Sanhedrin. They evidently believed that by killing the leader they had effectually suppressed what might have proved a dangerous opposition to their authority, with untold and far-reaching dangerous consequences. The affairs of the day of Pentecost, and the later movements of the disciples and their converts, though probably closely observed, were not sufficient to occasion any alarm, till the miracle of healing the cripple at the gate of the temple convinced them that the evil which they thought had been suppressed was still alive and aggressively active, and that it was again necessary to take measures for its restraint and suppression. Their proceedings in the case are detailed in this fourth chapter.]

1. The priests—These persons had evidenced

preached through Jesus the resurrection from the dead. **3** And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide. **4** Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes, **6** And 'Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. **7** And when they had set them in the midst, they asked, 'By what power, or by what name, have ye

g Matt. 1. 21.—a Or, ruler, Luke 22. 4; chapter 5. 24.—b Matt. 22. 23; Acts 23. 8.—c Luke 8. 3; John 11. 49; 18. 13.—d Exod. 2. 14; Matt. 21. 23; chap. 7. 37.

the most implacable enmity against Christ from the beginning. **The captain of the temple**—See this office particularly explained in the note on Luke xxii. 4. **The Sadducees**—These made a common cause with the priests, etc., to suppress the evidence of Christ's resurrection, and silence the apostles. [There were some of this sect in the Sanhedrin.]

2. Being grieved, etc.—*Διαπονούμενοι*. They were *thoroughly fatigued* with the continuance of this preaching; their minds suffered more *labour*, through vexation at the success of the apostles, than the bodies of the apostles did in their fatiguing exercise of preaching during the whole day. [Not "through Jesus," but *in him*.] [They were weary, sick of the whole affair, had hoped that it was ended, but now saw it renewed with two especially undesirable conditions—a notable miracle, and the proclamation that He whom they had crucified had risen from the dead; and the people were evidently inclined to believe the whole story.]

4. The number . . . was about five thousand—[While the rulers were alarmed, and excited to violence, the people were very favourably affected toward the new doctrine, and by steady accretions the whole number of professing believers had now grown to five thousand.]

5. Their rulers, and elders, and scribes—Those, with the high priest, formed the Sanhedrin, or grand council of the Jews.

6. Annas—Though this man was not now actually in the office of high priest, yet he had possessed it for eleven years, bore the title all his life, and had the honour of seeing five of his sons fill that eminent place after him. **And Caiaphas**—He was son-in-law to Annas, (John xviii. 13.) was now high priest, and the same who, a short time before, condemned Christ to be crucified. **And John, and Alexander**—[Of these nothing is known. Lightfoot supposes John to be identical with the Jochanan ben Zacchai of the Talmud, and Pearson (with others) supposes Alexander to have been the brother of Philo Judæus. (But for these conjectures there is very little foundation.)—*Alford*.] **Of the kindred of the high priest**—Or rather, "of the race of the high priests, that is, of the family out of which the high priests were chosen," the families of *Annas and Caiaphas*, and all who were connected with the sacerdotal family. Luke distinctly mentions all these, to show how formidable the enemies were against whom the infant Church of Christ had to contend.

7. By what power, or by what name, have

done this? **8** •Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, **9** If we this day be examined of the good deed done to the impotent man, by what means he is made whole; **10** Be it known unto you all, and to all the people of Israel, 'that by the name of Jesus Christ of Nazareth, whom ye crucified, & whom God raised from the dead, *even* by him doth this man stand here before you whole. **11** ^bThis is the stone which was set at naught of you builders, which is become the head of the corner. **12** •Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

e Luke 12. 11, 12. — f Chap. 3. 6, 16. — g Chap. 2. 34. — A Psa. 114. 22; Isa. 28. 16; Matt. 21. 42.

ye done this—It seems that this council were convinced that the lame man was miraculously healed; but it is very likely that they believed the whole to be the effect of magic; and, as all intercourse with familiar spirits, and all spells, charms, etc., were unlawful, they probably hoped that, on the examination, this business would come out, and that then these disturbers of *their* peace would be put to death. Hence they inquired, "By what power," *ἐν ποῖᾳ δυνάμει*, by what supernatural energy, or *in what name*, by what mode of incantation, and who is the spirit you invoke, in order to do these things?

8. Then Peter, filled with the Holy Ghost—[In this we are not simply to recognise the general idea that the apostles spoke at the suggestion of the Holy Ghost, and not by their own ability; but we are rather to see an evident proof that the Holy Ghost who was always really working in them was at these (specially designated) moments producing effects that were peculiarly palpable. In the inward spiritual life of the apostles we must distinguish between periods of high excitement and periods of less elevation.—*Olshausen.*]

9. The good deed done—*Ἐν ἐπιγνώσει*, the benefit he has received in being restored to perfect soundness. [A pointed indication of the unrighteousness of the inquisitorial proceeding.—*Meyer.*]

10. By the name of Jesus Christ of Nazareth—This was a bold declaration in the presence of such an assembly; but Peter felt he stood on good ground. The cure of the lame man the day before was notorious; his long infirmity was well known; his person could be easily identified; and he was now standing before them whole and sound. The reality of the miracle was not questioned, nor was there any difficulty about the instruments that were employed; the only question is, *How* have ye done this, and in *whose name*? Peter immediately answers, We have done it in the name of Jesus of Nazareth whom *ye crucified*, and whom God hath raised from the dead. **This man stand . . . before you whole**—[*In health.* This quiet power of the man's presence, who had been called in to confront the disciples, operated *instantaneously* in their favour. (See verse 14.)—*Meyer.*]

11. This is the stone which was set at naught of you builders—[A reminiscence of the well-known saying in Psa. cxviii, 22, in immediate, bold application to the sanhedrists, the builders of the theocracy, that have rejected Jesus, who yet by his resurrection and glorification has become the cornerstone, the bearer and upholder of the (true) theocracy.—*Meyer.*]

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. **14** And beholding the man which was healed standing with them, they could say nothing against it. **15** But when they had commanded them to go aside out of the council, they conferred among themselves, **16** Saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny it. **17** But that it spread no further among the people, let us straitly threaten them, that

f Matt. 1. 21; chap. 10. 43; 1 Tim. 2. 8, 6.—k Matt. 11. 25; 1 Cor. 1. 27.—l Chap. 3. 11.—m John 11. 47.—n Chap. 3. 9, 10.

12. Neither is there salvation in any other—[The system of which Christ was the cornerstone was a system of salvation, *σωτηρία*, and the only one which God had sanctioned or revealed. . . . No other person, (*name*), no other authority, no other invocation, may be at all included (with it).—*Alexander.*]

13. The boldness of Peter and John—*Τὴν παρρησίαν*, the freedom and readiness with which they spoke. [*Authority*, both of manner and in the use of Scripture.] **That they were unlearned and ignorant men**—*Ἀγρίμματοι*, persons without literature, not brought up in nor given to literary pursuits; *ἰδιῶται*, persons in *private* life, brought up in its occupations alone, [laymen.] It does not mean ignorance, in the common acceptance of the term, [but not *professionally* learned.] In no other sense could any of the apostles be called "ignorant men;" for not only had they spiritual knowledge direct from heaven, but also in all other matters they seem to have been men of good, sound, strong, common sense. **They took knowledge of them**—*Ἐπεγίνωσκον*. [They now connected the fact that these men had been disciples of the man whom they had put to death, and who these now declared was alive again, with their remarkable boldness in speech and mastery of the Scriptures. The entire case seemed especially strange; *they marvelled.*]

14. They could say nothing against it—They could not gainsay the apostolic doctrine, for that was supported by the miraculous fact before them. If the doctrine were false, the man could not have been miraculously healed; if the man were miraculously healed, then the doctrine must be true, that it is by the name of Jesus of Nazareth that he has been healed. But the man is incontestably healed; therefore the doctrine is true.

16. What shall we do, etc.—[Matters had come to a crisis. To let things proceed threatened ruin; but how, in the presence of such facts, can they be changed?] **A notable miracle hath been done**—A miracle has been wrought, and this miracle is *known* and acknowledged to be such; and there are no means by which it can be disproved.

17. But that it spread no further—Not the news of the miraculous healing of the lame man, but the doctrine and influence which these men preach and exert. [The subject *it* is not expressed in the original, but necessarily implied, meaning, neither the *teaching* nor the *miracle*, precisely, but the whole affair. Abandoning argument, they resort to intimidation.] **Let us straitly threaten them**—*Ἀπειλησώμεθα*, let us threaten them.

they speak henceforth to no man in this name. **18** "And they called them, and commanded them not to speak at all nor teach in the name of Jesus. **19** But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. **20** "For we cannot but speak the things which we have seen and heard. **21** So when they had further threatened them, they let them go, finding nothing how they might punish them, "because of the people: for all men glorified God for "that which was done. **22** For the man was above forty years old, on whom this miracle of healing was showed.

23 And being let go, "they went to their own company, and reported all that the chief priests and elders had said unto them. **24** And

o Chap. 5. 40.—p Chap. 5. 29.—q Chap. 1. 8; 2. 32.—r Chap. 23. 15; 1 John 1. 1, 3.—s Matt. 21. 26; Luke 20. 6, 19; 22. 3; Chap. 5. 26.—t Chap. 8, 7, 5.—u Chap. 12. 12.—v 2 Kings 19. 15.—w Psal. 2. 1.

18. Not to speak . . . nor teach in the name of Jesus—[Above every thing else they dreaded the "name of Jesus;" any thing by which he might be vindicated and exalted would condemn them for having procured his death, and it might bring them into peril as murderers.]

19. Whether it be right in the sight of God—[Ἐνώπιον τοῦ θεοῦ, before God, who, as Judge, is conceived to be present. The maxim here expressed, (founded on Matt. xxii, 21,) takes for granted two things as certain—that something is really commanded by God, and that a demand of the rulers does not cancel the command of God, and is consequently immoral.—Meyer.] [This is the true principle in respect to Christian disobedience to magistrates.]

21. When they had further threatened them—Προσπειλησάμενοι, when they had added to their former threatenings, repeating the former menaces, and adding new penalties. **Finding nothing how they might punish them**—[The difficulty with the Sanhedrin was, to find any means of punishing the apostles which should not stir up the people, (for all men glorified God.)—Alford.] **Because of the people**—The converts were now so numerous, and the popular feeling ran so strongly in favour of the disciples, that the Sanhedrin was afraid to proceed to any extremities, lest an insurrection should be the consequence.

22. The man was above forty years old—The disease was of long standing, and consequently the more inveterate. [This circumstance gave notoriety to his person, and made the miracle more notable, his malady being more confirmed.—Alford.]

23. They went to their own company—[Τοῖς ἰδίοις, their own, the other apostles, and possibly some others assembled with them.—Alford.] This was properly the first persecution that had been raised up against the Church since the resurrection of Christ; and as the rest of the disciples must have known that Peter and John had been cast into prison, and that they were to be examined before the Sanhedrin, and knowing the evil disposition of the rulers toward their brethren, they doubtless made joint supplication to God for their safety. In this employment it is likely Peter and John found them on their return from the council,

when they heard that, they lifted up their voice to God with one accord, and said, Lord, "thou art God, which hast made heaven, and earth, and the sea, and all that in them is; **25** Who by the mouth of thy servant David hast said, "Why did the heathen rage, and the people imagine vain things? **26** The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. **27** For "of a truth against "thy holy child Jesus, "whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, **28** "For to do whatsoever thy hand and thy counsel determined before to be done. **29** And now, Lord, behold their threatenings: and grant unto thy servants, "that with all boldness they may speak thy word, **30** By stretching forth thine hand to heal; "and

o Matt. 26. 5; Luke 22. 2; 23. 1, 8.—p Luke 1. 35.—s Luke 4. 18; John 10. 36.—u Chap. 23; 3. 18.—v Verses 13, 31; chap. 9. 27; 13. 46; 14. 3; 19. 8; 25. 26; 28. 31; Eph. 6. 19.—t Chap. 2. 43; 5. 12.

and repeated to them all their treatment, with the threats of the chief priests and elders.

24. Lord, thou art God—Δέσποτα, οὐ ὁ θεός, thou God art the sovereign Lord. [Δέσποτα, (vocative) despot, sovereign master, a recognition of God's almightiness and rightful authority.] The words ὁ θεός are not found in the best MSS.

25. By the mouth of thy servant David hast said—Thus we find that the second Psalm relates to Jesus Christ, and predicts the vain attempts made by Jewish and heathen powers to suppress Christianity.

26. Against his Lord, and against his Christ—[Κατὰ τοῦ Χριστοῦ αὐτοῦ, against his ANOINTED.]

27. There is a parenthesis in this verse that is not sufficiently noticed: it should be read in connexion with verse 28, thus: For of a truth against thy holy child Jesus, whom thou hast anointed, (for to do whatsoever thy hand and thy counsel determined before to be done,) both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together. [This rendering is not sustained by any competent authority; nor is it at all a necessity in order to avoid making God the instigator of the actions of those who crucified Christ. Dr. Whedon concisely solves the whole apparent difficulty, when he says: "Upon the rulers there was an Over-ruler." See, to the same effect, Meyer, Alford, Alexander, Olshausen, and others.] **Were gathered together**—Ἐν τῇ πόλει ταύτῃ, in this very city. [This clause is now generally accepted as genuine. Alford says of it: "which has been excluded on account of its redundancy." It answers to ἐν Σιὼν ἔπος τὸ ἅγιον αὐτοῦ, upon my holy hill of Zion, in Psal. ii, 6.] This makes the words much more emphatic: in this thy own city these different, and in other cases dissentient, powers are leagued together against thine Anointed, and are determined to prevent the accomplishment of thy purpose.

29. And now, Lord, behold their threatenings—It is not against us, but against thee, that they conspire: the whole of their enmity is against thee. **And grant unto thy servants**—While we are endeavouring to fulfil thy counsels, and can do nothing without thee, sustain our courage, that we may proclaim thy truth with all boldness.

30. By stretching forth thine hand to heal

that signs and wonders may be done ^dby the name of ^ethy holy child Jesus.

31 And when they had prayed, 'the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, ^aand they spake the word of God with boldness. **32** And the multitude of them that believed ^bwere of one heart and of one soul: ^cneither said any of them that aught of the things which he possessed was his own; but they had all things common. **33** And with ^bgreat power gave the apostles ^cwitness of the resurrection of the Lord

^g Chap. 8, 16. — ^e Verse 37. — ^f Chap. 2, 2, 4; 16, 36. — ^d Verse 29. — ^a Chap. 8, 12; Rom. 15, 5, 6; 2 Cor. 13, 11; Phil. 1, 37; 2, 1; 1 Pet. 3, 8.

—Show that it is thy truth which we proclaim, and confirm it with miracles, and show how highly thou hast magnified thy Son Jesus, whom they have despised and crucified, by causing signs and wonders to be wrought in his name. **Thy holy child Jesus**—Τὸ ἅγιον παιδίον σου should be translated *thy holy servant*, as in verse 25: Δαυὶδ παιδίον σου, *thy servant David*, not *thy child David*; the word is the same in both places. Παιδίον, is never applied to Christ in reference to the divine Sonship, but always in respect to his work as the *Servant* of God.]

31. The place was shaken—The shaking proclaimed the *stretched-out arm of God*, and showed them that resistance against his counsels and determinations must come to naught. **And they were all filled with the Holy Ghost**—[A repetition of the scenes and events of Pentecost.] And, in consequence of this, *they spake the word of God with boldness*; a pointed answer to the second part of their request in verse 29.

32. The multitude of them that believed—The whole five thousand, (mentioned verse 4,) and probably many others, who had been converted by the ministry of the other apostles since that time. **Were of one heart and of one soul**—Were in a state of the most perfect friendship and affection. **They had all things common**—See the notes on chapter ii, 44, where this subject is examined. Also below, verse 34.

33. With great power gave the apostles witness—This power they received from the Holy Spirit, who enabled them, *δυνάμει μεγάλην, with striking miracles*, to give proof (*τὸ μαρτύριον, testimony*) of the resurrection of the Lord Jesus; for this is the point that was particularly to be proved. That he was slain and buried, all knew; that he rose again from the dead, many knew; but it was necessary to give such proofs as should convince or confound all. This preaching and these miracles demonstrated this divine truth—Jesus died for your sins, he rose again for your justification; behold what God works in confirmation of these glorious truths! believe, therefore, in the Lord Jesus, and ye shall not perish, but have everlasting life. **Great grace was upon them all**—They all received much of the favour or grace of God; and they had much favour with all who feared God. In both these ways this clause may be understood; for χάρις means *favour*, whether that be evidenced by *benevolence* or *beneficence*, or by both.

34, 35. Neither was there any among them that lacked—It was customary with the Jews to call the poor together to eat of the sacrifices; but

Jesus: and ^agreat grace was upon them all. **34** Neither was there any among them that lacked: ^afor as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, **35** ^aAnd laid them down at the apostles' feet: ^aand distribution was made unto every man according as he had need. **36** And *Joseph*, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, **37** ^aHaving land, sold it, and brought the money, and laid it at the apostles' feet.

ⁱ Chap. 2, 44. — ^k Chap. 1, 8. — ^l Chap. 1, 22. — ^m Chap. 2, 47. — ⁿ Chap. 2, 45. — ^o Verse 37; chap. 5, 2. — ^p Chapter 3, 45; 6, 1. — ^q Verses 34, 35; chap. 6, 1, 2.

as the priests, etc., were incensed against Christ and Christianity, consequently the Christian poor could have no advantage of this kind; therefore, by making a common stock for the present necessity, the poor were supplied; so there was none among them that lacked. This provision, therefore, of the community of goods, which could be but temporary, was made both suitably and reasonably. **Laid . . . down at the apostles' feet**—[*Gave them up to the apostles*, to be used for the common necessities. The apostles consented to this form of service, because there were no others that could do it; but they very soon devolved it upon others. (See chapter vi.) This whole affair is, therefore, *against* rather than *in favour of*, the administration of the temporalities of the Church by the clergy.]

36. Joseph—Or *Joseph*, as many excellent MSS. read; but who he was, further than what is here said, we know not. **Surnamed Barnabas**—Or *Barsabbas*, according to the *Coptic*. **The son of consolation**—Τὸς παρακλήσεως. As παρακλήσις signifies *exhortation*, as well as *consolation*, and is indeed distinguished from the latter, (1 Cor. xiv, 3,) the original name was probably *Bar naba*, which signifies the *son of prophecy* or *exhortation*; and this is certainly one sense which *prophecy* has in the New Testament; and in this way Barnabas distinguished himself among the apostles. (See chapter xi, 23.) **And Barnabas exhorted them all that with purpose of heart they should cleave unto the Lord. A Levite, and of the country of Cyprus**—Cyprus is an island in the Mediterranean Sea, off Cilicia. Though he was a Levite, he might have had land of his own by private purchase. As Barnabas was of Cyprus, his land probably lay there; and as it is likely that he was one of those strangers that came up to Jerusalem to the late feast, and was there converted, he might have sold his land in the island to some of his own countrymen who were at Jerusalem at this time; and so, being called to the work of the ministry, continued to associate with the apostles, travelling everywhere, and preaching the Gospel of the kingdom of God. He was the constant companion of St. Paul, till the separation took place mentioned chapter xv, 36–39.

¹It is worthy of remark that the two apostles of the Gentiles, though of Jewish extraction, were both born in Gentile countries; Paul in Cilicia, Barnabas in Cyprus; this gave them many advantages; served to remove prejudices from the heathens; and gave them, no doubt, much facility in the Greek tongue, without which they could have

CHAPTER V.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, **2** And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. **3** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? **4** While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but

unto God. **5** And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. **6** And the young men arose, wound him up, and carried him out, and buried him. **7** And it was about the space of three hours after, when his wife, not knowing what was done, came in. **8** And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. **9** Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have

a Chap. 4. 37.—b Num. 30. 2; Deut. 23. 21; Eccles. 8. 4.—
c Luke 22. 3.

d Or, to deceive, verse 9.—e Verses 10, 11.—f John 19. 40.
—g Matt. 4. 7: verse 8.

done but little in Asia Minor, nor in most parts of the Roman empire where they travelled.

NOTES ON CHAPTER V.

1. **But a certain man named Ananias**—Of these unhappy people we have no further account than what is recorded here.

2. **Kept back part of the price**—Ananias and Sapphira were evidently persons who professed faith in Christ with the rest of the disciples. While all were making sacrifices for the present necessity, they came forward among the rest, pretending to bring *all* the money they had got for a possession, *κτῆμα*, (of what kind we know not,) which they had sold. A *part* of this price, however, they kept back. They were under no necessity to sell their possession; but the act of selling it for the ostensible purpose of bringing it into the common stock, left them no further control over it nor property in it; and their pretence that the money which they brought was the whole produce of the sale was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act. This constituted the *iniquity* of their sin.

3. **Why hath Satan filled thine heart**—[Peter recognises the scheme of Ananias as the work of the *devil*, who, as the liar from the beginning, (John viii, 44,) and original enemy of the Holy Ghost and of the Messianic kingdom, had entered into the heart of Ananias, and filled it with his presence.—*Meyer*.] By the general consent of mankind, sin against God has been ever considered so perfectly unnatural, and so evil in itself, that no man would commit it unless *impelled* to it by the *agency* of the *devil*, [either immediate, as in this case, or indirectly through men's evil desires. (James i, 14, 15.)] The words of Peter here prove that such an agency is not fictitious: if there had been no devil, as some wish and perhaps feel it their interest to believe, or if this devil had no influence on the souls of men, Peter, under the agency of the Holy Spirit, would not have expressed himself in this way; for, if the thing were not so, it would have been the most direct means to lead the disciples to form *false opinions*, or to confirm them in *old and absurd prejudices*. **To lie to the Holy Ghost**—*ψεύσασθαι ας τὸ Πνεῦμα τὸ Ἅγιον*, to falsify yourself to the Holy Spirit. Every lie is told with the *intention to deceive*; and they wished to deceive the apostles, and, in effect, that Holy Spirit under whose influence they professed to act. Lying against the Holy Ghost is, in the next verse, said to be *lying against God*. **To keep back part of the price**—*νοσφισσάσθαι ἀπὸ τῆς τιμῆς*,

to purloin *part* of the public money. The money for which the estate was sold had, by the free act of its former owners, become *public property*; as it was for this purpose alone that the sale was made. [By the sale of their field and the bringing in of the money they, in fact, professed to give the *whole price*, as a gift of brotherly love, to the common stock; but their aim was to get for themselves the credit of holy love and zeal by *one portion* of the price, whereas, they had selfishly kept back the other portion for themselves. They wished to serve two *masters*, but to appear to serve only *one*.—*Meyer*.]

4. **While it remained, was it not thine own**—See the note on verse 2, and see that also on chapter ii, 44.

5. **Fell down, and gave up the ghost**—*Πεσὼν ἐξέπνευσεν*, falling down, he expired. "Gave up the ghost" is not a translation, but an interpretation, of the original. Two things may be remarked here: 1) That the sin of this person was of no ordinary magnitude, else God would not have visited it with so signal a punishment. 2) That Peter must have had the power to *discern the state of the heart*, else he had not known the perfidy of Ananias. This power, commonly called the *discernment of spirits*, the apostles had as a particular gift, not probably *always*, but at *select times*, when God saw it necessary for the good of his Church. [Whether or not Peter had any *conscious* agency in the death of Ananias and Sapphira has been much debated. *Neander* seems to think he had not, and also that both these deaths resulted from natural causes—consciousness of guilt and superstitious awe. On the other hand, *Alford* declares "the deaths of Ananias and Sapphira were, beyond question, *supernaturally inflicted* by Peter, speaking in the power of the Holy Spirit." Alexander takes a kind of middle course, saying, "We need not assume that Peter himself wielded the miraculous power which took these lives. The sudden death of Ananias may have been a *surprise* to him. . . . It would be a great mistake to charge it against Peter as either intolerance or vindictiveness."]

6. **The young men arose**—*Οἱ νεώτεροι*. [Most likely these were merely the younger members of the Church, (associated believers,) acting perhaps in accordance with Jewish custom; perhaps, also, on some hint given by Peter. **Buried him**—The immediate burial in this case adds to the probability that the young men obeyed an intimation from the apostle.—*Alford*.]

9. **To tempt the Spirit of the Lord**—So the Holy Ghost, God, and the Spirit of the Lord, are the same person.

buried thy husband *are* at the door, and shall carry thee out. **10** Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. **11** And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. **13** And of the rest durst no man join himself to them: but the people

magnified them. **14** And believers were the more added to the Lord, multitudes both of men and women;) **15** Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. **16** There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him, (which is the sect of

A Verse 2.—t Verse 5; chap. 2. 43; 19. 17.—k Chap. 2. 43; 14. 3; 19. 11; Rom. 15. 19; 2 Cor. 12. 13; Heb. 2. 4.—l Chap. 2. 11; 4. 32.—m John 9. 23; 12. 42; 19. 38.

n Chap. 2. 47; 4. 31.—o Or, in every street.—p Matt. 9. 21; 14. 36; chap. 19. 12.—q Mark 16. 17, 18; John 14. 12.—r Chap. 4. 1, 2, 6.

10. Yielded up the ghost—See verse 5. It was not by Peter's words, nor through Peter's prayers, nor through shame, nor through remorse, that this guilty pair died, but by an immediate judgment of God. It was right, in this infant state of the Church, to show God's displeasure against deceit, fraud, and hypocrisy: had this guilty pair been permitted to live after they had done this evil, this long-suffering would have been infallibly abused by others; and, instead of leading them who had sinned to repentance, might have led them to hardness of heart, by causing them to presume on the mercy of God. That hypocrisy may be afraid to show her face, God makes these two an example of his justice.

11. Great fear came upon all the Church—This judgment answered the end for which it was inflicted: a deeply religious fear occupied every mind, and hypocrisy and deception were banished from this holy assembly. (On the word "church" see the observations at the end of Matt. xvi.) It has been properly observed that we have in this place a native specimen of a New Testament Church: 1) Called by the Gospel; 2) grafted into Christ by baptism; 3) animated by love; 4) united by all kinds of fellowship; 5) and disciplined by the exemplary punishment of hypocrites. [It is very doubtful whether, in this place, the word *ἐκκλησία*, here translated church, is used in any other than its original sense—the company. Church-hood had, as yet, scarcely become a recognised fact among the body of believers.]

12. By the hands of the apostles—This verse should be read with the 15th, to which it properly belongs. **Solomon's porch**—See the note on John x. 23.

13. And of the rest durst no man join himself to them—[They that were in Solomon's porch were, probably, the apostles and their closest associates. The *τῶν δὲ λοιπῶν*, the rest, must refer to all who were not recognised as believers, and who had come to consider it unsafe even to come near the apostles.]

14. And believers were the more added to the Lord—[The work of conversion, however, proceeded rapidly, and the company of believers was swelled to a multitude, including some of all classes.]

15. Insomuch that they brought forth the sick—This verse is a continuation of the subject begun in the 12th. **That . . . the shadow of Peter passing by**—The people, who had seen the miracles wrought by the apostles, pressed with their sick to share the healing benefit. As there must

have been many diseased people, it is not likely that the apostles—who generally addressed such persons, prayed, and used imposition of hands—could reach all those who were brought to them as fast as the solicitude of their friends could wish. As, therefore, they could not get Peter or the other apostles personally to all their sick, they thought if they placed them on that side of the way where the shadow was projected, (the sun, probably now declining, and consequently the shadow lengthening,) they should be healed by the shadow of the man passing over them, in whose person such miraculous powers were lodged. But it does not appear that the persons who thus thought and acted were of the number of those converts already made to the faith of Christ; nor does it appear that any person was healed in this way. The sacred penman simply relates the impression made on the people's minds, and how they acted in consequence of this impression. There is no sufficient evidence here that Peter's shadow healed any one, though the people thought it could. It was only in rare cases that God enabled even an apostle to work a miracle.

16. Sick folks, and them which were vexed with unclean spirits—Here it is evident that "sick" people are distinguished from those who were "vexed with unclean spirits;" and therefore they were not one and the same thing. The same distinction is made Matt. iv. 24; x. 1; Mark i. 32, 34; xvi. 17, 18; Luke iv. 40, 41; vii. 21. [Their coming in from adjacent cities testifies to the widespread fame of these miracles.—Cowles.]

17. The high priest . . . and . . . the sect of the Sadducees—[The family of Annas, if not himself, were connected with the sect of the Sadducees. They that were with him—Not the Sanhedrin, but his own household.—Alford.] *Αἱρεῖς τῶν Σαδδουκαίων*, the heresy of the Sadducees. In this place, as well as in several others, the word *αἱρεῖς*, heresy, has no evil meaning in itself; it is a word of distinction, and may receive either a good or bad colouring from the persons or opinions designated by it. It signifies a sect or party, whether good or bad, distinguished from any other sect. It has been applied among ecclesiastical writers in the same way—when a man chooses one party of Christians, in preference to others, to be his companions in the way of salvation; and he chooses them and their creed and Christian discipline because he believes the whole to be more consistent with the oracles of God than any of the rest. The Church of Rome has thought proper to attach a very bad meaning to this innocent word,

the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came, and

Or, envy.—*τ* Luke 21. 12.—*α* Chap. 12. 7; 16. 26.—*ο* John 6. 68; 17. 3; 1 John 5. 11.

and to apply it to all those who can neither credit her *transubstantiation*, depend on her *purgatory*, nor worship her *relics*. A *heretic*, in her acceptation, is one who is not a *papist*, and, because not a *papist*, utterly out of the way and out of the possibility of being saved. *Heresy*, in its first acceptation, signifies simply a choice; afterward it was applied to designate all those persons who made the same choice; and hence the word *sect* and it became synonymous: in process of time it was applied to those professing Christianity who made, in some cases, a different choice as to some article of faith, or form of worship, from those which had obtained in that part of the Church with which they had been before connected. Thus, when the people now called *Protestants* began to examine their creed according to the Holy Scriptures, and, in consequence of this examination, left out some of the dogmas of the Papal Church, because they could not find them in the word of God, the *papists* called them *heretics*, by which they meant, in opposition to the meaning of the word, persons holding *damnable errors*. *Protestants* still choose to reject opinions and practices which they know to be unscriptural, absurd, and superstitious; and which they have a thousand times demonstrated to be such; and, on this ground, may they still be *heretics*! Were filled with indignation—*Ζήλον, with zeal*. We need not be surprised that the Sadducees were "filled with indignation" because the apostles proclaimed the resurrection of Christ, and, through that, the general resurrection, which was diametrically opposed to their doctrine; for they denied the possibility of a resurrection, and believed not in the being of either *angel* or *spirit*, nor did they allow of the existence of a spiritual world. (See on chapter iv, 2.) [The rulers had permitted the work of the apostles to proceed with but partial interruption, partly in the hope that it would soon exhaust itself, and partly because they feared to confront the popular favour with which it was regarded; but its continuance and growth at length thoroughly aroused them, and compelled them to resort to active measures for its suppression.]

18. Put them in the common prison—It being too late in the evening to bring them to a hearing.

19. But the angel of the Lord . . . opened the . . . doors—This was done: 1) To increase the confidence of the apostles, by showing them that they were under the continual care of God; and 2) To show the Jewish rulers that they were fighting against Him while persecuting his followers, and

found them not in the prison, they returned, and told, 23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within. 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should

to Chapter 4. 5, 6.—*α* Luke 22. 4: chapter 4. 1.—*γ* Matthew 21. 26.

attempting to prevent them from preaching the Gospel. This was another warning—graciously given them by a good and merciful God, that they might repent, and so escape the coming wrath.

20. All the words of this life—All the doctrines of life eternal, founded on the work, death, and resurrection of Christ Jesus. This is another periphrasis for Gospel. Go to the temple—the most public place—and speak to the people, who come there to worship according to the law, the words of this life—the whole doctrine of salvation from sin and death; and show that the law is fulfilled in the sacrifice of Jesus, and that, by his resurrection, he has brought life and immortality to light.

21. Called the council together—*Συνέδριον, the Sanhedrin, all the senate*; *τὴν γερουσίαν, the elders*, or what we would call the *aldermen*. How these differed from the *πρεσβυτήριον, presbytery*, if they did differ, is not now known.

23. The prison truly found we shut—All the doors were properly bolted, and the keepers at their post. But when we had opened—It appears they alone were in possession of the keys; how much must this have increased their astonishment when they found that the doors were not broken open, the guards were properly posted, and every thing as they left it, for they themselves had put the apostles in prison; but, when they had opened, there was no man within!

24. High priest—[*Ο*, *τὸν ἱερεῖς*, evidently the chief priest, *Annas*; *ὁ στρατηγὸς τοῦ ἱεροῦ, the captain of the temple guard*, who had charge of the prison in which the apostles were held; *οἱ ὑψηροὶ, titular high priests*, Caiaphas, and perhaps the presidents of the twenty-four classes or orders.] They doubted of them whereunto this would grow—They did not know what to think of the apostles, whether they had saved themselves by magic, or whether they were delivered by a real miracle; and they were at a loss to tell what the issue of these things would be.

25. Then came one and told them—While they were in the perplexity mentioned above, a messenger still further surprised them with the information that the very men whom they had imprisoned the preceding night were standing in the temple and teaching the people!

26. Brought them without violence—On receiving the information mentioned above, proper officers were sent to seize and bring them before the council. The officers, on reaching the temple, found the multitude gladly receiving the doctrine of the apostles, and so intent on hearing all the words

have been stoned. **27** And when they had brought them, they set them before the council: and the high priest asked them, **28** Saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

29 Then Peter and the other apostles answered and said, "We ought to obey God rather than men. **30** "The God of our fathers raised up Jesus, whom ye slew and hanged

* Ch. 4. 12.—a Ch. 2. 38, 36; 3. 15; 7. 62.—b Matt. 23. 33; 27. 35.—c Ch. 4. 19.—d Ch. 3. 13, 15; 23. 14.—e Ch. 10. 39; 13. 29; Gal. 3. 13; 1 Pet. 2. 24.—f Ch. 2. 38, 36; Phil. 2. 9; Heb.

of this life that they were afraid to show any hostility to the apostles, lest the people should stone them: we may therefore conclude that the officers entreated them to accompany them to the council; and that they felt it their duty to obey every ordinance of man for the Lord's sake, and so cheerfully went with them, trusting in the Lord their God.

28. Did not we straitly command you—*Οὐ παραγγέλλια παραγγέλλαμεν, with commanding did we not command you;* a Hebraism—a proof of the accuracy and fidelity of St. Luke, who seems always to give every man's speech as he delivered it; not the substance, but the very words. **Not teach in this name**—That is, of JESUS as the Christ or Messiah. His saving name, and the doctrines connected with it, were the only theme and substance of their discourses; (and of this, above all else, they were afraid.) **Intend to bring this man's blood upon us**—[*Βούλεσθε, you wish to bring, etc.* They had forgotten their own imprecation before Pilate: "His blood be on us, and on our children." . . . Now, however, it seems a more serious matter. If the people should come to believe that Jesus was murdered in innocence at their malicious instigation, they might find a very grave account to be settled at the bar of their own people.—*Conles.*]

29. We ought to obey God rather than men—The same answer as they gave before, (but still more decidedly, *dei*), founded on the same reason, which still stood good. We have received our commission from GOD; we dare not lay it down at the desire or command of men. (See the note on chapter iv, 19.)

30. The God of our fathers raised up Jesus—It was well to introduce this, that the council might at once see that they preached no strange God; and that *he* who so highly honoured the patriarchs, Moses, and the prophets, had yet more highly honoured Jesus Christ in raising him from the dead and seating him at his right hand, and proclaiming him as the only giver of salvation and the repentance which leads to it. **Whom ye slew and hanged on a tree**—The Cross. [The manner of death is described thus barely and ignominiously, to waken compunction in the hearers, to whom the expression was well known as entailing curse and disgrace on the victim.—*Alford.*]

31. Him hath God exalted with (to) his right hand—[*Him a Leader and Saviour has God exalted to* (or by) *his right hand, to* (in order to) *give repentance to Israel, and the taking away of sin.*] [*Τῷ δεξιᾷ*, may be either "to his right hand," signifying the place to which Christ is exalted, or "by his right hand," as the power by which it was done.

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on a tree. **31** "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. **32** And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

33 "When they heard that, they were cut to the heart, and took counsel to slay them."

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a

2. 10; 13. 2.—c Chap. 3. 15.—d Matt. 1. 21.—e Luke 24. 47; chap. 3. 36; 13. 38; Eph. 1. 7; Col. 1. 14.—f John 13. 34; 27.—g Chap. 2. 4; 10. 44.—h Chap. 2. 37; 7. 64.—i Chap. 22. 3.

In either case a good sense is expressed.] **A Prince**—The leader or director in the way. (See the notes on chapter iii, 15, 19.) **And a Saviour**—*Σωτήρα, a deliverer or preserver.* JESUS and SAVIOUR are nearly of the same import. (See the note on John i, 17.) He alone delivers from sin, death, and hell; by him alone we escape from the snares and dangers to which we are exposed. [With the exaltation of Christ was to commence his heavenly work on earth, through which he, as Lord and Saviour, by means of the Holy Spirit, would continually promote the work of redemption.—*Meyer.*] **To give repentance**—See this explained Matt. iii, 2. **Forgiveness of sins**—*Ἀφαισιν τῶν ἁμαρτιῶν, the taking away of sins.* Through Jesus we have the pardon of the guilt, the destruction of the power, and the cleansing from the pollution, of sin. Jesus Christ was exalted a Prince and a Saviour to give repentance and remission of sins to ISRAEL. If such as were now before the apostles could be saved, then the salvation of the very worst of transgressors, of any or all on this side perdition, is gloriously possible. The two words in italics in this text, *to be*, are impertinently introduced; it reads much better without them.

32. We are . . . witnesses of these things—That is, of Christ's life and miracles, and of your murderous proceedings against him. **And so is also the Holy Ghost**—In the gift of tongues lately communicated; and by his power and influence on our souls, by which we are enabled to give irresistible witness of our Lord's resurrection. **To them that obey him**—The Spirit of God is given to the obedient; in proportion as a man who has received the first influences of it (for without this he cannot move in the spiritual life) is obedient to those influences, in the same proportion the gifts and graces, the light, life, and power of the Holy Spirit, are increased in his soul. [Even the richest and freest gifts of grace are conditioned as to their saving efficacy on men's obedience.]

33. They were cut to the heart—*Διεπρίοντο*, they were stung to the heart, not with compunction nor remorse, but with *spite, malice, and revenge*; for, having the murder of Christ thus brought home to their consciences, in the first feelings of their malice and revenge, they thought of destroying the persons who had witnessed their nefarious conduct.

34. A Pharisee, named Gamaliel, a doctor of the law—"This," says Dr. Lightfoot, was "*Rabban Gamaliel the first*"; commonly, by way of distinction, called *Rabban Gamaliel the elder*. He was president of the council after the death of his

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little space; **35** And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. **36** For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. **37** After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished;

o Or, *believed*.—p Prov. 31. 30; Isa. 8. 10; Matt. 15. 13.—q Luke 21. 15; 1 Cor. 1. 25.

own father, *Rabban Simeon*, who was the son of *Hillel*. He was St. Paul's master, and the thirty-fifth receiver of the traditions, and on this account might not be improperly termed *νομοδιδάσκαλος*, a doctor of the law, because he was one that kept and handed down the *Cabala* received from Mount Sinai. He died eighteen years before the destruction of Jerusalem, his son Simeon succeeding him in the chair, who perished in the ruins of the city." Though probably no favourer of Christianity, yet, for a Pharisee, he seems to have possessed a more liberal mind than most of his brethren; the following advice was at once humane, sensible, candid, and enlightened. He was not a mere prudent waiter on events, but a wise, impartial, humane, and religiously scrupulous man, so strong in character that he could not and would not suppress the warnings and counsels that experience prompted him to oppose to the passionate zeal, backed, in great part, by Sadducean prejudice, of his colleagues.—*Meyer*.]

35. Take heed—Προσέχετε, look well to yourselves. **What ye intend to do**—Τί μέλλετε πράσσειν, what ye are about to do: they had already intended to destroy them; and they were now about to do it.

36. Rose up Theudas—Josephus (*Ant.*, lib. xx, cap. 4, sec. 1) mentions one named "Theudas," who was the author of an insurrection; about whom there has been much controversy whether he were the person spoken of here by Gamaliel. Every circumstance, as related by Josephus, agrees well enough with what is referred to here, except the *chronology*; but the "Theudas" mentioned by Josephus made his insurrection at least ten years after the time in which the apostles were brought before this council. Much labour has been thrown away in unsuccessful attempts to reconcile the *historian* and the *evangelist*. It is probable they speak of different transactions. [Such impostors (and their tumults) were too frequent for any one to be able to say that there was not one of this name (a name by no means uncommon) at the time specified. It is highly improbable, considering the times and circumstances of the writing of the Acts, and the evident supervision of them by St. Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth.—*Alford*.] I confess the matter does not appear to me of much consequence; it is mentioned by Gamaliel in a careless way, and St. Luke, as we have already seen, scrupulously gives the words of every speaker. The story was no doubt well known, and there were no doubts formed on it by the Jewish council. We see plainly the end for which it was produced; and we see that it answered this end most amply; and certainly we have no further con-

and all, even as many as obeyed him, were dispersed. **38** And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: **39** But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. **40** And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

r Chap. 7. 51; 9. 5; 23. 9.—s Chap. 4. 18.—t Matt. 10. 17; 23. 34; Mark 13. 9.

cern with Gamaliel or his story. [Perhaps Josephus himself committed an error in his chronology, as to which he was often very inexact.] **Boasting himself to be somebody**—ἄτιςιν εἶπεν τίνα εαυτὸν, saying that he was a great personage; that is, according to the supposition of Bishop Pearce, setting himself up to be king of the Jews.

37. Judas of Galilee—[He excited an insurrection against the census caused to be made by Quirinus, the governor of Syria, (see on Luke ii, 2,) representing it as a work of subjugation, and calling the people to liberty with all the fanatical boldness kindled by the old theocratical spirit. He drew away much people, (from the government,) and made them his own adherents. According to Josephus, (*Ant.*, xx, 5, 2,) two sons of (this) Judas perished at a later period, whom Tiberius Alexander caused to be crucified. Still later, a third son was executed. That they were dispersed, does not exclude the continuance of the faction, whose members were afterward very active as Zealots.—*Meyer*.]

38. Refrain from these men—Do not molest them, leave them to God; for if this counsel and work be of man it will come to naught, like the rebellion of Theudas, and that of Judas of Galilee: for whatever pretends to be done in the name of God, but is not of him, will have his curse and not his blessing. He whose name is prostituted by it will vindicate his injured honour, and avenge himself.

39. But if it be of God, ye cannot overthrow it—Because his counsel cannot fail, and his work cannot be counteracted. If he is determined that this doctrine shall prevail, it is vain for us to attempt to suppress it.

40. To him they agreed—That is, not to slay the apostles, nor to attempt any further to imprison them: but their malevolence could not be thus easily satisfied; and therefore they beat them—probably gave each of them thirty-nine stripes: and, having commanded them not to speak in the name of Jesus, they let them go. It was of Jesus they were afraid: not of the apostles. They plainly saw that, if the doctrine of Christ was preached, it must prevail; and, if it prevailed, they must come to naught. [Gamaliel's advice was founded on a view of the issues of events agreeing with the (prevailing) fatalism of the Pharisees. It betokens no leaning toward Christianity, nor very much even of worldly wisdom: but it serves to show how low the supreme council of the Jews had sunk, both in their theology and their political sagacity, if such a fallacious *let-alone* view of matters was the counsel of the wisest among them. It seems certainly, on a closer view, as if they accepted, from fear of the people, this opportunity of compromising the matter which Gamaliel had afforded them.—*Alford*.]

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the He-

brews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, 'It is not reason that we should leave the word of God, and serve tables. 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word.

^a Matt. 5. 19; Rom. 5. 8; 2 Cor. 12. 10; Phil. 1. 29; Heb. 10. 34; James 1. 3; 1 Peter 4. 13, 16. — ^b Chapter 2. 44. — ^c Chap. 4. 30, 32.

^a Chap. 2. 41; 4. 4; 5. 14; verse 7. — ^b Chap. 9. 29; 11. 30. — ^c Chap. 4. 36. — ^d Exod. 12. 17. — ^e Deut. 1. 13; chap. 1. 21; 16. 2; 1 Tim. 3. 7. — ^f Chap. 2. 43.

41. Rejoicing that they were counted worthy, etc.—The whole verse may be read thus: *But they departed rejoicing from the presence of the Sanhedrin, because they were deemed worthy to be dishonoured on account of the name.* THE NAME, probably, by this time, distinguished both the author of salvation and the sacred system of doctrine which the apostles preached. To rejoice in persecution, and triumph in the midst of pain, shame, disgrace, and various threatened deaths, is the privilege of the New Testament believer. Nothing of this kind appears, even in the choicest saints, under the Old Testament dispensation.

42. Daily in the temple—[Each day, or day after day, making it a daily practice. Sometimes in the concourse of the temple, and again in private, κατ' οἶκον.] They ceased not to teach and preach Jesus—They took advantage of the public assemblies in the temple, as well as of all private opportunities, to teach all the truths of their holy religion; and to preach, proclaim, Jesus as the Messiah.

NOTES ON CHAPTER VI.

1. In those days—[No definite dates are given in this part of the narrative; and there are only obscure hints by which to determine the length of time included in the first six chapters of Acts. Some would confine it to a few months; others would extend it to six years. The substance of the record seems to require several years for the accomplishment of a work so great and various as here appears.] A murmuring of the Grecians against the Hebrews—Those who are here termed Grecians, Ἑλληνιστάι, or Hellenists, were Jews who sojourned now at Jerusalem, but lived in countries where the Greek language was spoken, and probably, in general, knew no other. They are distinguished here from those called Hebrews, by which we are to understand native Jews, who spoke what was then termed the Hebrew language, a sort of Chaldaio-Syriac. It has been remarked that Greek works ending in ἰσμός imply inferiority. Ἑλλήνες, Hellenes, was distinguished from Ἑλληνοιστοί: the former implies pure Greeks, native Greeks, who spoke the Greek tongue in its purity; and the latter, Jews sojourning among the Greeks, who spoke the Greek language according to the Hebrew idiom. [The early Church was made up of both these classes, and it appears that between them at length class prejudices manifested themselves.] The cause of the murmuring mentioned here seems to have been this: when all the disciples had put their property into a common stock, it was intended that out of it each should have his quantum of supply. The foreign or Hellenistic

Jews began to be jealous that their widows were neglected in the daily ministration; that they either had not the proportion, or were not duly served; the Palestine Jews being partial to those of their own country. This shows that the community of goods could never have been designed to become general. [Does it not also show that at this time it had fallen out of use, and instead only the poor, χῆραι, widows, were cared for by the Church.]

2. It is not reason—Οὐκ ἀρεστόν ἐστιν, it is not pleasing, or fitting, that we should leave (neglect) the word of God, or the proclamation of the doctrine of salvation, which God has commanded us to preach unto the people, and serve tables;—become providers of daily bread for your widows and poor: others can do this to whom our important office is not intrusted.

3. Wherefore . . . look ye out among you seven men—Choose persons in whom ye can all confide, who will distribute the provisions impartially, and in due time; and let these persons be the objects of the choice both of the Hebrews and Hellenists, that all cause of murmuring and discontent may be done away. Though seven was a sacred number among the Jews, yet there does not appear to be any mystery intended here. Of honest report—Ματρουμένους; persons to whose character there is authentic testimony, well known and accredited. Full of the Holy Ghost—Saved into the spirit of the Gospel dispensation; and made partakers of that Holy Ghost by which the soul is sanctified, and endued with those graces which constitute the mind that was in Christ. And wisdom—Prudence, discretion, and economy; for mere piety and uprightness could not be sufficient, where so many must be pleased, and where frugality, impartiality, and liberality, must ever walk hand in hand. [Three essential qualifications for all office bearers in the Church—good report, deep piety, wisdom or discretion.] Whom we may appoint—[It does not appear that there was any formal election; but instead, a free consultation and exchange of preferences, and then agreement by common consent. The Church nominated and the apostles appointed them.]

4. We will give ourselves continually to prayer—Προσκαρτεροῦμεν. We will steadfastly and invariably attend, we will carefully keep our hearts, to this work. The word is very emphatic. To prayer—See this defined on Matt. vi. 5. Even apostles could not live without prayer; they had no independent graces; what they had could not be retained without an increase; and for this increase they must make prayer and supplication, depending continually on their God. Ministry of the word—Διακονία τοῦ λόγου, the deaconship of the

5 And the saying pleased the whole multitude: and they chose Stephen, ^a a man full of faith and of the Holy Ghost, and ^b Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ^c Nicolas a proselyte of Antioch; 6 Whom they set before the apostles:

σ Chap. 11. 24.—λ Chap. 8. 5, 26; 31. 8.—ι Rev. 2. 6, 15.—
κ Chap. 1. 24.

word. The continual proclamation of the Gospel of their Lord; and, to make this effectual to the souls of the hearers, they must *continue in prayer*: a minister who does not *pray much, studies in vain*. [At this early period in the development of the Church life, the two sides of the Church's duties were given to distinct classes of officials: those who ministered in word and doctrine were excused from the temporalities of the body, that they might devote themselves wholly to spiritual exercises; and others, laymen, were to care for the temporalities.]

The office of *deacon*, *διάκονος*, came to the Christian from the Jewish Church. Every synagogue had at least three *deacons*, which were called פָּרָנָסִים, *parnasim*, from פָּרַנָס, *parnes*, to feed, nourish, support, govern. The פָּרָנָס, *parnas*, or *deacon*, was a sort of judge in the synagogue; and, in each, doctrine and wisdom were required, that they might be able to discern and give right judgment in things both sacred and civil. The חֲזָן, *chazan*, and שֹׁמֵשׁ, *shamash*, were also a sort of *deacons*. The first was the priest's *deputy*; and the last was, in some cases, the *deputy* of this *deputy*, or the *sub-deacon*. In the original of 2 Cor. vi. 4, Eph. iii. 7, Col. i. 23, the apostles are called *deacons*. (See also 2 Cor. xi. 15.) In the Greek of Rom. xv. 8, Christ himself is called the *deacon* of the circumcision, λέγω δὲ Χριστὸν Ἰησοῦν διάκονον γεγενησθαι περιτομῆς. As the word implies a *minister* or *servant*, it was variously applied, and designated all those who were employed in helping the bodies or souls of men; whether *apostles*, *bishops*, or those whom we call *deacons*. Some remark that there were two *orders of deacons*: 1) *Διάκονοι τῆς τραπέζης*, *deacons of the table*, whose business it was to take care of the alms collected in the Church, and distribute them among the poor, widows, etc. 2) *Διάκονοι τοῦ λόγου*, *deacons of the word*, whose business it was to *preach*, and variously instruct the people. It seems that after the persecution raised against the apostolic Church, in consequence of which they became *dispersed*, the *deaconship of tables* ceased, as did also the *community of goods*; and Philip, who was one of these deacons, who at first served tables, betook himself entirely to preaching of the word. (See chapter viii. 4, etc.) In the primitive Church it is sufficiently evident that the deacons gave the bread and wine in the eucharist to the believers in the Church, and carried it to those who were absent, (JUSTIN MARTYR, *Apol.*, ii. p. 162;) they also *preached*, and in some cases administered *baptism*. (See Suicer on the words *Διακονος*, *Κηρύσσω*, and *Βαπτίζω*.) But it appears they did the two last by the special authority of the bishop. In the ancient Roman Church, and in the Romish Church, the number of *seven* deacons, in imitation of those appointed by the apostles, was kept up; and in the council of Neocesarea it was decreed that this number should never be exceeded, even in the largest cities. (See *Concil. Neocesar.*, canon xiv.) Other Churches varied this

and ^b when they had prayed, ^c they laid *their* hands on them.

7 And ^a the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company ^b of the priests were obedient to the faith. 8 And

ι Chap. 8. 17; 9. 17; 13. 3; 1 Tim. 4. 14; 5. 22; 2 Tim. 1. 6.—
m Chap. 12. 24; 19. 20; Col. 1. 6.—n John 12. 42.

number; and the Church of Constantinople had not less than one hundred. Deacons were ordained by the bishops by *imposition of hands*. None was ordained deacon till he was twenty-five years of age, and we find that it was lawful for them to have wives. (See Suicer, under the word *Διάκονος*, and the note on Matt. xx. 26.)

In the Church of England, (the purest and nearest to the apostolical model in doctrine and discipline of all national Churches,) a deacon receives ordination by the imposition of the hands of a bishop, in consequence of which he can preach, assist in the sacrament of the Lord's supper, and in general perform any sacred office except consecrating the elements and pronouncing the absolution. No person in this Church can be ordained deacon till he be twenty-three years of age, unless by dispensation from the Archbishop of Canterbury. There were *deaconesses*, both in the apostolic and primitive Church, who had principally the care of the women, and visited and ministered to them in those circumstances in which it would have been improper for a deacon to attend. They also assisted in preparing the female candidates for baptism. At present, the office for which seven deacons were appointed is, in the Church of England, filled by the churchwardens and overseers of the poor; in other Churches and religious societies by elders, stewards, etc., chosen by the people, and appointed by the minister.

5. Stephen, a man full of faith and of the Holy Ghost—A person every way properly fitted for his work: and thus qualified to be the first martyr of the Christian Church. Nicolas, a proselyte of Antioch—By birth a heathen Greek, who had received circumcision, and was a *proselyte of the covenant*. As this is the only proselyte mentioned here, we may presume that all the rest were *native Jews*. The legend that from him was named the sect of the Nicolaitans (Rev. ii. 6, 15) rests on no sufficient authority. [It is worthy of notice that all the names of these seven are Greek rather than Hebrew; making it probable that they all belonged to the class in whose behalf the complaint was at first made.]

6. And when they had prayed—["They," that is, the apostles. Every forward movement in the affairs of the infant Church was made with prayer. They laid their hands on them—It was an invariable usage, when any one was designated to any special work, to signify it by the ceremony of *laying on of hands*, as a sign of such appointment. The idea that that act imparted a *new character* to its subject is a growth of later superstition and ecclesiastical pretension.]

7. The word of God increased—[There seems to have been after this a considerable season of exemption from persecution, which was diligently improved in preaching the Gospel, and with great success.] A great company of the priests were obedient to the faith—This was one of the greatest miracles wrought by the grace of Christ:

Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up

the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

o Chap. 22. 28.—p Luke 21. 15; chap. 5. 39; see Exod. 4. 12; Isa. 64. 17.

q 1 Kings 21. 10, 12; Matt. 26. 59, 60.—r Chap. 25. 8.—s Dan. 9. 26.—t Or, rites.

that persons whose leaders were so intent on the destruction of Christ, his apostles, and his doctrine, should themselves espouse that doctrine; that they who had withstood the evidence of the miracles of Christ should have yielded to the doctrine of his death and resurrection, is especially worthy of note. And from this we may learn that it is not by miracles that sinners are to be converted unto God, but by the preaching of Christ dying for their offences, and rising again for their justification. [Luke does not say, of the Pharisees or Sadducees, or even of the scribes or lawyers, although some from these classes may have been among the converts. But the priests were a numerous class, amounting to several thousands. The conversion of a considerable number of this class doubtless brought into the Christian brotherhood a large accession of leading minds, at least somewhat educated, and thus augmented the working force of the Church.—Alexander.]

8. Stephen, full of faith and power.—[Instead of *πίστεως*, faith, *χάριτος*, grace, is the reading now generally accepted.] Stephen was full of grace—receiving the fulfilment of the divine promises, he enjoyed much of the unction of the divine Spirit, and much of the favour of his God; and, in consequence, he was full of power, *δυνάμεως*, of the divine energy, by which he was enabled to work great wonders and miracles among the people. [This is the first instance of any not an apostle, working signs and wonders.—Alford.]

9. The synagogue . . . of the Libertines, etc.—That Jews and proselytes from various countries had now come up to Jerusalem to bring offerings, and to attend the feast of pentecost, we have already seen. (Chapter ii.) The persons mentioned here were foreign Jews, who appear to have had a synagogue peculiar to themselves at Jerusalem, in which they were accustomed to worship. [Some say they were Italian freedmen who had become proselytes; others, that they were inhabitants of the town of Libertum, in proconsular Africa.—Alford.] It seems probable that the Libertines, Cyrenians, and Alexandrians, had each a separate synagogue, (as perhaps the Cilicians and those of Asia had,) the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues where a language was used which they did not understand. It is supposed, also, that these synagogues had theological, if not philosophical, schools attached to them; and that it was the disciples or scholars of these schools who came forward to dispute with Stephen, and were enraged because they were confounded. For it is not an uncommon thing with those who have a bad cause, which can neither stand the test of Scripture

nor reason, to endeavour to support it by physical force when logical power has failed. [Probably Stephen, who appears to have been himself a Hellenist, exercised his ministry chiefly among that class, and so came first into difficulties with them.]

10. They were not able to resist the wisdom, etc.—He was wise—well exercised and experienced in divine things; and, as appears by his defence, given in the following chapter, well versed in Jewish history. The Spirit by which he spake was the Holy Spirit, and his power was irresistible. They were obliged, either to yield to his teachings, or were confounded by his truth.

11. Then they suborned men—*ὑπέβαλον*, they made underhand work; got associated to themselves profligate persons who, for money, would swear anything. Blasphemous words against Moses, and against God—[Neander well remarks, (*Planting and Training of the Church*), that this false charge, coupled with the character of Stephen's apologetic speech, shows the real character of his arguments with his opponents: that he seems to have been the first who plainly set forth the transitory nature of the law and temple, as compared with the permanence of the later and better covenant, thus being in a remarkable degree the forerunner of St. Paul.—Alford.]

12. And they—The Libertines, etc., mentioned before. Stirred up the people—Raised a mob against him, and, to assist and countenance the mob, got the elders and scribes to conduct it, who thus made themselves one with the basest of the people, whom they collected; and then, altogether, without law or form of justice, rushed on the good man, seized him, and brought him to a council who, though they sat in the seat of judgment, were ready for every evil work.

13. Against this holy place—The temple—that it shall be destroyed. And the law—That it cannot give life, nor save from death. It is very likely that they had heard him speak words to this amount, which were all as true as the Spirit from whom they proceeded; but they gave them a very false coloring, as we see in the succeeding verse.

14. For we have heard him say, etc.—[The falsehood of their witness consisted, as in a similar case of our Lord, in taking Stephen's words out of their context, and misrepresenting what perhaps, as to the form of words, he had actually said.—Alford.]

15. Saw his face as it had been the face of an angel—It appears that the light and power of God which dwelt in his soul shone through his face, and God gave them this proof of the falsity of the testimony which was now before them; for, as the face of Stephen now shone as the face of Moses did

CHAPTER VII.

THEN said the high priest, Are these things so? **2** And he said, 'Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in

a Chap. 22. 1.—b Gen. 12. 1.

when he came down from the mount, it was the fullest proof that he had not spoken blasphemous words either against Moses or God, else this splendour of heaven had not rested upon him. [It is a question, with regard to this verse, whether it relates any supernatural appearance glorifying the face of Stephen, or merely describes the calm and holy aspect with which he stood before the council; the most of commentators suppose the latter. . . . I should be inclined to think that the face of the martyr was lighted up with a divine radiance.—*Alford*.]

The history of the apostolic Church is a series of wonders. Every thing that could prevent such a Church from being established, or could overthrow it when established, is brought to bear against it. The instruments employed in its erection and defence had neither *might* nor *power*, but what came immediately from God. They work, and God works with them; the Church is founded and built up; and its adversaries, with every advantage in their favour, cannot overthrow it. Is it possible to look at this, without seeing the mighty hand of God in the whole? He permits *devils* and *wicked men* to work—to avail themselves of all their advantages; yet counterworks all their plots and designs, turns their weapons against themselves, and promotes his cause by the very *means* that were used to *destroy* it. How true is the saying, There is neither *might* nor *counsel* against the Lord!

NOTES ON CHAPTER VII.

1. Said the high priest—[The high priest's question (to Stephen) is parallel with Matt. xxvi, 62, (addressed to Christ,) but singularly distinguished from that by its mildness.—*Alford*.] **Are these things so**—Hast thou threatened the destruction of the *temple*? And hast thou said that Jesus of Nazareth shall *change our customs* and abolish our *religious rites* and *temple service*? Hast thou spoken these blasphemous things against Moses, and against God? Here was some colour of justice; for Stephen was permitted to defend himself. And, in order to do this, he thought it best to enter into a detail of their history from the commencement of their nation; and thus show how kindly God had dealt with *them*, and how ungraciously they and their fathers had requited *Him*. And all this naturally led him to the conclusion that God could no longer bear with a people the cup of whose iniquity had been long overflowing; and therefore they might expect to find wrath, without mixture of mercy.

But how could St. Luke get all this circumstantial account? 1) He might have been present, and have heard the whole; or, more probably, he had the relation from St. Paul, whose companion he was, and who was certainly present when Stephen was judged and stoned, for he was consenting to his death, and kept the clothes of them that stoned him. (See chapter vii, 58; viii, 1; xxii, 20.) [Another question has been, In what language was the speech delivered? Stephen was certainly a

Mesopotamia, before he dwelt in Charran, **3** And said unto him, 'Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. **4** Then came he out of the land of the Chaldeans, and

c Gen. 11. 31; 12. 4, 5.

Hellenist, and his quotations are made from the Septuagint. Hence it seems most probable that he spoke in *Greek*, which was almost universally understood in Jerusalem.—*Alford*.]

2. Men, brethren, and fathers—Rather, *brethren and fathers*, for *ἀνδρες* should not be translated separately from *ἀδελφοί*. Literally, it is *men-brethren*, a very usual form in Greek: for all scholars know that *ἀνδρες* 'Αθηναῖοι and *ἀνδρες* Πέρσαι should not be translated *men-Athenians* and *men-Persians*, but simply *Athenians* and *Persians*. (See Acts xvii, 22.) By translating, as we do, *men, brethren, and fathers*, and putting a comma after *men*, we make Stephen address *three* classes, when in fact there were but *two*: the elders and scribes, whom he addressed as *fathers*; and the *common people*, whom he calls *brethren*. **The God of glory appeared**, etc.—As Stephen was now vindicating himself from the [falsely-coloured] charges brought against him, he shows that he had uttered no "blasphemy," either "against God, Moses, or the temple;" but states that his accusers and the Jews in general were guilty of the faults with which they charged him: that they had from the beginning rejected and despised Moses, and had always violated his laws. He proceeds to state that there is no blasphemy in saying that the temple shall be destroyed; they had been without a temple till the days of Solomon; nor does God ever confine himself to temples built by hands, seeing he fills both heaven and earth; that Jesus is the prophet of whom Moses spoke, and whom they had persecuted, condemned, and at last put to death; that they were wicked and uncircumcised in heart and in ears, and always resisted the Holy Ghost, as their fathers did. This is the substance of St. Stephen's defence as far as he was permitted to make it; a defence which they could not confute; containing charges which they most glaringly illustrated and confirmed by adding the murder of this faithful disciple to that of his all-glorious Master. [The position which Stephen had evidently assumed and defended in his discourses in the Hellenistic synagogues was along the line indicated by Christ himself; that the true worship, unlike that of the Jews, was to be separated from times and places and external conditions, (John iv, 23, 24,) for which mode of thinking his Grecian culture especially adapted him. St. Paul, afterward, extended and enforced the same lessons, and the whole was at length presented in form, with elaborate argumentations and convincing proofs, in the Epistle to the Hebrews.] **Was in Mesopotamia**—In that part of it where *Ur* of the Chaldees was situated, near to Babel, and between the rivers Tigris and Euphrates, which gave the name of Mesopotamia to the country. (See Gen. xi, 31.) **Before he dwelt in Charran**—This is called *Haran* in our translation of Gen. xi, 31; this place also belonged to Mesopotamia, as well as *Ur*. It seems that Abraham had *two* calls, one in *Ur*, and the other in *Haran*. He left *Ur* at the first call, and came to *Haran*; he left *Haran* at the second call, and came into the promised land. (See Gen. xii, 1.)]

dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. **5** And he gave him none inheritance in it, no, not *so much as* to set his foot on: ^ayet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. **6** And God spake on this wise, ^aThat his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil ^afour hundred years. **7** And the nation to whom they shall be in bondage will I judge, said God: and after that they shall come forth, and ^aserve me in this place. **8** ^aAnd he gave him the covenant of circumcision: ^aand so *Abraham* begat Isaac, and circumcised him the eighth day; ^aand Isaac begat Jacob; and ^aJacob begat the twelve patriarchs. **9** ^aAnd the patriarchs,

^a Gen. 12. 7; 13. 15; 15. 3, 18; 17. 8; 28. 2. — ^a Gen. 15. 13, 16. — ^a Exod. 12. 40; Gal. 3. 17. — ^a Exod. 3. 12. — ^a Gen. 17. 9, 10, 11. — ^a Gen. 21. 2, 3, 4. — ^a Gen. 35. 28. — ^a Gen. 29. 31, etc.; 30. 5; 35. 18, 23. — ^a Gen. 37. 4, 11, 28; Psa. 105. 17.

4. When his father was dead—[Terah himself, as head of the family, led the exodus from Ur to Haran, where the whole company remained till after Terah's death, and after that event the journey westward was resumed under the direction of Abram.]

5. Gave him none inheritance—Both Abraham and Jacob had small parcels of land in Canaan; but they had them by *purchase*, not by God's gift; for, as Abraham was obliged to *buy a burying place* in Canaan, (Gen. xxiii,) it is obvious he had no inheritance there. **And to his seed after him**—See Gen. xii, 7, and xiii, 15, and the note there.

6. That his seed should sojourn in a strange land—See Gen. xv, 13, 14. **Four hundred years**—Moses says (Exod. xii, 40) *that the sojourning of the children of Israel in Egypt was four hundred and thirty years*. See the note there. St. Paul has the same number, (Gal. iii, 17;) and so has Josephus, (*Ant.*, lib. ii, cap. 1, sec. 9; in *Bell.*, lib. v, cap. 9, sec. 4.) St. Stephen uses the round number of four hundred, leaving out the odd *tens*, a thing very common, not only in the sacred writers but in all others, those alone excepted who write professionally on *chronological* matters.

7. Will I judge—*Κρινὼ τὴν, I will punish*, for in this sense the Greek word is frequently taken.

8. He gave him the covenant of circumcision—That is, he instituted the *rite* of circumcision, as a *sign* of that *covenant* which he had made with him and his posterity. (See Gen. xvii, 10, etc.) **And so Abraham begat Isaac**—*Καὶ οὕτως*, and *thus*, in this covenant, he begat Isaac; and as a proof that he was born under this covenant—was a true son of Abraham and inheritor of the promises—he circumcised him the eighth day; and this rite being observed in the family of Isaac, Jacob and his twelve sons were born under the covenant; and thus their descendants, the twelve tribes, being born under the same covenant, and practising the same rite, were, by the ordinance of God, legal inheritors of the promised land, and all the secular and spiritual advantages connected with it, [the inheritance. (Rom. iii, 2; ix, 4, 5.)]

9. And the patriarchs—The ten sons of Jacob,

moved with envy, sold Joseph into Egypt: ^abut God was with him, **10** And delivered him out of all his afflictions, ^aand gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. **11** ^aNow there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. **12** ^aBut when Jacob heard that there was corn in Egypt, he sent out our fathers first. **13** ^aAnd at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. **14** ^aThen sent Joseph, and called his father Jacob to *him*, and ^aall his kindred, threescore and fifteen souls. **15** ^aSo Jacob went down into Egypt, ^aand died, he, and our fathers, **16** And ^awere carried over into Sychem, and laid in ^athe sepulchre that Abra-

^a Gen. 39. 2, 21, 23. — ^a Gen. 41. 87; 43. 6. — ^a Gen. 41. 54. — ^a Gen. 43. 1. — ^a Gen. 45. 4, 16. — ^a Gen. 45. 18, 27. — ^a Gen. 46. 27; Deut. 10. 22. — ^a Gen. 46. 5. — ^a Gen. 49. 23; Exod. 1. 6. — ^a Exod. 13. 19; Joshua 24. 32. — ^a Gen. 33. 16; 34. 19.

then present, thus called because each was *chief* or *head* of his respective family or tribe. **Moved with envy**—*Ζηλοῦσιν*. [Here *envious jealousy*, as often, also, in classical writers.—*Meyer*.]

10. Gave him favour and wisdom in the sight of Pharaoh—God gave him much *wisdom*, in consequence of which he had *favour* with the king of Egypt. See the whole of this remarkable history in Gen. xli-xlv.

14. Threescore and fifteen souls—There are several difficulties here which, it is hoped, the reader will find satisfactorily removed in the note on Gen. xlv, 20. It is well known that in Gen. xlv, and in Deut. x, 22, their number is said to be *threescore and ten*; but Stephen quotes from the Septuagint, which adds five persons to the account which are not in the Hebrew text. [No account is taken of the great body of servants and retainers of the family of Jacob, who certainly accompanied them into Egypt, and almost as certainly were at length incorporated into the family and race; a consideration that will help to account for the apparently marvellous increase of the Israelites in Egypt.]

16. And were carried over into Sychem—"It is said in Gen. i, 13, that Jacob was buried in the cave of the field of *Machpelah* before Mamre. And in Josh. xxiv, 32, and Exod. xiii, 19, it is said that the bones of Joseph were carried out of Egypt by the Israelites, and buried in Shechem, which Jacob bought from the sons of Hamor the father of Shechem. As for the eleven brethren of Joseph, we are told by Josephus (*Ant.*, lib. ii, cap. 8, sec. 2) that they were buried in Hebron, where their father had been buried. But, since the books of the Old Testament say nothing about this, the authority of Stephen (or of Luke here) for their being buried in *Sychem* is at least as good as that of Josephus for their being buried in Hebron."—*Bishop Pearce*. We have the uniform consent of the Jewish writers that all the patriarchs were brought out of Egypt, and buried in Canaan, but no one, except Stephen, mentions their being in *Sychem*. As Sychem belonged to Samaria, probably the Jews thought it too great an honour for that province to possess the bones of the patriarchs, and therefore have carefully avoided making any mention of it. This is Dr. Lightfoot's conjecture; and it is as

ham bought for a sum of money of the sons of Emmor, *the father* of Sychem. 17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, 18 Till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And

seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. 26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou didst the Egyptian yesterday? 29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

γ Gen. 15. 13: verse 6.—ε Exod. 1. 7, 8, 9: Psa. 105. 24, 25.
—η Exod. 1. 22.—θ Exod. 2. 2.—ι Heb. 11. 23.—κ Or, *for*.
to God.—ε Exod. 2. 8-10.

λ Luke 24. 19.—ο Exod. 2. 11. 12.—π Or, *now*.—ι Exod. 2. 13.—κ See Luke 12. 14; chap. 4. 7.—ι Exod. 2. 15, 22; 4. 24; 18. 3, 4.—m Exod. 3. 2.

probable as any other. That Abraham bought for a sum of money—Two accounts seem here to be confounded: 1) The purchase made by Abraham of the cave and field of Ephron, which was in the field of Machpelah: this purchase was made from the children of Heth. (Gen. xxiii, 8, 10, 17.) 2) The purchase made by Jacob from the sons of Hamor, or Emmor, of a sepulchre in which the bones of Joseph were laid: this was in Sychem or Shechem. (Gen. xxxiii, 19; Josh. xxiv, 32.) The word *Abraham*, therefore, in this place, is certainly a mistake; and the word *Jacob*, which some have supplied, is, doubtless, more proper. Bishop Pearce supposes that Luke originally wrote, *ὃν ἡσάρτω τῆς ἀργυρίου*, which he bought for a sum of money: that is, which Jacob bought, who is the last person of the singular number spoken of in the preceding verse. [It is impossible to escape the conclusion that there are several inaccuracies in this address, which, however, in no degree detract from its value in respect to its use as a part of the record of the early development of the Gospel. See Meyer.]

18. Another king—[Probably another dynasty, noticed here to account for the great change of governmental policy toward the Hebrew people.—*Conles*.] Which knew not Joseph—See the note on Exod. i, 8.

19. The same dealt subtilly—ὄβριος καραοφισμένος, that is, with cunning and deceit. For this the Egyptians were so remarkable that ἀλγυριάζειν, to Egyptize, signified to act cunningly, and to use wicked devices. Hence the Jews compared them to foxes. (Cant. ii, 15.) To the end they might not live—[The purpose of all this crafty cruelty was, that the excessive increase of the Hebrews might be checked.]

20. Moses . . . was exceeding fair—ἁγρίος τῷ ὄρει, was fair to God, that is, was divinely beautiful. (See the note on Exod. ii, 2.) [The expression amounts to the superlative idea.—*Meyer*.] [It seems borrowed from tradition; both Josephus and Philo use similar expressions. See Alford.]

22. In all the wisdom of the Egyptians—Who were, at that time, the most intelligent and best instructed people in the universe. Philo says, Moses was taught arithmetic, geometry, poetry, music, medicine, and the knowledge of hieroglyphics. In

Sohar Cadash, fol. 46, it is said, "that of the ten portions of wisdom which came into the world, the Egyptians had nine, and that all the inhabitants of the earth had only the remaining portion." Much of the same nature may be seen in the rabbins, though they apply this term "wisdom" to magic. Was mighty in words and in deeds—This may refer to the glorious doctrines he taught, and the miracles he wrought in Egypt. Josephus (*Ant.*, lib. ii, cap. 10, sec. 1) gives an account of his being general of an Egyptian army, defeating the Ethiopians, who had invaded Egypt, driving them back into their own country, and taking Saba, their capital, which was afterward called Meroë. But this, like many other tales of the same writer, is worthy of little credit.

23. When he was full forty years old—This was a general tradition among the Jews: "Moses was forty years in Pharaoh's court, forty years in Midian, and forty years he served Israel." To visit his brethren—Probably on the ground of trying to deliver them from their oppressive bondage. This desire seems to have been early infused into his mind by the Spirit of God; and the effect of this desire to deliver his oppressed countrymen was his refusing to be called the son of Pharaoh's daughter, (see Heb. xi, 24,) and thus renouncing all right to the Egyptian crown, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

24. Smote the Egyptian—See Exod. ii, 11, 12.

25. He supposed his brethren would have understood, etc.—He probably imagined that, as he felt from the divine influence he was appointed to be their deliverer, they would have his divine appointment signified to them in a similar way; and the act of justice which he now did in behalf of his oppressed countryman would be sufficient to show them that he was now ready to enter upon his office, if they were willing to concur.

26. Unto them as they strove—Two Hebrews. See on Exod. ii, 13, etc.

30. In a flame of fire in a bush—See this and the following verses largely explained in the notes on Exod. iii, 1-8. [Stephen designates the phenomenon quite as it is related in Exodus, as a flaming bush, in which an angel of God (more exactly, God himself) was present; in which case

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him, **32** *Saying*, *'I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.* Then Moses trembled, and durst not behold. **33** *'Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.* **34** *'I have seen, I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.* **35** This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. **36** *'He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.*

37 This is that Moses, which said unto the children of Israel, *'A Prophet shall the Lord*

a Matt. 22, 32; Heb. 11, 16. — *o* Exod. 3, 5; Joshua 5, 15. — *p* Exod. 3, 7. — *q* Exod. 14, 19; Num. 20, 16. — *r* Exod. 12, 41; 33, 1. — *s* Exod. 7, 8; 9; 10; 11; 14; Psa. 105, 27. — *t* Exod. 14, 21, 27, 28, 29. — *u* Exod. 16, 1, 25. — *v* Deut. 18, 15, 18; chap. 8, 21. — *w* Or, *as myself*. — *x* Matt. 17, 5.

every attempt to explain away the miraculous theophany must be avoided. — *Meyer*.]

33. Put off thy shoes — [Putting off the sandals was a mark of reverence. The priests performed all their ministrations barefooted. The Arabs, to this day, continue the practice: they always enter their mosques barefooted. — *Alford*.]

36. He brought them out, after that he had showed wonders, etc. — Thus the very person whom they had rejected, and in effect, delivered up into the hands of Pharaoh that he might be slain, was the person alone by whom they were redeemed from their Egyptian bondage. And does not Stephen plainly say by this, that the very person, Jesus Christ, whom they had rejected and delivered up into the hands of Pilate to be crucified, was the person alone by whom they could be delivered out of their spiritual bondage, and be made "partakers of the inheritance among the saints in light?" No doubt they felt that this was the drift of his speech.

37. This is that Moses, which said . . . A Prophet, etc. — This very Moses, so highly esteemed and honoured by God, announced that very prophet whom ye have lately put to death. (See Deut. xviii.)

38. In the church — [This word is used in the same sense as "congregation," currently applied to the assembled people of Israel in their wilderness life. — *Cowles*.] **With the angel which spake to him** — Stephen shows that Moses received the law by the ministry of angels; and that he was only a mediator between the angel of God and them. **The lively oracles** — *Λόγια ζῶντα*, the living oracles. The doctrines of life, those doctrines, obedience to which entitled them, by the promise of God, to a long life upon earth, which spoke to them of that spiritual life which every true believer has in union with his God, and promised that eternal life which those who are faithful unto death shall enjoy with him in the realms of glory. The Greek word *λόγων*, which we translate

your God raise up unto you of your brethren, *'like unto me; 'him shall ye hear.* **38** *'This is he, that was in the church in the wilderness with 'the angel which spake to him in the mount Sina, and with our fathers: 'who received the lively 'oracles to give unto us: '39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, '40 *'Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.* **41** *'And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.* **42** Then *'God turned, and gave them up to worship 'the host of heaven; as it is written in the book of the prophets, 'O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? '43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship**

y Exod. 19, 3, 17. — *z* Isa. 63, 9; Gal. 3, 19; Heb. 2, 2. — *a* Exod. 31, 1; Deut. 5, 27, 31; 33, 4; John 1, 17. — *b* Rom. 8, 2. — *c* Exod. 32, 1. — *d* Deut. 9, 10; Psa. 106, 19. — *e* Psa. 81, 12; Ezek. 20, 23, 39; Rom. 1, 24; 2 Thes. 2, 11. — *f* Deut. 4, 19; 17, 3; 3 Kings 17, 16; 21, 3; Jer. 19, 13. — *g* Amos 6, 25, 26.

oracle, signifies a divine revelation, a communication from God himself, and is here applied to the Mosaic law; to the Old Testament in general in Rom. iii, 2; Heb. v, 12, and to divine revelation in general in 1 Pet. iv, 11.

39. In their hearts turned back again into Egypt — Became idolaters, and preferred their Egyptian bondage and their idolatry to the promised land and the pure worship of God. (See these transactions at large in notes on Exod. xxxii.)

41. And they made a calf — [Apparently in imitation of Apis, a bull worshipped at Memphis as the living symbol of Osiris. The ox was a common symbolic form of idols in the East. . . . Sir Gardiner Wilkinson thinks the golden calves of Israel to have been imitations of Mnevis, a bull kept at Heliopolis. — *Alford*.]

42. Then God turned, and gave them up, etc. — He left them to themselves, and then they deified and worshipped the sun, moon, planets, and principal stars. [It was a judicial delivering up, not a mere letting alone. — *Alford*.] **In the book of the prophets** — As this quotation is found in Amos, (chapter v, 25,) by the "book of the prophets" is meant the twelve minor prophets, which, in the ancient Jewish division of the sacred writings, formed only one book. **Have ye offered to me slain beasts** — It is certain that the Israelites did offer various sacrifices to God while in the wilderness; and it is as certain that they scarcely ever did it with an upright heart. They were idolatrous, either in heart or act, in almost all their religious services. These forty years were little else than a tissue of rebellion and idolatry.

43. Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them — This is a literal translation of the place as it stands in the Septuagint; but in the Hebrew text it stands thus: *But ye have borne the tabernacle of your Moloch, and Chiun, your images, the star of your god which ye made to yourselves.* This is the simple

them: and I will carry you away beyond Babylon. **44** Our fathers had the tabernacle of witness in the wilderness, as he had appointed, ^b speaking unto Moses, ^c that he should make it according to the fashion that he had seen. **45** ^a Which also our fathers ^d that came after brought in with ^e Jesus into the possession of the Gentiles, ^f whom God drave out before the face of our fathers, unto the days of David; **46** ^g Who found favour before God,

^a Or, *who spake*.—^b Exod. 25. 40; 26. 30; Hebrews 8. 5.—^c Josiah 3. 14.—^d Or, *having received*.—^e That is, *Joshua*.—^f Nehemiah 9. 24; Psalm 44. 2; 78. 56; chapter 13. 19.—^g 1 Samuel 16. 1; 2 Samuel 7. 1; Psalm 89. 19; chap. 13. 22.

version of the place. "Moloch" is generally understood to mean the *sun*; and several persons of good judgment think that by "Remphan" or *Rai-phān* is meant the planet Saturn, which the *Copts* call *Ῥηφαν*, *Rephan*. It was customary for the idolaters of all nations to carry images of their gods about them in their journeys, military expeditions, etc.; and these, being very small, were enclosed in little boxes, perhaps some of them in the shape of temples, called *tabernacles*; or, as we have it, (chapter xix, 24.) *shrines*. These little gods were the *penates* and *lares* among the Romans, and the *telemi* or *talimani* among the ancient eastern idolaters. I will carry you away beyond Babylon—You have carried your idolatrous images about; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands. Instead of "beyond Babylon," Amos, from whom the quotation is made, says *I will carry you beyond Damascus*. Where they were carried was into Assyria and Media, (see 2 Kings xvii, 6;) now, this was not only *beyond Damascus*, but *beyond Babylon* itself; and, as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity.

44. Our fathers had the tabernacle of witness in the wilderness—That is, the tabernacle in which the two tables of stone written by the finger of God were laid up, as a testimony that he had delivered these laws to the people, and that they had promised to obey them. As one great design of St. Stephen was to show the Jews that they placed too much dependence on outward privileges, and had not used the law, the tabernacle, the temple, nor the temple service, for the purpose of their institution, he labours to bring them to a due sense of this, that conviction might lead to repentance and conversion. And he further shows that God did not confine his worship to one place or form. He was worshipped *without any shrine* in the times of the patriarchs, Abraham, Isaac, Jacob, etc. He was worshipped *with a tabernacle*, or *portable temple*, in the wilderness. He was worshipped also in the *first temple*, projected by David, but built by Solomon. He asserts further that his infinite majesty cannot be confined to temples made by human hands; and where there is neither tabernacle nor temple (in any part of his vast dominions) he may be worshipped acceptably by the upright in heart. Thus he proves that neither tabernacle nor temple are *essentially* requisite for the true worship of the true God. **Speaking unto Moses**—*Ὁ λαλῶν, who spake*, as in the margin; signifying the angel of God who spake to Moses, or God himself. (See Exod. xxv, 40.)

45. Brought in with Jesus—That is, with
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and ^a desired to find a tabernacle for the God of Jacob. **47** ^b But Solomon built him a house. **48** Howbeit ^c the Most High dwelleth not in temples made with hands; as saith the prophet, **49** ^d Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? **50** Hath not my hand made all these things?

51 Ye ^e stiffnecked and ^f uncircumcised

^a 1 Kings 8. 17; 1 Chron. 22. 7; Psa. 132. 4, 5.—^b 1 Kings 6. 1; 8. 20; 1 Chron. 17. 12; 2 Chron. 3. 1.—^c 1 Kings 8. 27; 2 Chron. 2. 6; 6. 18; chap. 17. 34.—^d Isa. 66. 1, 2; Matt. 5. 34, 35; 23. 22.—^e Exod. 32. 9; 33. 3; Isa. 48. 4.—^f Lev. 26. 41; Deut. 10. 16; Jer. 4. 4; 6. 10; 9. 26; Ezek. 44. 9.

JOSHUA, whom the Greek version, quoted by St. Stephen, always writes *Ἰησοῦς*, JESUS, but which should constantly be written *Joshua* in such cases as the present, in order to avoid ambiguity and confusion. **Possession of the Gentiles**—*τῶν ἐθνῶν, of the heathens*, whom Joshua conquered, and gave their land to the children of Israel.

46. Desired to find a tabernacle—This was in David's heart, and it met with the divine approbation: (see 2 Sam. vii, 2, etc.; and see the purpose, Psa. cxxxii, 2-5;) but, as David had been a man of war, and had shed much blood, God would not permit him to build the temple; but he laid the plan and made provision for it, and Solomon executed the design.

48. The Most High dwelleth not in temples made with hands—Here St. Stephen evidently refers to Solomon's speech, (1 Kings viii, 27,) "But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" Both Solomon and St. Stephen mean that the *majesty* of God could not be contained even in the whole vortex of nature, much less in any temple which human hands could erect. **As saith the prophet**—The place referred to is Isa. lxvi, 1, 2: "Thus saith the Lord, The heaven is my throne, and the earth my footstool: where is the house that ye build unto me?" **And where is the place of my rest**, etc.—With which the quotation by Stephen agrees. [The passage in Isaiah presents a striking climax. First, the temples made by men are contrasted with the great material temple of the universe; then this is itself disparaged by Jehovah in his own handiwork, and still more in comparison with the nobler temple of a spiritual nature, the renewed and contrite heart.—*Alexander.*]

50. Hath not my hand made all these things—Stephen certainly had not finished his discourse, nor drawn his inferences from the facts already stated; but it is likely that, as they perceived he was about to draw conclusions unfavourable to the temple and its ritual, they immediately raised up a clamour against him, which was the cause of the following very cutting address. [This is the opinion of Olshausen, and of several other modern authorities; but the more general opinion seems to be against it. Alford, Meyer, Alexander, Neander, Hackett, and others, seem to find in the succeeding words only a natural ascent in fervor from what had gone before.]

51. Ye stiffnecked—*Σκληροτράχηλοι: a metaphor taken from untoward oxen, who cannot be broken into the yoke; and whose strong necks cannot be bended to the right or the left. Uncircum-*

in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. **52** * Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of * the Just One; of whom ye have been now the betrayers and murderers: **53** * Who have received the law by the disposition of angels, and have not kept it.

• 2 Chron. 36. 16; Matt. 21. 35; 23. 34, 37; 1 Thess. 2. 15.—
• Chap. 3. 14.—• Exod. 30. 1; Gal. 3. 19; Heb. 2. 2.

cised in heart and ears—This was a Jewish mode of speech, often used by the prophets. [The meaning without a figure is: *men* whose management of their inner life and whose spiritual perception are heathenishly rude, without moral refinement, not open for the influence of the divine Spirit.—*Meyer.*] **Ye do always resist the Holy Ghost**—[This, addressed to the whole race of Israel, past and present, as a collective or ideal person, is explained in the remainder of the sentence, which is greatly weakened by the supplied words *did* and *do*; Wycliffe has it, *as your fathers, so ye.*—*Alexander.*] **As your fathers did, so do ye**—They were disobedient *children*, of disobedient *parents*: in all their generations they had been disobedient and perverse. This whole *people*, as well as this *text*, are fearful proofs that the Holy Spirit, the almighty Energy of the living God, may be resisted and rendered of none effect. It is trifling with the sacred text to say, that resisting the Holy Ghost, here means resisting the laws of Moses, the exhortations, threatenings, and promises of the prophets, etc. These, it is true, the uncircumcised ear may resist, but the uncircumcised heart is that *alone* to which the *Spirit* that gave the laws, exhortations, promises, etc., speaks; and, as *matter* resists *matter*, so *spirit* resists *Spirit*. These were not only uncircumcised in ear, but uncircumcised also in heart; and therefore they resisted the Holy Ghost, not only in his declarations and institutions, but also in his actual energetic operations upon their minds.

52. Which of the prophets have not your fathers persecuted—Ye have not only resisted the Holy Ghost, but ye have *persecuted* all those who have spoken to you in *his name* and by his *influence*: thus ye prove your opposition to the Spirit *himself* by your opposition to every thing that *proceeds* from him. [Such sayings are not to be pressed to the letter, but (they) represent the attitude of disobedience and hostility which this people assumed to the messengers of God.—*Alford.*] **They have slain them, etc.**—Isaiah, “who showed before of the coming” of Christ, the Jews report, was *sawn asunder* at the command of Manasseh. **The coming of the Just One**—Τὸν δίκαιον, meaning Jesus Christ; emphatically called the “just” or *righteous person*, not only because of the unspotted integrity of his heart and life, but because of his plenary acquittal when tried at the tribunal of Pilate: “I find in him no fault at all.” The mention of this circumstance served greatly to aggravate their guilt. The character of “Just One” is applied to our Lord in *three* other places of Scripture: namely, chap. iii, 14, xxii, 14, James v, 6. **The betrayers and murderers**—Ye first *delivered him up* into the hands of the Romans, hoping they would have put him to death; but,

54 * When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth. **55** But he, * being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, **56** And said, Behold, * I see the heavens opened, and the * Son of man standing on the right hand of God. **57** Then they cried out with a loud

• Chap. 5. 33.—• Chap. 6. 5.—• Esek. 1. 1; Matt. 3. 16; chap. 10. 11.—• Dan. 7. 13.

when they acquitted him, then, in opposition to the declaration of his innocence, and in outrage to every *form* of *justice*, ye took and *murdered* him. This was a most terrible charge; and one against which they could set up no sort of defence. No wonder, then, that they were instigated by the spirit of the old destroyer, which they never resisted, to add another murder to that of which they had before been guilty.

53. By the disposition of angels—Εἰς διαρ-
γὰς ἀγγέλων. [All the commentators recognise this passage as especially difficult. Some, accepting the doctrine of angelic ministrations in human affairs, in its most literal and liberal sense, see here an array of angelic ministers engaged at Sinai in the giving of the law; others think Moses and Aaron and Joshua are the angels here intended; and still others, that the natural accompaniments of that event—fire, lightning, clouds, and thick darkness—were the angels alluded to. It may be suggested that the opening sentence of the Epistle to the Hebrews is somewhat parallel to this—the prophets taking the place of “angels.” The Jewish people, from the days of Moses, had been the recipients of the divine law through ministrants in contrast with the immediate revelations made by Christ; but the divine authentication of these ministrants—“angels”—was clear and abundant, leaving the people without excuse for their disobedience.] [It now becomes still more clear that Stephen's speech is not unfinished, from the way in which he comes back to his startingpoint, and makes a most effective application of the facts recited to his own case. The first clause is a specification of the sweeping charge that both they and their fathers had constantly withstood the Holy Ghost, as he spoke to them, not only in the law, but in the prophets, who were really his messengers and spokesmen, (angels).—*Alexander.*]

54. They were cut to the heart—Διενπνίον, They were *sawn through*. (See the note on chapter v, 33.) **They gnashed on him with their teeth**—They were determined to hear him no longer: were filled with rage against him, and evidently thirsted for his blood.

55. Saw the glory of God—The *shekinah*, the splendour or manifestation of the divine Majesty. **And Jesus standing on the right hand of God**—In his official character, as Mediator between God and man. Stephen had this revelation while before the Sanhedrin; for as yet he had not been *forced out of the city*. [Only of Stephen himself is this seeing related; and when he, like an old prophet, gives utterance to what he saw, the rage of his adversaries, who had seen nothing (of the sort,) but recognised in this declaration more blasphemy, reaches its highest pitch, and breaks out in tumultuary fashion.—*Meyer.*]

voice, and stopped their ears, and ran upon him with one accord, **58** And ^ccast him out of the city, ^dand stoned him: and ^ethe witnesses laid down their clothes at a young man's feet, whose name was Saul. **59** And they stoned Stephen, ^fcalling upon God, and saying, Lord Jesus, ^greceive my spirit. **60** And he ^hkneeled down, and cried with a loud voice,

'Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

AND ^aSaul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and ^bthey were all scattered abroad

^c1 Kings 21. 13: Luke 4. 29: Heb. 13. 12.—^d Lev. 24. 16.—^e Deut. 12. 9. 10: 17. 7: chap. 8. 1: 22. 20.—^f Chap. 9. 14.

^g Psa. 31. 5: Luke 23. 46.—^a Ch. 9. 40: 20. 38: 21. 5.—ⁱ Matt. 5. 44: Luke 6. 26: 23. 34.—^b Ch. 7. 58: 23. 20.—^b Ch. 11. 19.

57. They . . . stopped their ears—Signifying that he had uttered blasphemy. They were determined not to suffer a man to live any longer who could say he saw the heavens opened, and Jesus Christ standing at the right hand of God. [Stephen, under accusation of blaspheming the earthly temple, is granted a sight of the heavenly; being cited before the Sadducees high priest, who believed neither angel nor spirit, he is vouchsafed a vision of the heavenly HIGH PRIEST, standing and ministering at the throne amid the angels and just men made perfect.—*Alford*.]

58. Cast him out of the city, and stoned him—["The place of stoning was outside of the city; for all citizens, within the walls, had the immunity of the camp of Israel." See Meyer.] [The question whether this was a (formally) legal proceeding on sentence, or a tumultuary one, is not easy to answer. . . . Certainly, from the narration before us, and from the fact of a bloody persecution having taken place soon after, it seems that the Jews did, by the connivance of, or in the absence of, the procurator, administer summary punishments of this kind. But here no sentence is recorded; and perhaps the very violence and zealous character of the execution might constitute it not an encroachment on the power of the procurator, as it would have been if strictly in the form of law. . . . That they observed *their own law*, in the place and manner of stoning, is no objection to this view.—*Alford*.] **The witnesses laid down their clothes**—[The hands of the witnesses were to be first on the criminal to put him to death, and afterward the hands of the people. They disencumbered themselves of their loose outer garments, so as to be light and unencumbered for the stoning.—*Alford*.] **At a young man's feet, whose name was Saul**—[The first mention of the person destined by the divine wisdom to take up and render effective the specific work that Stephen had begun, and which was the immediate occasion of his martyrdom.] [From the analogy of these passages, it might seem to denote here not a mere deposit for safe keeping, but the recognition of some official authority or dignity in the person mentioned.—*Alexander*.] [Saul, then, was the officer or member of the Sanhedrin charged with the oversight of the stoning.]

59. And they stoned Stephen, calling upon God—The word "God" is not genuine, and should not be inserted here: the whole sentence literally reads thus: *And they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit!* A most manifest proof that *prayer is offered to Jesus Christ*; and that in the most solemn circumstances in which it could be offered.

60. He kneeled down—That he might die as the subject of his heavenly MASTER—*acting and suffering* in the deepest submission to his divine will and permissive providence. **Lay not this sin**

to their charge—That is, do not so impute it to them as to exact punishment. How much did the servant resemble his Lord! *Father, forgive them, for they know not what they do!* This was the cry of our Lord in behalf of his murderers; and the disciple, closely copying his Master, in the same spirit and with the same meaning, varies the expression, crying with a loud voice, "Lord, lay not this sin to their charge!" Christ had given what some have supposed to be an impossible command, "Love your enemies; pray for them that despitefully use and persecute you." And Stephen shows here, in his own person, how practicable the grace of his Master had made this sublime precept. **He fell asleep**—This was a common expression among the Jews to signify *death*, and especially the death of good men.

NOTES ON CHAPTER VIII.

1. Saul was consenting unto his death—The word *συνευδοκῶν* signifies *gladly consenting*, being pleased with his murderous work! [*Was jointly assenting*.—*Meyer*.] So blind was his heart with superstitious zeal that he thought he did God service by offering him the blood of a fellow creature whose creed he supposed to be erroneous. It has already been remarked that this clause belongs to the conclusion of the preceding chapter; so it stands in the *Vulgate*, and so it *should* stand in every version. **There was a great persecution**—Until the development of the doctrinal tendency of the Gospel, as preached by at least some of the disciples—eminently the Hellenists—which at length alarmed the Pharisees, and brought about the killing of Stephen, the preaching of the apostles, and the whole proceedings of the body of the believers, seem to have gone forward without much interruption. But now all was changed, and a most violent and remorseless persecution was set on foot, with the evident design of extirpating the whole sect, in which work Saul was the chief agent of the priests.] **They were all scattered abroad . . . except the apostles**—Their Lord had commanded them, when persecuted in one city, to flee to another: this they did, but wherever they went they proclaimed the same doctrines, though at the risk and hazard of their lives. [Πάντες: not, perhaps, *all* literally (were so dispersed,) or else some of them soon returned. (See chapter ix, 26–30.) It may describe the general dispersion, without meaning that every individual fled.—*Alford*.] That the apostles were not also exiled is a very remarkable fact: they continued in Jerusalem, to found and organize the infant Church; and it is marvellous that the hand of persecution was not permitted to touch them. [Perhaps, from their exalted position of veneration by the people, the persecution did not extend to them. . . . Stier refers their remaining to an intimation of the Spirit to stay and strengthen those who were

throughout the regions of Judea and Samaria, except the apostles. **2** And devout men carried Stephen to his burial, and made great lamentation over him. **3** As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison. **4** Therefore they that were

scattered abroad went everywhere preaching the word. **5** Then Philip went down to the city of Samaria, and preached Christ unto them. **6** And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. **7** For unclean spirits, crying with

c Genesis 22. 2: 50. 10: 2 Samuel 2. 31.—d Chapter 7. 58: 9. 1, 13, 31: 32. 4: 26. 10. 11: 1 Corinthians 15. 9: Galatians

1. 18: Philipians 3. 6: 1 Timothy 1. 12.—e Matthew 10. 23: chapter 11. 12.—f Chapter 6. 5.—g Mark 16. 17.

left.—Alford.] [As it does not appear that any of them had openly accepted Stephen's views respecting the relations of the Gospel to the Old Testament services, perhaps they were not implicated in the odium that had come upon the more progressive Hellenists.] Hitherto the apostles and disciples confined their labours wholly to their countrymen in Jerusalem. Now persecution drove the latter into different parts of Judea, and through Samaria; and those who had received the doctrine of Christ at the pentecost, having come up to Jerusalem from different countries to be present at the feast, would naturally return, especially at the commencement of the persecution, to their respective countries, and proclaim to their countrymen the Gospel of the grace of God. To effect this grand purpose the Spirit was poured out at the day of pentecost; that the multitudes from different quarters, partaking of the word of life, might carry it back to the different nations among whom they had their residences. One of the fathers has well observed, that "these holy fugitives were like so many lamps, lighted by the fire of the Holy Spirit, spreading everywhere the sacred flame by which they themselves had been illuminated."

2. Devout men carried Stephen to his burial—The Greek word, *συνέκομισαν*, signifies not only to "carry," or rather to *gather up*, but also to do every thing necessary for the interment of the dead. Among the Jews, and indeed among most nations of the earth, it was esteemed a work of piety, charity, and mercy, to bury the dead. [These were, probably, not *Christians*, but, as the connexion requires, religious *Jews*, who, in their pious conscientiousness and with a secret inclination to Christianity, had the courage to honour the innocence of him who had been stoned. Christians would probably have been prevented from doing so, and Luke would have designated them more distinctly.—Meyer.] The Jews did not bury those who were condemned by the Sanhedrin in the burying place of the fathers, as they would not bury the guilty with the innocent; and they had a separate place for those who were stoned and for those who were burnt. According to the *Tract Sanh.*, fol. 45, 46, the *stone* wherewith any one was stoned, the *post* on which he was hanged, the *sword* by which he was beheaded, and the *cord* by which he was strangled, were buried in the same place with the bodies of the executed persons. As these persons died under the curse of the law, the instruments by which they were put to death were considered as unclean and accursed, and therefore buried with their bodies. Among the ancients, whatever was grateful or useful to a person in life was ordinarily buried with him; thus the *sword*, *spear*, *shield*, etc., of the soldier was put in the same grave; the *faithful dog* of the hunter, etc., etc. And on this principle the wife of a Brahman burns with the body of her deceased husband. **Made great lamentation over him**—This was

never done over any condemned by the Sanhedrin—they only bemoaned such privately; this great lamentation over Stephen, if the same custom then prevailed as afterward, is a proof that Stephen was not condemned by the Sanhedrin; he probably fell a sacrifice to the fury of the bigoted, incensed mob, the Sanhedrin not interfering to prevent the illegal execution. [Or, the lamentation may have been secret, or, at least, unostentatious.]

3. Saul . . . made havoc of the Church—The word *ἐλυπηαίετο* signifies to *devastate*, *ravage*, as *ferocious animals* in seeking and devouring their prey. This shows with what persevering rancour this man pursued the harmless Christians. **Entering into every house**—For, however it might be to others, a Christian man's house was not *his* castle. **Haling men and women**—*Σύρων*, *dragging* them before the magistrates, or dragging them to justice. **Committed them to prison**—For, as the Romans alone had the power of life and death, the Sanhedrin, by whom Saul was employed, (chapter xxvi, 10,) could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says that some of them were put to death, (see chapter xxvi, 10;) but this was either done by *Roman* authority, or by what was called the *judgment of zeal*, that is, when the mob took the execution of the laws into their own hands, and massacred those whom they pretended to be blasphemers of God.

4. They that were scattered . . . went everywhere preaching—[They passed forth (Wycliffe) *the word of God*—the Gospel. Thus the very means devised by Satan to destroy the Church became the instruments of its diffusion and establishment.]

5. Then Philip—One of the seven deacons, (chapter vi, 5,) called afterward, *Philip the Evangelist*. (Chapter xxi, 8.) **The city of Samaria**—[Not probably *THE CITY* of Samaria, which at that time had no existence, neither in fact nor in name, but a city of (the province of) Samaria, most likely Sychar. See Alford.] As Sychem was the very heart and seat of the Samaritan religion, and mount Gerizim the cathedral Church of that sect, it is more likely that it should be intended than any other. As the Samaritans received the same law with the Jews—as they also expected the Messiah—as Christ had preached to and converted many of that people, (John iv,) it was very reasonable that the earliest offers of salvation should be made to them, before any attempt was made to evangelize the *Gentiles*.

6. The people with one accord gave heed—He had fixed their attention, not only with the gravity and importance of the matter of his preaching, but also by the *miracles which he did*. [If this place was Sychar, the narrative in John iv will fully account for the readiness with which these people received the "proclamation of the Christ."—Alford]

7. For unclean spirits, crying with loud

loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. **8** And there was great joy in that city. **9** But there was a certain man, called Simon, which beforetime in the same city ¹used sorcery, and bewitched the people of Samaria, ²giving out that himself was some great one: **10** To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. **11** And to him they had regard, because that of long time he had bewitched them with sorceries. **12** But when they believed Philip preaching the things ³concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. **13** Then Simon himself believed

A Chap. 18. 6.—i Chap. 5. 36.—k Chap. 1. 3.—l Gr. *signs and great miracles*.—m Chap. 2. 38.

voice, came out of many that were possessed —[The beginning of the preaching of the Gospel, after Christ's resurrection, as before, and by himself, was accompanied by a conflict with demons, and the curing of diseases. There was then a need for the evidence of miracles, as there was not afterward.]

8. There was great joy in that city—No wonder, when they heard such glorious truths, and were the subjects of such beneficent miracles. [The joy here mentioned was not only for recovered health, or truths declared, but also and especially, the joy of the soul for saving grace, and the blessing of the Holy Spirit. See Alexander.]

9. A certain man called Simon—All that we know for certain of this man is, that he *used sorcery*, that he *bewitched the people*, and that he *gave out himself to be some great one*. And *bewitched* (bewitching) the people of Samaria—*Ἐξοράων*, *astonishing*, *amazing*, or *confounding* the judgment of the people. That himself was *some great one*—The feats which he performed seem to have convinced the people that he possessed a most powerful supernatural agency, and could do whatsoever he pleased. [Nothing supernatural seems to be here implied.]

10. This man is the great power of God—They did not believe him to be *God*; but they thought him to be endued with a great supernatural power.

12. But when they believed Philip—So it is evident that Philip's word came with greater power than that of Simon; and that his *miracles* stood the test in such a way as the *feats* of Simon could not.

13. Simon himself believed also—[We are not, as the sequel shows, to understand that the preaching of the Gospel had made any impression on his heart, but that he accounted for what he saw in his own fashion. . . . All were baptized who professed belief in Jesus as the Messiah.—*Alford*.] Continued with Philip, and wondered—*Ἐξοράτο*. He was as much astonished and confounded at the miracles of Philip as the people of Samaria were at his *legerdemain*. It is worthy of remark that *ἐξοράτο* comes from the same root, *ἐξοράω*, as the word *ἐξοράων* in verse 9, and, if our translation *bewitched* be proper there, it should be retained here; and then we should read, *Then Simon himself believed and was baptized, and continued with Philip, being BEWITCHED*, (bewildered,) *beholding the miracles and signs which were done*.

also: and when he was baptized, he continued with Philip, and wondered, beholding the ⁴miracles and signs which were done. **14** Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: **15** Who, when they were come down, prayed for them, ⁵that they might receive the Holy Ghost: **16** (For ⁶as yet he was fallen upon none of them: only ⁷they were baptized in ⁸the name of the Lord Jesus.) **17** Then ⁹laid they *their* hands on them, and they received the Holy Ghost. **18** And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, **19** Saying, Give me also this power, that on whomsoever I lay hands, he may re-

n Chap. 19. 2.—o Matt. 28. 19: chap. 2. 38.—p Chap. 10. 48: 19. 5.—q Chap. 6. 6: 19. 6: Heb. 6. 2.

14. The word of God—The doctrine of the Lord Jesus Christ. They sent unto them Peter and John—There was no individual ruler among the apostles—there was not even a *president* of the council. [It is probable that this sending was no more than an informal agreement, that it was advisable for these two apostles to go to see, and if need be, to aid in the work begun by one who was not himself an apostle. Peter here appears as simply the messenger of the Church; John is not after this even named in the Acts.]

15. When they were come down, prayed—[The fact here recorded shows that the gift was not bestowed, even mediately, by the apostles, but by God directly, in answer to their prayers; sometimes without even that intervention. . . . The natural implication is, that Peter and John came down with a general commission to inspect and regulate, and afterward report, and in the meantime to instruct the people.—*Alexander*.] **Prayed for them, that they might receive the Holy Ghost**—But for what purpose was the Holy Spirit thus given? Certainly not for the sanctification of the souls of the people: this they had on believing in Christ Jesus; and this the apostles never dispensed. It was the *miraculous* gifts of the Spirit which were thus communicated: those *extraordinary* qualifications which were necessary for the successful preaching of the Gospel, [and for a *sign* convincing to the believers and confounding to all unbelievers;] and doubtless many, if not all, of those on whom the apostles laid their hands, were employed more or less in the *public work* of the Church.

17. Then laid they their hands on them—Probably only on some select persons, who were thought proper for public use in the Church. They did not lay hands on *all*; for certainly no hands in this way were laid on Simon.

18. When Simon saw, etc.—[He saw the result (just in what form is not told) of the apostolical imposition of hands on *others*, and so proposes to purchase the same power for himself, with money.—*Meyer*.] **He offered them money**—Supposing that the dispensing the Spirit belonged to them; that they could give it to whomsoever they pleased; and imagining that they would not object to take money for their gift. It is probable that he had gained considerable by his juggling, and therefore could afford to spare some, as he hoped to make it all up by the profit which he expected to derive from this new influence.

ceive the Holy Ghost. **20** But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. **21** Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. **22** Repent therefore of this thy wickedness, and pray God, 'if perhaps the thought of thine heart may be forgiven thee. **23** For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. **24** Then answered Simon, and said, Pray ye to the Lord for me, that

none of these things which ye have spoken come upon me. **25** And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. **26** And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. **27** And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the

• Matt. 10. 8; see 2 Kings 5. 16.—• Chap. 2. 28; 10. 45; 11. 17.
—• Dan. 4. 27; 2 Tim. 2. 25.—• Heb. 12. 15.

• Gen. 20. 7, 17; Exod. 8. 8; Num. 21. 7; 1 Kings 13. 6; Job 42. 8; James 5. 16.—• Zeph. 3. 10.

20. Thy money perish with thee—This is an awful declaration, and imports thus much, that if he did not repent, he and his ill-gotten goods would perish together; his money should be dissipated, and his soul go into perdition. **That the gift of God may be purchased**—Peter takes care to inform not only Simon, but all to whom these presents may come, that the Spirit of God is the gift of God alone, and consequently cannot be purchased with money; for what reward can He receive from his creatures?

21. Thou hast neither part nor lot in this matter—Thou hast no part among the faithful, and no lot in this ministry. The word *κλῆρος*, which we translate "lot," is to be understood as implying a spiritual portion, office, etc. **Thy heart is not right**—[The inward intent was not right, as God saw it; the motives in seeking the gifts of the Spirit were not such as God would approve.]

22. Repent therefore of this thy wickedness—St. Peter did not suppose his case to be utterly hopeless; though his sin, considered in its motives and objects, was of the most heinous kind. **If perhaps the thought of thine heart may be forgiven thee**—His sin, as yet, only existed in thought and purpose; and therefore it is said, "if perhaps the thought of thine heart may be forgiven."

23. Gall of bitterness—Gall and wormwood were terms used to express the dreadful effects of sin in the soul; the bitter repentance, bitter regret, bitter sufferings, bitter death, etc., which it produces. In Deut. xxix. 18, idolatry and its consequences are expressed by having among them a root that beareth gall and wormwood. And in Heb. xii. 15, some grievous sin is intended, when the apostle warns them, "lest any root of BITTERNESS springing up, trouble you, and thereby many be defiled." **Bond of iniquity**—[Hemmed round by habits and principles of iniquity, as if bound fast by fetters or bonds, from which he cannot energetically even will to escape... Simon was none the less guilty for these bonds, for his own free will had fastened them about him.—Whedon.] [The words (verse 23) are fearfully strong. The Greek preposition *εἰς*, indicating tendency toward an end, which end is here described as the gall of bitterness, and the bond of iniquity, showing the steady increasing of the heart's depravity, and the bondage of indwelling sin.]

24. Pray ye to the Lord for me—[A humiliation has begun in Simon, but it refers to the apostolic threat of punishment, the realization of which he wishes to avert, not to the ground of this threat, which lay in his own heart, and could only be removed by a corresponding repentance.—Meyer.]

25. And they, when they had... preached... returned to Jerusalem—That is, Peter and John returned, after they had borne testimony to and confirmed the work which Philip had wrought.

26. The angel of the Lord spake unto Philip—[The appearance must, in respect to its form, be left undefined, as a vision in a dream is not indicated in the text.—Meyer.] **Arise, and go toward the south**—[Every thing is so precisely marked that there is no danger of the apostle missing his way. He is to perform some great duty; but what, he is not informed. The road which he is to take is marked out; but what he is to do in that road, or how far he is to proceed, he is not told! It is GOD who employs him, and requires of him implicit obedience. We have a similar instance of circumstantial direction from God in chapter ix. 11: "Arise, go into the street called Straight, and inquire in the house of Judas for one Saul of Tarsus," etc. And another instance, still more particular, in chapter x. 5, 6: "Send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside." God never sends any man on a message without giving him such directions as shall prevent all mistakes and miscarriages, if simply and implicitly followed. This is also strictly true of the doctrines contained in his word: no soul ever missed salvation that simply followed the directions given in the word of God. **Gaza, which is desert**—[*ἄβη ἐστὶν ἐρημὸς*, this is the desert. Gaza was a town about two miles and a half from the seaside; it was the last town which a traveller passed through when he went from Phenicia to Egypt, and was at the entrance into a wilderness.]

27. A man of Ethiopia—*Ἀνὴρ Αἰθίοψ* should be translated an Ethiopian, for the reasons given on chapter vii. verse 2. **A eunuch**—See this word interpreted on Matt. xix. 12. The term eunuch was sometimes given to persons at court, to whom its literal meaning did not apply. Potiphar was probably a eunuch only as to his office; for he was a married man. (See Gen. xxxvii. 36; xxxix. 1.) And it is likely that this Ethiopian was of the same sort. [The very fact, however, that he was an officer of the first rank in the court of a queen makes it most probable that he was actually a eunuch.—Meyer.] **Of great authority**—*δυνάστης*, a perfect lord chamberlain of the royal household; or, rather, the queen's treasurer, for it is here said, he "had charge of all her treasure," *ἦν ἐνὶ πάσῃ τῇς γῆς αὐτῆς*. **Under Candace**—[*Κανδάκη*, Candace was, like Pharaoh among the Egyptian kings, the proper name in common of the queens of Ethiopia, which still, in the times of Eusebius, was governed by

charge of all her treasure, and * had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the Scripture which he read was this, ' He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from

α John 12. 20.—γ Isa. 53. 7, 8.—ε Luke 24. 27: chap. 18. 28.
—α Chap. 10. 47.—δ Matt. 24. 19: Mark 14. 16.—ε Matt. 16.

queens. The capital was Napata.—*Meyer.*] **Had come to Jerusalem for to worship**—Which is a proof that he was a worshipper of the God of Israel; but how he became acquainted with the Jewish religion is wholly unknown. [Clearly this was the first Gentile convert; but not having been made by an apostle, the case failed to be recognised or to command attention, as did the case of Cornelius.]

28. **Sitting in his chariot read Esaias the prophet**—He had gone to Jerusalem to worship; he had profited by his religious exercises; and even in travelling, he is improving his time. God sees his simplicity and earnestness, and provides him an instructor who should lead him into the great truths of the Gospel, which, without such a one, he could not have understood.]

29. **Then the Spirit said unto Philip**—This holy man having obeyed the first direction he received from God, and gone southward without knowing the reason why, it was requisite that he should now be informed of the object of his mission; the Spirit said unto him, "Go near, and join thyself," etc. The angel who had given him the first direction had departed; and the influence of the Holy Spirit now completed the information. It is likely that what the Spirit did in this case was by making a strong impression on Philip's mind, which left him no doubt of its being from God.

30. **Heard him read the prophet Esaias**—The eunuch, it seems, was reading aloud, and apparently in Greek, for that was the common language in Egypt; and, indeed, almost in every place it was understood. And it appears that it was the Greek version of the Septuagint that he was reading, as the quotation below is from that version.

31. **How can I, except some man should guide me**—[The answer expresses at once humility and docility.—*Alford.*] **That he would come up and sit with him**—So earnestly desirous was he to receive instruction relative to those things which concerned the welfare of his soul.

32. **The place of the Scripture**—Περὶ τῆς γραφῆς, the section or paragraph.

33. **In his humiliation his judgment was taken away**—["He was taken away, by distress and judgment," (*English version, margin.*); by an oppressive judgment.—*Louth.*] He who was the fountain of judgment and justice had no justice shown him (*mercy* he needed not) in his humiliation; namely, that time in which he emptied himself, and

the earth. 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? 35 Then Philip opened his mouth, * and began at the same Scripture, and preached unto him Jesus. 36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water; * what doth hinder me to be baptized? 37 And Philip said, 'If thou believest with all thine heart, thou mayest. And he answered and said, 'I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. 39 And when they were come up out of the water, ^dthe Spirit of the

16; John 8. 69: 9. 35, 38: 11. 27: chap. 9. 20: 1 John 4. 15: 5. 5, 12.—δ 1 Kings 18. 19: 2 Kings 2. 16: Ezek. 3. 12, 14.

appeared in the form of a servant. **Who shall declare his generation**—Τὴν γενεὰν αὐτοῦ, the age in which he shall live. [The Fathers, Bede, (and Wordsworth,) explain "*his* generation" of his eternal sonship and his miraculous incarnation. But the Hebrew does not seem to bear this out.—*Alford.*] Some think that, "who shall declare his generation?" refers to the multitudinous progeny of spiritual children which should be born unto God in consequence of his passion and meritorious death.

34. **Of whom speaketh the prophet this**—This was a very natural inquiry: for in the text itself, and in its circumstances, there was nothing that could determine the meaning, so as to ascertain whether the prophet meant himself or some other person; and the very inquiry shows that the eunuch had thought deeply on the subject.

35. **Began at the same Scripture**—He did not confine himself to this one scripture, but made this his text, and showed, from the general tenor of the sacred writings, that Jesus was the Christ, or Messiah: and that in *his* person, birth, life, doctrine, miracles, passion, death, and resurrection, the Scriptures of the Old Testament were fulfilled.

36. **See, here is water**—He was not willing to omit the first opportunity that presented itself of his taking upon himself the profession of the Gospel.

37. **I believe that Jesus Christ is the Son of God**—He believed that Jesus, whom Philip preached to him, was THE CHRIST or Messiah, and consequently the Son of God. [This verse is wanting in decisive witnesses: and in those who have the words there are many variations of detail. . . . It is nothing else than an old addition for the sake of completeness.—*Meyer.*] [The insertion appears to have been made to suit the formularies of the baptismal liturgies, it being considered strange that the eunuch should have been baptized without some such confession.—*Alford.*]

38. **And they went down**—They alighted from the chariot into the water. While Philip was instructing him, and he professed his faith in Christ, he probably plunged himself under the water, as this was the plan which appears to have been generally followed among the Jews in their baptisms; but the person who had received his confession of faith was he to whom the baptism was attributed, as it was administered by his authority.

Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. **40** But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

CHAPTER IX. AND Saul, yet breathing out threatenings

a Chap. 8; 3; Gal. 1. 13; 1 Tim. 1. 13.—b Or, of the way.

39. The Spirit of the Lord caught away Philip—Perhaps this means no more than that the Holy Spirit suggested to the mind of Philip that he should withdraw abruptly from the eunuch, and thus leave him to pursue his journey, reflecting on the important incidents which had taken place. Some suppose that the *angel of the Lord*, and the *Spirit of the Lord*, are the same person throughout this chapter. [Alford contends earnestly for the miraculous taking away of Philip, but Meyer rather favors the views above given. The authorities are about equally divided on the subject, both sides have ground enough to stand on, and either answers equally well the requirements of the case.]

40. Philip was found at Azotus—From the time he left the eunuch he was not heard of till he got to Azotus, which was about thirty-four miles from Gaza; and probably it was near Gaza that Philip met the eunuch. The Azotus of the New Testament is the Ashdod of the Old. It was given by Joshua to the tribe of Judah. (Josh. xv. 47.) It was one of the five lordships which belonged to the Philistines, and is a seaport town on the Mediterranean Sea, between Gaza on the south, and Joppa or Jaffa on the north. **Preached in all the cities, till he came to Cesarea**—This was Cesarea in Palestine, formerly called Strato's Tower, built by Herod the Great in honour of Augustus. There was an excellent harbour here made by Herod; and, after the destruction of Jerusalem, it became the capital of the whole land of Judea. It must be always distinguished from Cesarea Philippi, which was an inland town not far from the springs of Jordan. Whenever the word Cesarea occurs without Philippi the former is intended. As Philip preached in all the cities of Palestine till he came to Cesarea, he must have preached in the different cities of the Philistine country, Ashdod, Akkaron, and Jamnia, and also in the principal parts of Samaria, as these lay in his way from Gaza to Cesarea. As there was a readier disposition to receive the word in those places, the Spirit of the Lord, under whose guidance he acted, did not suffer him to accompany the eunuch to Abyssinia. It appears (from chapter xxi, 8) that Philip settled at Cesarea, where he had a house and family, four of his unmarried daughters being prophetesses. It is likely that his itinerant mission ended here; though he continued occasionally to perform the work of an *evangelist*, and to bring up his family in the knowledge and fear of God, which is the most important duty that any master of a family can be called on to perform, and which it is impossible for any man to accomplish by substitute; and which none can neglect without endangering his own salvation.

NOTES ON CHAPTER IX.

[Luke's narrative now returns again to Saul and his history, and from this point the whole book of Acts, except a few episodes before leaving the history of the Church at Jerusalem, is simply an

and slaughter against the disciples of the Lord, went unto the high priest, **2** And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. **3** And as he journeyed, he came near Damascus: and

so chap. 19. 9, 23.—c Chap. 22. 6; 26. 12; 1 Cor. 15. 8.

account of the conversion, and then the apostolic labours, of the apostle to the Gentiles, of whom the writer of the Acts was the almost inseparable associate and companion.]

1. Saul, yet breathing out threatenings and slaughter—The original text is very emphatic, *ἐν ἐνπνεύματι ἀπειλῆς καὶ φόβου*, and points out how determinate Saul was to pursue and accomplish his fell purpose of totally destroying the infant Church of Christ. St. Luke, who was master of the Greek tongue, chose such terms as best expressed a heart desperately and incessantly bent on accomplishing the destruction of the objects of its resentment. Such, at this time, was the heart of Saul of Tarsus; and he had already given full proof of its malignity, not only in the martyrdom of Stephen, but also in making havoc of the Church, and in forcibly entering every house, and dragging men and women, whom he suspected of Christianity, and committing them to prison. (See chapter viii, 3.) **Went unto the high priest**—As the high priest was chief in all matters of an ecclesiastical nature, and the present business was pretendedly religious, he was the proper person to apply to for letters by which this virulent persecutor might be accredited. The letters must necessarily be granted in the name of the *Sanhedrin*, of which Gamaliel, Saul's instructor, was at that time the head; but the *high priest* was the proper organ through whom this business might be negotiated.

2. Letters to Damascus to the synagogues—Damascus, once the metropolis of all Syria, was situated fifty miles from the sea; from which it is separated by lofty mountains. It is one of the most ancient cities in the world, for it existed in the time of Abraham, (Gen. xiv, 15;) and how long before is not known. In the time of St. Paul it was governed by Aretas, whose father, Obodas, had been governor of it under Augustus. [The Jewish population was large, Josephus says that ten thousand were massacred at one time, under Nero. The Gospel may have been carried thither after the day of Pentecost, or the death of Stephen.—*Alexander*.] Damascus is one hundred and thirty miles N. N. E. of Jerusalem. **Any of this way**—That is, this religion. The way of the Lord, implies the whole of the worship due to him, and prescribed by himself. The Jewish writers designate the whole doctrine and practice of Christianity by a similar expression. **Whether . . . men or women**—Provided they were Jews; for no converts had as yet been recognised as from among the Gentiles; nor did the power of the high priest and Sanhedrin extend to any but those who belonged to the synagogues. In every country where there were Jews and synagogues, the power and authority of the Sanhedrin and high priest were acknowledged: just as papists in all countries acknowledge the authority of the pope. And as there can be but one pope, and one conclave, so there could be but one high priest and one Sanhedrin; and this is the reason why the high priest and Sanhedrin at Jerusalem

suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, 'why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks. 6 And he

d Matt. 25. 40, etc.—c Chap. 5. 39.—f Luke 2. 10 chap.

had authority over all Jews, even in the most distant countries.

3. Suddenly there shined round about him—This might have been an extraordinary flash of the electric fluid, accompanied with thunder, with which God chose to astonish and confound Saul and his company. Thunder would naturally follow such a large quantity of this fluid as appears to have been disengaged at this time; and out of this thunder, or immediately after it, Christ spoke in an awful and distinct voice, which appears to have been understood by Saul only. [Meyer assumes that Saul came to the moment of his arrest without any conscious misgivings or convictions in opposition to his own position or course of action, which is certainly correct as to any external sign given by him; but all this is quite compatible with deep conflicts, for it is a well-ascertained psychological law, that such internal struggles and doubtings intensify rather than weaken the zeal which they tend to finally reverse. The phenomena attending this remarkable transaction were certainly objective, for all of the company fell to the earth, and all heard the voice, though perhaps not so as to understand the words. Possibly of the company only Saul could really hear and speak the Hebrew language. (Chapter xxvi, 14.) What were the subjective manifestations to Saul can be chiefly known only by inference. Whether it was here that he saw the Lord (1 Cor. ix, 1; xv, 8) is quite uncertain, not to say improbable. Nor can any precise date be given of his real change, in which he lost the heart and spirit of the persecutor and became a subdued subject of the Spirit. It was at some time within the three days extending from his arrest to his baptism. See Meyer, Alford, Neander, et al.]

4. And he fell to the earth—Being struck down with the lightning: many persons suppose he was on horseback, and painters thus represent him; but this is utterly without foundation. Painters are, in almost every case, wretched commentators.

5. Who art thou, Lord—Τίς εἰ, κύριε, who art thou, SIR? Saul had no knowledge who it was that addressed him, and would only use the term κύριε as any Roman or Greek would, merely as a term of civil respect. [The word is itself doubtful.] I am Jesus whom thou persecutest—"Thy enmity is against me and my religion; and the injuries which thou dost to my followers I consider as done to myself." The words it is hard for thee to kick against the pricks, are not only not found in any Greek MSS. yet discovered, but are wanting in the most respectable Versions. They are found in the Vulgate, and a few others; and were probably borrowed from chapter xxvi, 14, and some marginal notes. It is hard for thee, etc.—Σκληρόν σοι πρὸς κέντρα λακτίζειν. This is a proverbial expression, which exists not only in substance, but even in so many words, both in the Greek and Latin writers. Κέντρον, kentron, signifies an ox goad, a piece of pointed iron stuck in the end of a stick, with which the ox is urged on when

trembling and astonished said, Lord, 'what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when

2. 57: 16. 30.—c Dan. 10. 7: see chap. 23. 9: 26. 12.

drawing the plough. The origin of the proverb seems to have been this: sometimes it happens that a restive or stubborn ox kicks back against the goad, and thus wounds himself more deeply: hence it has become a proverb to signify the fruitlessness and absurdity of rebelling against lawful authority, and the getting into greater difficulties by endeavouring to avoid trifling sufferings.

6. Trembling—Under a strong apprehension of meeting the judgment he deserved. [Awed by a sense of the divine presence.] And astonished—At the light, the thunder, and the voice. Lord, what wilt thou have me to do—The word κύριε, Lord, is here to be understood in its proper sense, as expressing authority and dominion; in the fifth verse it appears to be equivalent to our word sir. The pride of the Pharisee is now brought down to the dust; and the fury of the persecutor is not only restrained, but the lion becomes a lamb. "What wilt thou have me to do?" [Ready for any employment "the voice" might assign.] Go into the city, and it shall be told thee, etc.—[In chapter xxvi, 15-18, very much more is related to have been said by the Lord; but perhaps he there, as he omits the subsequent particulars, includes the revelations made to him during the three days, and in the message of Ananias.—Alford.]

7. Stood speechless, hearing a voice, but seeing no man—The men were ἐκείνοι, stupefied, hearing τῆς φωνῆς, the voice, or thunder, but not distinguishing the words, which were addressed to Saul alone; and which were spoken out of the thunder, or in a small, still voice, after the peal had ceased. The remarkable case of 1 Kings xix, 11-18 may serve to illustrate this before us. The thunder must have been heard by all; the small, still voice by Saul alone. This consideration amply reconciles the passage in the text with that in chapter xxii, 9, where Paul says, They that were with me saw the light and were afraid, but they heard not the voice of him that spake with me. It has been a question among divines whether Jesus Christ did really appear to Saul on this occasion. St. Luke tells us that those who were with him heard the voice but they saw no man; which is a strong intimation that he saw what they did not. Ananias, it seems, was informed that there had been a real appearance, for, in addressing Saul, (verse 17,) he says, The Lord Jesus, that appeared unto thee in the way that thou camest, etc. And Barnabas intimated thus much when he brought Paul before the apostles at Jerusalem, for he declared unto them how he had seen the Lord in the way, and that he had spoken unto him: and in chapter xxii, 14, where the discourse of Ananias is given more at large, he says, The God of our fathers hath chosen thee that thou shouldest know his will, and see that just one, and shouldest hear the voice of his mouth; so we find that hearing the voice, or words of his mouth, was not what is called the appearance: for, besides this, there was an actual

his eyes were opened, he saw no man: but they led him by the hand, and brought him unto Damascus. 9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of

Judas for one called Saul, of Tarsus: for, behold, he prayeth. 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way:

A Chap. 22. 12.—1 Chap. 21. 29; 22. 3.—2 Verse 1.

1 Chap. 7. 59; verse 21; 22. 16; 1 Cor. 1. 2; 2 Tim. 2. 22.

manifestation of the person of Christ. But St. Paul's own words (1 Cor. ix, 1) put the subject out of dispute: *Am I not an apostle? Am I not free? HAVE I NOT SEEN JESUS CHRIST OUR LORD?* To which may be added, (1 Cor. xv, 8,) *And last of all, HE WAS SEEN OF ME ALSO, as of one born out of due time.* [All that is here given as arguments in favor of a visible appearance of Christ to Saul may be answered by accepting the things declared, and yet doubting the conclusions drawn. The fact that it is said his companions "saw no man," is certainly no proof that Saul saw anybody, for he is not there spoken of or referred to, and presumably, at that point of time, he had not recovered from his prostration. The "appearance" referred to by Ananias, may have consisted simply in the manifestation given by the light and the words spoken to him; and the same remark will apply to the declaration of Barnabas, that he had "seen the Lord in the way." The vision of Christ by Paul (named 1 Cor. ix, 1, and xv, 8) may or may not refer to this time and place; and there is very much reason to believe that he had other and very remarkable manifestations of Christ's person made to him at later points in his apostleship. It cannot be positively asserted that Saul actually saw Christ at that time, nor yet can it be positively denied. It must remain an open question; but not an important one.]

8. When his eyes were opened, he saw no man—Instead of *ὄψατο, no man*, the Codex Alexandrinus, the Syriac, Vulgate, and some others, have *ὄψατο, nothing*. He not only saw no man, but he saw nothing, being quite blind; and therefore was led by the hand to Damascus, *μη βλέπων, not seeing*.

9. Neither did eat nor drink—The anxiety of his mind and the anguish of his heart were so great that he had no appetite for food; and he continued in total darkness and without food for three days, till Ananias proclaimed salvation to him in the name of the Lord Jesus.

10. A certain disciple . . . named Ananias—A general opinion has prevailed in the Greek Church that this Ananias was one of the seventy-two disciples, and that he was martyred; and they celebrate his martyrdom on the first of October. It has been further stated that his house was turned into a church, which remains to the present day, though now occupied as a Turkish mosque; but even the Mohammedans have the tradition, and treat his memory with great respect. However this may be, from chapter xxii, 12 we learn, what is of more importance, that "he was a devout man according to the law, having a good report of all the Jews which dwelt there." (See on verse 17.) To him said the Lord in a vision—*Ἐν ὁράματι*, in a strong impression made upon his mind, which

left no doubt concerning its heavenly origin, nor of the truth of the things represented by it. It is very probable that the whole took place in a dream.

11. Arise, and go into the street which is called Straight—How very particular is this direction! And it was necessary that it should be so, that he might see the whole to be a divine communication. Tarsus (here first named in this connexion) was a city of Cilicia, seated on the Cydnus, and now called *Tarso*. It was at one period the capital of all Cilicia, and became a rival to Alexandria and Athens in the arts and sciences. The inhabitants, in the time of Julius Cesar, having shown themselves friendly to the Romans, were endowed with all the privileges of Roman citizens; and it was on this account that St. Paul claimed the rights of a Roman citizen; a circumstance which, on different occasions, was to him and the cause in which he was engaged of considerable service. [It was an *urbs libera*, (free city,) that is, one which, though under Rome, lived under its own laws and chose its own magistrates. This *libertas* was granted to it by Antony, and much later we find it a Roman colony.—*Alford*.] Behold, he prayeth—He is earnestly seeking to know my will, and to find the salvation of his soul; therefore go speedily, and direct him. [This word would set before Ananias more powerfully than any other the state of his mind.—*Alford*.]

12. Hath seen in a vision—While God, by a vision, prepares Ananias to go and minister to Saul, he, at the same time, prepares Saul, by another vision, to profit by this ministry. [See a parallel case in that of Peter and Cornelius.] [In the revelation which Paul received near Damascus, we must regard the chief influence as internal and spiritual; mere physical seeing could not have produced such effects.—*Olshausen*.]

13. Lord, I have heard by many of this man—This was all done in a dream, else this sort of reasoning with his Maker would have been intolerable in Ananias. Saul had been a notorious persecutor; and many could testify of his outrageous acts against the poor followers of Christ. Thy saints—That is, the Christians, or followers of Christ. *Ἅγιοι* signifies not only holy persons, but consecrated persons, who are separated from all earthly uses, and consecrated to the service of God alone.

14. And here he hath authority, etc.—Ananias had undoubtedly heard of Saul's coming, and the commission he had received from the chief priests; and he was about to urge this as a reason why he should have no connexion with so dangerous a man.

15. Go thy way—He was thus prevented from going further in his reasoning on this subject.

for ^m he is a chosen vessel unto me, to bear my name before ⁿ the Gentiles, and ^o kings, and the children of Israel: **16** For ^p I will show him how great things he must suffer for my name's sake. **17** ^q And Ananias went his way, and entered into the house; and ^r putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way

^m Chap. 13. 9; 22. 21; 26. 17; Rom. 1. 1; 1 Cor. 15. 10; Gal. 1. 15; Eph. 3. 7, 8; 1 Tim. 2. 7; 2 Tim. 1. 11.—ⁿ Rom. 1. 5; 11. 13; Gal. 2. 7, 8.

He is a chosen vessel unto me—*Σκευός*, literally a vessel, but also any kind of instrument, or the means by which an act is done. This mode of speech was common also among the Greek and Roman writers. We find Paul (in 1 Thess. i. 4) using the same word (*σκευός*) for the body. "Chosen vessel," (*σκευός εκλογής*, literally a vessel of choice), is properly a Hebraism for an excellent or well-adapted instrument. Every reader of the Bible must have noticed how often the word "chosen" is used there to signify *excelling* or *eminent*; so we use the word *choice*: "choice men," eminent persons; "choice things," excellent articles. Whoever considers the character of St. Paul, his education, attainments in natural knowledge, the distinguished part he took, (first against Christianity, and afterward, on the fullest conviction, the part he took in its favour,) will at once perceive how well he was every way qualified for the great work to which God had called him. [In the choice of Paul to the apostleship must be recognised more than an act of administrative wisdom directed by his personal fitness; it had rather an anterior, wider purpose, in which, seeing the end from the beginning, with all the details and results, God, as the disposer of all affairs, "predestinated" (in the proper sense of that word, and foreknowing what would be the outcome) him to that work, not disregarding his free-will, but knowing what it would be, and adjusting all the conditions of his life to that one purpose. (See Gal. i. 15.)] **To bear my name before the Gentiles**—To carry the ensign of the cross among the Greeks and Romans. Hence he was emphatically called *the apostle of the Gentiles*. (1 Tim. ii. 7; 2 Tim. i. 11. See also Gal. ii. 7, 8; Eph. iii. 8.) [This would hardly be understood at the time; it was afterward, on a remarkable occasion, repeated to Paul by the Lord in a vision, (chapter xxii. 21.) and was regarded by him as a specific command, which gave direction to his (subsequent) ministry.—*Alford*.]

16. How great things he must suffer—Instead of proceeding as a persecutor, and inflicting sufferings on others, I will show him how many things he *himself* must suffer for preaching that very doctrine which he has been hitherto employed in persecuting. And with great show of reason, as with incontrovertible strength of argument, has a noble writer (Lord Lyttleton) adduced the conversion of Saul of Tarsus, and his subsequent conduct, as an irrefragable proof of the truth of Christianity.

17. Brother Saul—As he found that the *Head* of the Church had adopted Saul into the heavenly family, he made no scruple to give him the right hand of fellowship, and therefore said, *Brother Saul*. **The Lord, even Jesus**—[The interjected word, *even*, weakens the sense, and should not be used.] "The Lord Jesus," who appeared unto thee in the way, hath sent me, that thou mightest re-

as thou camest, hath sent me, that thou mightest receive thy sight, and ^s be filled with the Holy Ghost. **18** And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. **19** And when he had received meat, he was strengthened. ^t Then was Saul certain days with the disciples which were at

^o Chap. 25. 22, 23; 26. 1, etc.—^p Chap. 20. 23; 21. 11; 2 Cor. 11. 23.—^q Chap. 22. 12, 13.—^r Chap. 6. 17.—^s Chap. 2. 4; 4. 31; 8. 17; 13. 52.—^t Chap. 26. 30.

ceive thy sight, and be filled with the Holy Ghost. Christ could have cured him as miraculously by his own power, without human means, as he had enlightened his heart without them; but he will honour man by making him his *agent*, even in working miracles. **Receive thy sight, and be filled with the Holy Ghost**—[The design of his mission was twofold—*bodily* and *spiritual*—*restoration of sight* and the impartation of the Holy Spirit. . . . It is the more worthy of remark that the instrumental agency employed was the imposition of the hands of one whom we do not know to have been (even) a deacon or evangelist, like Philip, much less an apostle. . . . That gift was so peculiarly divine that the external medium was comparatively unimportant.—*Alexander*.]

18. There fell from his eyes as it had been scales—[Whether or not we are to understand this as literally and naturally exact, or as a figurative form of saying that he was then and there suddenly, and probably miraculously, restored to sight, is not an important question. It is enough that we are assured that he received sight *forthwith*.] **And arose, and was baptized**—That he was baptized by Ananias there is every reason to believe; as he appears to have been the chief Christian at Damascus. As baptism implied, in an adult, the public profession of that faith into which he was baptized, this baptism of Saul proved, at once, his own sincerity, and the deep and thorough conviction he had of the truth of Christianity. [It is well remarked (by Olshausen) that great honour was here placed upon the sacrament of baptism, inasmuch as not even Saul, who had seen the Lord in special revelation, and was an elect vessel, was permitted to dispense with this, the Lord's appointed way of admission into his Church.—*Alford*.]

19. When he had received meat, he was strengthened—His mind must have been greatly worn down under his three days' conviction of sin, and the awful uncertainty he was in concerning his state; but when he was baptized, and had received the Holy Ghost, his soul was divinely invigorated; and now, by taking food, his bodily strength, greatly exhausted by three days' fasting, was renewed also. The body is not supported by the *bread of life*, nor the soul by the *bread that perisheth*; each must have its proper aliment, that the whole man may be invigorated, and be enabled to perform all the functions of the animal and spiritual life with propriety and effect. **Then was Saul certain days with the disciples**—Doubtless under *instructions* relative to the doctrines of Christianity; which he must learn *particularly*, in order to preach them successfully. His miraculous conversion did not imply that he must then have a consummate knowledge of every Christian doctrine. To this day we find that even the genuine Christian convert has a thousand things to learn; and for his instruction he is placed in the Church of Christ,

Damascus. **20** And straightway he preached Christ in the synagogues, "that he is the Son of God. **21** But all that heard *him* were amazed, and said; "Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? **22** But Saul increased the more in strength, "and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled,

Chapter 8. 37. — Chapter 8. 3; verse 1; Gal. 1. 13, 23. —
to Chap. 18. 23. — Chapter 23. 12; 25. 8; 2 Cor. 11. 25.

where he is built up on his most holy faith by the ministry and experience of the disciples. Without the communion of saints, who is likely to make a steady and consistent Christian, even though his conversion should have been the most sincere and the most remarkable? [*Ἡμερας τινάς, a few days*, just how many cannot be determined, only not many months, nor indeed weeks. After this time came his journey into Arabia. (Gal. i, 16.)]

20. Preached Christ in the synagogues—The great question to be determined, for the conviction of the Jews, was that Jesus was the Son of God. That the *Christ*, or *Messiah*, was to be the *Son of God*, they all believed. Saul was now convinced that Jesus, whom they had crucified, and who had appeared to him on the way, was *he*; and therefore as such he proclaimed him. The word *Christ* should be changed for *Jesus*, as the latter is, without doubt, the genuine reading.

21. Is not this he that destroyed them—*Ὁ πορθησας*. The verb *πορθεῖν* has three acceptations in the Greek writers: 1) To treat one as an enemy, to spoil him of his goods. 2) To lead away captive, to imprison. 3) To slay. Paul was properly *πορθεῖν, a destroyer*, in all these senses. 1) He acted as the most determined enemy of the Christians: "Being exceedingly mad against them," he "persecuted them even unto strange cities." (Chapter xvi, 11.) 2) He shut up many of the saints in prison. (Chapter viii, 3; ix, 14; xvi, 10.) 3) He persecuted them unto death—gave his voice against them, that they might be destroyed, and was a principal instrument in the martyrdom of Stephen. "He breathed threatenings and slaughter." (See chapter vii, 58; viii, 1; ix, 1; xvi, 10, 11.) Therefore these three meanings of the original word are all exemplified in the conduct of Saul.

22. But Saul increased the more in strength—[The events recorded in verses 20–22 must be taken as extending over the whole period from his conversion to his escape by being let down from the walls, and his going to Jerusalem, which he declares (Gal. i, 18) was at the end of three years, and within that time occurred his retirement into Arabia. (Gal. i, 17.)] **Confounded the Jews**—*Συνέκρουεν*. Overwhelmed them so with his arguments that they were obliged to *blush* for the weakness of their own cause. **Proving that this**—*Ὁμολογῶν*, this person, namely, Jesus, is *very Christ*; *ἐστιν ὁ Χριστός*, IS THE CHRIST, or *Messiah*. (See on verse 20.) [Probably this was mostly after his return from Arabia.]

23. And after that many days were fulfilled—What follows relates to transactions which took place about three years after his conversion, when he had come a second time to Damascus,

"the Jews took counsel to kill him: **24** "But their laying wait was known of Saul. And they watched the gates day and night to kill him. **25** Then the disciples took him by night, and "let *him* down by the wall in a basket. **26** And "when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. **27** "But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spo-

22 Cor. 11. 32. — So Joshua 2. 15; 1 Sam. 18. 12. — a Chap. 22. 17; Gal. 1. 17, 18. — Chapter 4. 36; 13. 2.

after having been in Arabia. (See Gal. i, 17, 18.) What he did in Arabia we know not; he probably preached Christ in different Jewish synagogues; but with what fruit we are not told. St. Luke passes over this part of his history in silence; and any assertion, at this distance of time, relative to his employment in Arabia for those three years, must be both foolish and impertinent.

24. They watched the gates day and night to kill him—At this time Damascus was under the government of Aretas, king of Arabia, whose daughter Herod Antipas had married and afterward put away that he might marry Herodias his brother Philip's wife. (2 Cor. xi, 32.) [It is quite probable that there were political reasons united with the malice of the resident Jews on account of Saul's very effective preaching of the Gospel, which led to his proscription and their determination to kill him. Supposing that he would be compelled to pass through one of the gates of the city in order to escape, they were content to await his attempt to do so, in order then to attack him.]

25. The disciples—[*Οἱ μαθηταὶ αὐτοῦ, his disciples*. Saul had already gained scholars among the Jews of Damascus (who now) rescued him from the plot of their fellow Jews.—*Meyer*.] **Let him down by the wall**—Favoured, probably, by the house being built against or upon the wall, through a window of which they could lower him in a basket; and by this means he made his escape. His escape was something similar to that of the spies at Jericho, as stated Josh. ii, 15.

26. He assayed to join himself to the disciples—*Ἐπειπῶτο κολλᾶσθαι*, he *endeavoured to get closely united to them*, to be in religious fellowship with them. **Believed not that he was a disciple**—They did not suppose it possible that such a person could be converted to the faith of Christ. The full power of divine grace in the conversion of the soul was not yet completely known.

27. Barnabas . . . brought him to the apostles—That is, to Peter and James; for "others of the apostles" he saw "none." (Gal. i, 19.) It appears that he went up at this time to Jerusalem merely "to see Peter, with whom he abode fifteen days." (Gal. i, 18.) How it came that the apostles and Church at Jerusalem had not heard of Saul's conversion, which had taken place three years before, is not easy to be accounted for. The following considerations may help; 1) It is certain that intelligence did not travel speedily in those primitive times; there were few open roads, and no regular posts, except those between military stations. 2) Though there were many Jews in Damascus, and several Christians, yet the city was

ken to him, and how he had preached boldly at Damascus in the name of Jesus. **28** And he was with them coming in and going out at Jerusalem. **29** And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. **30** Which when the brethren knew,

c Verses 30, 22.—d Gal. 1. 18.—e Chap. 6. 1; 11. 20.

heathen, and under a heathen king, with whom the Jews at Jerusalem could have little commerce. 3) Though Herod had married the daughter of Aretas, yet, as he had put her away, there had arisen animosities between the two courts, which at last broke out into an open war; this must have prevented all social and commercial intercourse. 4) The Christians were at that time greatly persecuted by the Jews, and therefore the few that dwelt at Damascus could have little connexion, if any, with their brethren at Jerusalem. 5) It might be the interest of the Jews at Jerusalem, supposing they had heard of it, to keep the fact of Saul's conversion as quiet as possible, that the Christian cause might not gain credit by it. 6) They might have heard of his conversion; but either did not fully credit what they had heard, or were not satisfied that the person who now presented himself was the man; for it is not likely that most of the Christians at Jerusalem had been personally acquainted with Saul. [The distrust may in some measure be explained from a long retirement in Arabia, and also by a prolonged interruption of communication between Damascus and Jerusalem occasioned by the war of Aretas.—*Meyer*.]

28. He was with them coming in and going out—Freely conversing and associating with them; but this seems to have continued only *fifteen days*. (See Gal. i, 18.)

29. Disputed against the Grecians—That is, the Hellenistic Jews, namely, those who lived in Grecian cities, spoke the Greek language, and used the Septuagint Version for their Scriptures; [and who had their synagogues for each city in Jerusalem.] (See the note on chapter vi, 1, where this subject is largely explained.)

30. They brought him down to Cesarea—Calmest contends that this was Cesarea of Palestine, and not Cesarea Philippi; it being his opinion, and indeed that of others, that where this word occurs in the New Testament, without any addition, Cesarea of Palestine is meant, and not Cesarea Philippi. (See on chapter viii, 40.) [Conybeare and Howson traverse this general statement respecting the naming of *Cesarea*; and without claiming that Cesarea Philippi is here intended they contend that it is not altogether improbable.] **Sent him forth to Tarsus**—This was his own city; and it was right that he should proclaim to his own countrymen and relatives that Gospel through which he was become wise to salvation. [There was another reason. He was praying in the temple and saw the Lord (Christ) in a vision, who commanded him to depart, for they (those in Jerusalem) would not receive his testimony; and he sent him from thence to the Gentiles. (See chap. xxii, 17–21.)—*Alford*.] [Is not this vision, with the commission then given and received, rather than that near Damascus, the seeing the Lord to which Paul refers in vindication of his apostleship?] **31. Then had the Churches rest**—Instead of *ἐκκλησίαις*, nearly all the best authorities have *ἡ*

they brought him down to Cesarea, and sent him forth to Tarsus. **31** Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed

Verse 32; 2 Cor. 11. 26.—g See chap. 8. 1.

ἐκκλησία, the Church. Every assembly of God's people is a church; the aggregate of these assemblies is THE CHURCH. The word *εἰρήνην*, which we translate *rest*, and which literally signifies *peace*, evidently includes also, in this place, *prosperity*. The cause of this *rest* or *success* some say, was the conversion of Saul, who before made havoc of the Church; but this is not alone sufficient; and the internal affairs of the Jews may throw some light on the subject. In the third year of Caligula, A. D. 39, Petronius, the president of Syria, was sent by the emperor to set up his statue in the temple at Jerusalem. This was a thunder stroke to the Jews, and so occupied them that they had no time to think of any thing else; apprehending that their temple must be defiled, and the national religion destroyed, or themselves run the risk of being exterminated if they rebelled against the imperial decree. Of this transaction both Josephus and Philo give full accounts. These transactions took place about the time mentioned in the text, and so their persecution from the Romans diverted them from persecuting the Christians; and "THEN had the Churches rest throughout all Judea and Galilee and Samaria;" the terror occasioned by the imperial decree having spread itself through all those places. **Were edified**—*Οἰκοδομοῦμεναι*, built up, [a favourite figure in the New Testament, not for mere numerical increase and outward organization, but for internal growth and spiritual progress.—*Alexander*.] **Walking in the fear of the Lord**—[Continuous devotion and service, also making progress. "In the fear of the Lord"—is the spirit and practice of religion, having continually direct respect to the divine will.] **In the comfort of the Holy Ghost**—In a consciousness of their acceptance and union with God, through his Spirit, by which solid peace and happiness are brought into the soul; the truly religious man *knowing* and *feeling* that he is of God, by the Spirit which is given him: nothing less can be implied in the "comfort of the Holy Ghost." **Were multiplied**—[Increase of numbers by conversions took place during this season of peace and spiritual growth, which conforms to the experience of the Church in all subsequent times.]

32. As Peter passed throughout all quarters—*Διὰ πάντων*, through (among) all the saints. The Churches having rest, the apostles made use of this interval of quiet to visit the different congregations, in order to build them up on their most holy faith. Of Saul we hear no more till chapter xi, 30, which is supposed to be about five years after this time; eight in all from his conversion. [This term was probably passed by him in Tarsus and Cilicia.] Peter, it seems, had continued in Jerusalem all the time that the Churches were in a state of persecution throughout the whole land. Great as he was, he never evidenced that *steady determinate courage* by which St. Paul was so eminently distinguished; nor did he ever suffer half so much for God and his truth. **To the saints**—The Jews who had

throughout all *quarters*, he came down also to the *saints* which dwelt at Lydda. **33** And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. **34** And Peter said unto him, Eneas, 'Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. **35** And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. **37** And it came to pass in those days, that she was sick, and died: whom when they had

A Chap. 8. 14. — I Chap. 3. 6, 16; 4. 10. — I Chron. 5. 16. — I Chap. 11. 31. — m Or. Doa. or. Roa. — n I Tim. 2. 10; Titus

been converted to Christianity. Which dwelt at Lydda.—A town in the tribe of Ephraim, almost on the border of Judea, and nigh unto Joppa: it was about ten leagues from Jerusalem, and was afterward known by the name of Diospolis, or the city of Jupiter.

33. A certain man named Eneas—[Whether or not this man was a believer does not clearly appear. From Peter's visit being to the *saints*, it would appear that he was; but perhaps the indefinite a *certain man* may imply the contrary, as also Peter's words announcing a free and unexpected gift from One whom he knew not.—*Alford*.] **Had kept his bed eight years**—This was occasioned by a palsy; and now inveterate and hopeless, through its long standing.

34. Jesus Christ maketh thee whole—Not Peter, for he had no power but what was given him from above. And, as an *instrument*, any man could heal with this power as well as Peter; but God chose to put honour upon those primitive preachers of his word, that men might see that they were commissioned from heaven. **Arise, and make thy bed**—Give now full proof that Jesus Christ HAS "made thee whole," by *arising*, and by *making* thy bed. He was at home, and therefore was not commanded, as the paralytic person, to *take up his bed*; but he was ordered to *make it*—strew it afresh, that all might see that the cure was perfect.

35. All that dwelt in Lydda and Saron saw him—Saron was that champaign country that lay between Joppa and Lydda. The long affliction of this man had been well known; and his cure, consequently, became a subject of general interest. It was known to have been performed by the grace and mercy of Christ; and the consequence of all this conviction was, that all these people became Christians, [by confession, some, probably, as true converts.]

36. Now there was at Joppa—This was a seaport town on the coast of the Mediterranean Sea, about a day's journey from Jerusalem. It is supposed to be the same which is called in the Old Testament Japho, (Josh. xix. 46.) It is at present called Jaffa, and is still a place of considerable note. **A certain disciple named Tabitha**—[Whether virgin, widow, or wife, is undetermined, but probably a *widow*. *Tabitha* (Aramaic) has the same sense with the Greek Dorcas, a gazelle. That Tabitha was a *deaconess* is not implied in the text; there were not probably yet any such office-bearers.—*Meyer*.] **This woman was full of good**

washed, they laid *her* in an upper chamber. **38** And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. **39** Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. **40** But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. **41** And he gave her his

3. 8. — o Chap. 1. 13. — p Or. be grieved. — q Matt. 9. 35. — r Chap. 7. 60. — s Mark 5. 41. 42; John 11. 43.

works—["Good works:" a specific sense is usually intended by these words, which is here indicated by a synonyme, almsdeeds.]

37. She was sick, and died—[Mentioned in order to bring forward the miracle of her resurrection, by the hand of Peter.] **Whom when they had washed**—In most nations of the world it was customary to wash their dead before they buried them, and before they laid them out to lie in state.

38. Sent unto him . . . desiring . . . that he would not delay to come—Tabitha died at Joppa, and Peter was at Lydda, about four leagues distant. It is not likely that they had any expectation that he would raise her from the dead; for none of the apostles had as yet raised any; and if God did not choose to restore Stephen to life this favour could not be reasonably expected in behalf of inferior persons. However, they might hope that he who cured Eneas at Lydda might cure Dorcas; for it is probable that they had sent for Peter before she died; and in this sense we might understand the ἀποστείλαντες (they sent) of the text.

39. Showing the coats and garments—Χιτῶνας καὶ ἱμάτια, the outer and inner garments. These, it appears, she had made for the poor, and more particularly for poor widows, in whose behalf she had incessantly laboured.

40. Peter put them all forth, and kneeled down and prayed—It was not even known to Peter that God would work this miracle: therefore he put all the people out, that he might seek the will of God by fervent prayer, and during his supplications be liable neither to distraction nor interruption, which he must have experienced had he permitted this company of weeping widows to remain in the chamber. **And turning . . . to the body**—Σῶμα, the lifeless body, for the spirit had already departed. **Said, Tabitha, arise**—During his wrestling with God, he had, undoubtedly, received confidence that she would be raised at his word. **And when she saw Peter, she sat up**—As Dorcas was a woman so eminently holy, her happy soul had doubtless gone to the paradise of God. Must she not therefore be filled with regret to find herself thus called back to earth again? And must not the remembrance of the glories she had now lost fill her with dislike to all the goods of earth? It is very likely that, in the case of the reviviscence of saint or sinner, God mercifully draws a veil over all they have seen or known, so that they have no recollection of what they have either seen or heard. Even St. Paul found it impossible to tell what he had heard in the third

hand, and lifted her up; and when he had called the saints and widows, he presented her alive. **42** And it was known throughout all

† John 11. 45; 12. 11.

heaven, though he was probably not in the state of the dead. Of the economy of the invisible world God will reveal nothing. *We walk here by faith, and not by sight.*

41. Saints and widows—In primitive times the widows formed a *distinct part* of the Christian Church.

42. Many believed in the Lord—That is, in Christ Jesus, in whose name and through whose power they understood this miracle to be wrought. This miracle, as well as that at Lydda, was not only the means of strengthening the faith of the disciples, and gaining credit to the cause of Christianity, but also of bringing many sincere converts to the Lord, so that the Church was thereby both builded up and multiplied.

43. He tarried many days in Joppa—Taking advantage of the good impression made on the people's minds by the miracle, he preached to them the great truths of Christianity, and thus established them in the faith. **Simon a tanner**—Whether the original word, *ῥυσαῖς*, signifies a *tanner* or a *currier*, is of little consequence. The person who dealt in the hides, whether of *clean* or *unclean* animals, could not be in high repute among the Jews. Even in Joppa the trade appears to have been reputed *unclean*; and therefore this Simon had *his house by the seaside*. (See chapter x, 6.) Of the trade itself the Talmudists speak with great contempt; they reckon it among *blemishes*.

1) Thus terminates what has not been improperly called the *first period of the Christian Church*, which began at the day of pentecost, (chapter ii,) and continued to the resurrection of Dorcas; a period of about *eight years*. During the whole of this time the Gospel was preached to the Jews *only*, no *Gentile* being called before Cornelius, the account of whose conversion, and the divine vision that led to it, are detailed in the following chapter. Salvation was of the Jews: theirs were the fathers, the covenants, and the promises, and from them came Christ Jesus; and it was right that they should have the first offer of a salvation which, while it was a *light to lighten the Gentiles*, was to be the *glory of the Israelitish people*. When they utterly rejected it, then the apostles turned unto the Gentiles. Among them the Christian Church was founded; and thus the *reprobates* became the *elect*, and the *elect* became *reprobates*.

2) The conversion of Saul of Tarsus is one of the most remarkable facts recorded in the history of the Christian Church. When we consider the *man*—the *manner* in which he was brought to the knowledge of the truth—the *impression* made on his own mind and heart by the vision he had on his way to Damascus—and the *effect* produced in all his subsequent life—we have a series of the most convincing *evidences* of the truth of the Christian religion. In this light he ever viewed the subject himself; the manner of his conversion he ever appealed to as the most proper apology for his conduct; and, on several most important occasions, he not only refers to it, but enters into a detail of its circumstances, that his hearers might see that the *excellency of the power* was of God and not of *man*.

Joppa; 'and many believed in the Lord. **43** And it came to pass, that he tarried many days in Joppa with one 'Simon a tanner.

‡ Chap. 10. 6.

Saul of Tarsus was not a man of a *light, fickle, and uncultivated* mind. His *natural powers* were vast, his *character* the most decided, and his *education*, as we learn from his historian and from his writings, was at once both *liberal* and *profound*. He was born and brought up in a city which enjoyed every privilege of which Rome itself could boast, and was a successful rival both of Rome and Athens in arts and science. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He had read the best Greek writers, as his style, allusions, and quotations sufficiently prove; and, in matters which concern his own religion, he was instructed by *Gamaliel*, one of the most celebrated doctors the synagogue had ever produced. He was evidently master of the *three great languages* which were spoken among the only people who deserved the name of *nations*—the *Hebrew*, and its prevailing dialect, the *Chaldaeo-Syriac*; the *Greek*, and the *Latin*; languages which, notwithstanding all the cultivation through which the earth has passed, maintain their rank, which is a most decisive superiority over all the languages of the universe. Was it likely that *such a man*, possessing such a *mind*, cultivated to such an *extent*, could have been *imposed on* or *deceived*? The circumstances of his conversion *forbid* the supposition; they do more, they render it *impossible*. One consideration on this subject will prove that imposture in this case was impossible; he had no communication with Christians; the men that accompanied him to Damascus were of his own mind—virulent, determined enemies to the very name of Christ; and his conversion took place in the *open day*, on the *open road*, in company only with such men as the persecuting high priest and Sanhedrin thought proper to be employed in the extermination of Christianity. In such circumstances, and in such company, no cheat could be practiced. But was not *he the deceiver*? The supposition is absurd and monstrous, for this simple reason—that there was no *motive* that could prompt him to feign what he was not; and no *end* that could be answered by assuming the profession of Christianity. Christianity had in it such principles as must expose it to the hatred of Greece, Rome, and Judea. It exposed the absurdity and folly of Grecian and Roman superstition and idolatry, and asserted itself to be the *completion and perfection* of the whole Mosaic economy. It was therefore hated by all those nations, and its followers despised, detested, and persecuted. From the profession of such a religion, so circumstanced, no man, who possessed even the most moderate share of common sense, could expect secular emolument or advantage. Add to this, that he lived long after his conversion, saw Christianity and its influence in every point of view, and tried in all its circumstances. And the result was the deepest conviction of its truth; so that he counted all things dross and dung in comparison of the excellency of its knowledge. Had he continued a Jew he would assuredly have risen to the first dignities and honours of his nation; but he willingly forfeited all his secular privileges and well-grounded expectations of secular honour

CHAPTER X.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called

a Chap. 8, 2; verse 22; 22, 12.

and emolument, and espoused a cause from which he could not only have no expectation of worldly advantage, but which, most evidently and necessarily, exposed him to all sorts of privations, sufferings, hardships, dangers, and death itself! These were not only the unavoidable consequences of the cause he espoused, but he had them fully in his apprehension and constantly in his eye. He *predicted* them, and knew that every step he took was a progressive advance in *additional sufferings*, and the issue of his journey must be a *violent death*!

The history of St. Paul proves him to have been one of the *greatest* of men; and his conduct after he became a Christian, had it not sprung from a divine motive, of the truth of which he had the fullest conviction, would have shown him to be one of the *weakest* of men. The conclusion therefore is evident, that in St. Paul's *call* there could be no imposture, that in his own *mind* there could be no *deception*, that his conversion was from heaven, and the religion he professed and taught the infallible and eternal truth of Jehovah. In this full conviction he counted not his life dear unto him, but finished his rugged race with joy, cheerfully giving up his life for the testimony of Jesus; and thus his luminous sun set in *blood* to rise again in *glory*. The *conversion* of St. Paul is the *triumph* of Christianity; his *writings*, the fullest exhibition and defence of its doctrines; and his life and *death*, a glorious illustration of its *principles*. Armed with the history of Paul's conversion and life, the feeblest believer needs not fear the most powerful infidel. The *ninth chapter* of the *Acts of the Apostles* will ever remain an impregnable fortress to *defend* Christianity and *defeat* its enemies. Reader, hath not God *so* done his marvellous works that they may be had in everlasting remembrance?

NOTES ON CHAPTER X.

I have already observed (see note 1, at the end of chapter ix) that hitherto the apostles confined their labours to the Jews and the circumcised proselytes, not making any offer of salvation to the Gentiles; for they had fully imbibed the opinion that none could enter into the kingdom of God, and be finally saved, unless he were circumcised, and became obedient to the law of Moses. This prejudice would have operated so as finally to prevent them from preaching the Gospel to the Gentiles had not God, by a particular interposition of his mercy and goodness, convinced Peter, and through him all the other apostles, that he had accepted the Gentiles as well as the Jews, and would put no difference between the one and the other, purifying their hearts by faith, and giving the Gentiles the Holy Ghost, as he had before given it to the Jews. The means which he used to produce this conviction in the minds of the apostles are detailed at length in the following chapter.

1. **There was a certain man in Cesarea**—This was Cesarea of Palestine, called also Strato's tower, as has been already noted, and the residence of the Roman procurator. [Cesarea of Palestine, (distinguished from Cesarea Philippi, Matt. xvi, 13,) a day's journey (northward) from Joppa, was one of the largest towns of Palestine, with an excellent

the Italian *band*, 2. A devout *man*, and one that *feared* God with all his house, which gave much alms to the people, and prayed to

b Verse 25.

haven. It was, even before the destruction of Jerusalem, the seat of the Roman procurators. It was chiefly inhabited by Gentiles, but there were many thousand Jewish inhabitants. It was built by Herod the Great. Before his time there was only a fort there, called Στρατωνος πύργος, Strato's tower. It was by him named Cesarea, in honor of Cesar Augustus. Vespasian made it a Roman colony. (It figures largely in the early history of the Church.) At present there are a few ruins only, and some fishers' huts.—*Alford*.] A *centurion*—ἑκατοντάρχης, the chief or captain of one hundred men, as both the Greek and Latin words imply. How the Roman armies were formed, divided, and marshalled, see in the notes on Matt. xx. A *centurion* among the Romans was about the same rank as a *captain* in modern armies. The *band* called the *Italian band*—The word *στειρα*, which we translate "band," signifies the same as *cohort* or *regiment*, which sometimes consisted of five hundred and fifty-five infantry, and sixty-six cavalry. [Of these the centurion commanded a sixth part.] As there were doubtless many *Syrian auxiliaries*, the regiment in question was distinguished from them as consisting of *Italian*, i. e., *Roman* soldiers. The *Italian cohort* is not unknown among the Roman writers.

2. A *devout man*—Εὐσεβής; a person who *worships the true God*, and is no *idolater*. One that *feared God*—Φοβούμενος τὸν Θεόν, one who was acquainted with the true God, by means of his word and laws; who respected these laws, and would not dare to offend his Maker and his Judge. This is necessarily implied in the fear of God. **With all his house**—He took care to instruct his family in the knowledge which he himself had received; and to establish the worship of God in his house. [Probably both his *military* and his *private* family are included in the single term house, *οἶκος*.] **Gave much alms**—His love to God led him to love men; and this love proved its sincerity by acts of beneficence and charity. [It is remarkable how often in the New Testament *almsgiving* is named among the first and perpetual fruits of piety toward God.] **Prayed to God always**—[Like many others of his contemporaries, he was dissatisfied with the pagan religion which he had inherited, and, as an inquirer, had turned to the faith of Israel, and to the knowledge and worship of the one true God.—*Lechler*.] And yet the man was a *Gentile*! He was what a Jew would repute *common* and *unclean*. (See verse 28.) He was not circumcised; but, as he worshipped the true God without any idolatrous mixture, and was in "good report among all the nation of the Jews," (verse 22,) he was undoubtedly what was called a *proselyte of the gate*, though not a *proselyte of justice*, because he had not entered into the *bond of the covenant* by *circumcision*. This was a proper person, being so much of a Jew and so much of a Gentile, to form the connecting link between these peoples; and God chose him that the salvation of the Jews might, with as little observation as possible, be transmitted to the Gentiles. The man who was chosen to this honour was not a *profligate* Gentile, nor yet a circumcised proselyte. He was a *Gentile*, amiable and

God always. **3** He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. **4** And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. **5** And now send men to Joppa, and call for one Simon, whose surname is Peter: **6** He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do. **7** And when the

c Verse 30; chap. 11. 13.—d Chap. 9. 43.—e Chap. 11. 14.

pure in his manners; and, for his piety and charitableness, held in high estimation by the Jews.

3. He saw in a vision evidently.—The text is as plain as it can be, that an angel of God *did appear* to Cornelius. This was in a "vision," that is, a supernatural representation—and it was *φανερὸς, manifest, evidently made*; and at such a time, too, as precluded the possibility of his being asleep; for it was about the ninth hour of the day, answering to our three o'clock in the afternoon, (see note on chapter iii, 1,) the time of public prayer according to the custom of the Jews, and while Peter was engaged in that sacred duty. The angelic appearance to Cornelius was something similar to that made to Daniel, (chapter ix, 20–23,) and that especially to Zacharias, the father of John the Baptist. (Luke i, 11, etc.) [The intimation made to Cornelius is a vision in a waking condition caused by God; that is, a manifestation of God made so as to be clearly perceptible to the inner sense . . . a clear (*φανερὸς*) angelic appearance in vision.—Meyer.] [In respect to the nature of the vision, *ὁράμα*, and the *trance, ἔκστασις*, (verse 10,) on the meaning of which terms so much of the sense of very many passages depends, the following from Meyer, *in loco*, is especially satisfactory and valuable: "The *ἔκστασις* itself, is the waking but not spontaneous state, in which a man, transported out of the lower consciousness, (2 Cor. xii, 2, 3,) and freed from the limits of sensuous restriction as well as of discursive thought, apprehends with his higher pragmatic receptivity divinely presented revelations, whether these reach the inner sense through visions (objectively apprehended) or otherwise. On this subject also compare HENGSTENBERG, *Christology, General Introduction*, chapter v, who makes *ἔκστασις* and *ἐν περιπαρί*, synonymous expressions.]

4. Thy prayers and thine alms are come up for a memorial.—Being all performed in simplicity and godly sincerity, they were acceptable to the Most High. "Come up for a memorial." This form of speech is evidently borrowed from the sacrificial system of the Jews. Pious and sincere prayers are precious in God's estimation; ascending to him as the smoke and flame of the burnt-offering appeared to ascend to heaven. "For a memorial before God." An allusion to the meat-offering, which, in Lev. ii, 16, is said to be a memorial, (speaking after the manner of men,) to put God in remembrance that such a person was his worshipper, and needed his protection and help. So the prayers and alms of Cornelius ascended before God as an acceptable sacrifice, and were recorded in the kingdom of heaven, that the answers might be given in their due season. [Assuredly from the heart of the devout Gentile there had arisen for the most part prayers for higher il-

angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; **8** And when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: **10** And he became very hungry, and would have eaten: but while they were ready, he fell into a trance, **11** And saw

f Chap. 11. 5, etc.—g Chap. 7. 56; Rev. 19. 11.

illumination and sanctification of the inner life; probably also, seeing that Christianity had already attracted so much attention in that region, prayers for information regarding this phenomenon bearing so closely on the religious interests of man.—Meyer.]

6. Simon a tanner.—See the note on chapter ix, 43. **What thou oughtest to do.**—From this it appears that matters of great moment had occupied the mind of Cornelius. He was not satisfied with the state of his own soul, nor with the degree he possessed of religious knowledge; and he set apart a particular time for extraordinary fasting and prayer, that God might further reveal to him the knowledge of his will. Perhaps he had heard of Jesus, and had been perplexed with the different opinions that prevailed concerning him, and now prayed to God that he might know what part he should take; and the answer to this prayer is, "Send to Joppa for Simon Peter."

7. And a devout soldier.—It has already been remarked that Cornelius had taken care to instruct his family in divine things; and it appears also that he had been attentive to the spiritual interests of his soldiers. We do not find that it was then, even among the Romans, considered a disgrace for a military officer to teach his men lessons of morality and of piety toward God, whatever it may be in some Christian countries in the present time.

8. He sent them to Joppa.—It has been properly remarked, that from Joppa Jonah was sent to preach to the Gentiles of Nineveh; and from the same place Peter was sent to preach the Gospel to the Gentiles at Cesarea.

9. On the morrow, as they went on their journey.—From Joppa to Cesarea was about twelve or fifteen leagues; the messengers could not have left the house of Cornelius till about two hours before sunset; therefore, they must have travelled a part of the night in order to arrive at Joppa the next day towards noon.—Calmet. Cornelius sent two of his household servants, by way of respect to Peter; probably the soldier was intended for their defence, as the roads in Judea were by no means safe. **Peter went up upon the housetop to pray.**—It has often been remarked that the houses in Judea were built with flat roofs, on which people walked, conversed, meditated, prayed, etc. The housetop was the place of retirement, and thither Peter went for the purpose of prayer.

10. He became very hungry.—It seems that this happened about dinner-time; for it appears that they were making ready, *παρασκευάζοντων, dressing the victuals* for the family. The dinner among the ancients was a very slight meal; their supper was their principal meal, at which they saw their friends, the business of the day being then finished. **He fell into a trance.**—*Ἐπεὶ δὲ ἐν αὐτὸν ἔκστασις, αὐτὸν*

heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: **12** Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **13** And there came a voice to him, Rise, Peter; kill, and eat. **14** But Peter said, Not so, Lord; ^b for I have never eaten any thing that is common or unclean. **15** And the voice spake unto him again the second time, ^c What God hath cleansed, that call not thou common. **16** This was done thrice: and the vessel was received up again into heaven. **17** Now while

Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, **18** And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, ^d the Spirit said unto him, Behold, three men seek thee. **20** ^e Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. **21** Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom

^a Leviticus 11. 4; 20. 25; Deuteronomy 14. 3, 7; Ezekiel 4. 14.
^b Matthew 15. 11; verse 28; Romans 14. 14, 17, 20; 1 Corin-

thians 10. 25; 1 Timothy 4. 4; Titus 1. 15.—^c Chapter 11. 12.
^d Chapter 15. 7.

ecstasy fell upon him. A person may be said to be in an ecstasy when transported with joy or admiration, so that he is *insensible* to every object but that on which he is engaged. (See note on verse 3.)

11. Saw heaven opened.—His mind being now entirely spiritualized, and absorbed in heavenly contemplation, was capable of discoveries of the spiritual world; a world which, with its *πλήρωμα*, or plenitude of inhabitants, surrounds us at all times; but which we are incapable of seeing through the dense medium of *flesh and blood*. **A great sheet knit at the four corners.**—Perhaps intended to be an emblem of the *universe*, and its various nations, to the four corners of which the Gospel was to extend, and to offer its blessings to all the inhabitants, without distinction of nations, etc. [All *symbolism* in this case is purely fanciful, and without meaning; the whole language is plain, and very easy to be understood.]

12. All manner of four-footed beasts, etc.—Both the *clean* and *unclean* were present in this visional representation; those that the Jewish law allowed to be sacrificed to God, or proper for food, as well as those which that law had prohibited in both cases.

13. Rise, Peter; kill and eat.—[As he had seen without natural vision, so now he heard without the use of his natural sense. The whole transaction was outside of the realm of nature.] *ῥέσσει καὶ φάγε, sacrifices and eat.* Though this verb is sometimes used to signify the slaying of animals for food, yet, as the proper notion is to slay for the purpose of sacrifice, it appears to me to be better to preserve that meaning here. Animals that were offered in sacrifice were considered as given to God; and when he received the *life*, the flesh was [usually] given to those who offered the sacrifice, that they might feed upon it: and every sacrifice had in it the nature of a *covenant*; and covenants were usually made by *eating together* of the flesh of the sacrifice offered on the occasion, God being supposed to be invisibly present with them, and partaking of the feast. The Jews and Gentiles are certainly represented by the clean and unclean animals in this large vessel; these, by the ministry of the Gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work; he was to offer them to God, and rejoice in the work of his hands. The spirit of the heavenly direction seems to be this: "The middle wall of partition is now to be pulled down; the Jews and the Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the

Gentiles, and be also the minister of the circumcision. Rise up; already a blessed sacrifice is prepared: go and offer it to God; and let thy soul feed on the fruits of his mercy and goodness in thus showing his gracious design of saving both Jews and Gentiles by Christ crucified."

14. Common or unclean.—By *common*, κοινόν, whatever was in *general use* among the *Gentiles* is to be understood; by *ἀκάθαρτον*, *unclean*, every thing that was *forbidden* by the Mosaic law. However, the one word may be considered as explanatory of the other. [Peter, who had carefully preserved his legal cleanness and separation, is here clearly shown that these formal distinctions are now to be disregarded, since God, by the offering of Christ, had sanctified all men to himself, (Heb. x, 29,) and therefore all had become, neither *common* nor *unclean*, but holy to the Lord.] [*The object aimed at in the whole vision* was the symbolical divine announcement that the hitherto subsisting distinction between clean and unclean men (Jews and Gentiles) was to cease in Christianity, as being destined for all men without distinction of nation. (Verses 34, 35.)—*Meyer.*]

15. What God hath cleansed.—God has purposed that the Gentiles shall have the Gospel preached to them; what he, therefore, has "cleansed, that call not thou *common*."

16. This was done thrice.—For the greater certainty, and to make the deeper impression on the apostle's mind. **And the vessel was received up again into heaven.**—[The *ἐκστασις* was now over.—*Meyer.*] [The vision vanished, and Peter was again in his normal condition.]

17. While Peter doubted . . . the men . . . stood before the gate.—In all this we find an admirable display of the economy of Providence. Cornelius prays, and has a vision which prepares him to receive instruction from Peter: Peter prays, and has a vision which prepares and disposes him to give instruction to Cornelius. While he is in doubt and perplexity what the full meaning of the vision might be, the messengers, who had been despatched under the guidance of Providence, came to the door: and the Holy Spirit gives him information that clears up all his doubts as to his accompanying the men who were now inquiring for him. How exactly does every thing in the conduct of Providence occur: and how completely is every thing adapted to *time, place, and occasion*.

19. The Spirit said unto him.—[Not now by vision, but by an inward impression.]

21. Which were sent unto him from Cornelius.—This clause is wanting in almost every

ye seek: what is the cause wherefore ye are come? **22** And they said, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee. **23** Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. **24** And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. **25** And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. **26** But Peter took him up, saying, 'Stand up; I myself also

am a man. **27** And as he talked with him, he went in, and found many that were come together. **28** And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. **29** Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? **30** And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, **31** And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. **32** Send there-

m Verses 1, 2, etc.—n Chap. 22, 12.—o Verse 45; chap. 11, 12.—p Chap. 14, 14, 15; Rev. 12, 10; 22, 9.—q John 4, 9; 18, 28; chap. 11, 3; Gal. 2, 12, 14.

r Chapter 15, 8, 9; Eph. 3, 6.—s Chap. 1, 10.—t Matt. 28, 3; Mark 16, 5; Luke 24, 4.—u Dan. 10, 12; verse 4, etc.—v Heb. 6, 10.

MS. of worth, and in nearly all the Versions. **Behold, I am he whom ye seek.**—[By a divine intuition Peter interpreted the events about him, and at once responded to the call made for him.] **What is the cause wherefore ye are come**—He still did not know the full import of the vision; but being informed by the Holy Spirit that three men were seeking him, and that he should go with them without scruple, he instantly obeyed; and, finding them at the door, desired to know why they sought him.

22. Cornelius the centurion, etc.—They gave him the simple relation which they had received from their master. **To hear words of thee**—But of what kind they could not as yet tell. [*Piquara*, not *Δόγους*, information as by authority, rather than merely intellectual and moral instruction.]

23. Then called he them in, etc.—They had already walked a long journey in a short time, and needed refreshment; and it was thought expedient they should rest that night with Simon the tanner. **Certain brethren from Joppa**—They were six in number, as we learn from chapter xi, 12. It was necessary that there should be several witnesses of the important transactions which were about to take place; as on no slight evidence would even the converted Jews believe that *repentance* unto life, and the *Holy Spirit*, should be granted to the Gentiles.

24. His kinsmen and near friends—*Συγγενεῖς*, his relatives, and *ἀγανατοὺς φίλους*, his intimate friends. It appears that Cornelius had collected the whole circle of his intimate acquaintance, that they also might profit by a revelation which he expected to come immediately from heaven; and these amounted to many persons. (See verse 27.)

25. Fell down at his feet, and worshipped him—As Peter's coming was announced by an angel, Cornelius might have supposed that Peter himself was an angel, and of a superior order; seeing he came to announce what the first angel was not employed to declare; it was, probably, in consequence of this thought that he prostrated himself before Peter, offering him the highest act of civil respect; for there was nothing in the act, as performed by Cornelius, which belonged to the worship of the true God. *Prostrations* to superiors were common in all Asiatic countries. [He very naturally conjectured, after the vision imparted to him, that there was something superhuman in the

person of Peter, and to this, perhaps, the ideas of heroes, (hero worship,) to which the centurion has not yet become a stranger, contributed.—*Meyer*.]

26. I myself also am a man—"I am not an angel; I am come to you simply, on the part of God, to deliver to you the doctrine of eternal life."

27. And as he talked with him—Probably Cornelius had met Peter at some short distance from his house, and they conversed together till they went in.

28. Ye know how that it is an unlawful thing, etc.—Peter addressed the whole company, among whom, it appears, there were persons well acquainted with Jewish customs; probably some of them were Jewish proselytes. [He had already committed the first acts of transgression of the law, and is carefully feeling his way in respect to proceeding still further. If, on the one hand, the transaction illustrates the force of the law that had separated the Jews from the Gentiles, on the other it sets, in a very strong light, Peter's faith and moral courage in passing by it.] **But God hath showed me, etc.**—He now began to understand the import of the vision which he saw at Joppa. A Gentile is not to be avoided because he is a Gentile; God is now taking down the partition wall which separated them from the Jews.

29. I ask . . . for what intent ye have sent for me—Peter had been informed of this by the servants of Cornelius, (verse 22;) but, as all the company might not have been informed of the circumstances, Peter thus invites Cornelius to tell his story afresh, that his friends might be the better prepared to receive the truth which he was about to dispense in obedience to his divine commission.

30. Four days ago I was fasting until this hour—It was then about three o'clock in the afternoon; and it appears that Cornelius had continued his fasts from three o'clock the preceding day to three o'clock the day following: not that he had fasted four days together, as some suppose, for even if he did fast four days consecutively, he ate one meal on each day. The word *νηστεῖν*, *fasting*, is of very doubtful authority.

31. Thy prayer is heard—See the note on verse 4. Cornelius *prayed, fasted*, and gave *alms*. It was in this way he looked for salvation; not to *purchase* it: a thought of this kind does not

fore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the seaside: who, when he cometh, shall speak unto thee. **33** Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened *his* mouth, and said, "Of a truth I perceive that God is no respecter

¹² Deut. 10. 17; ² Chron. 19. 7; Job 34. 19; Rom. 2. 11; Gal. 2. 6; Eph. 6. 9; Col. 3. 25; ¹ Pet. 1. 17;—³ Chap. 15. 9; Rom. 2. 13. 27; 8. 23. 29; 10. 12. 13; ¹ Cor. 12. 13; Gal. 3. 28; Eph. 3. 13. 18; 3. 6.

appear to have entered into his mind; but these were the means he used to get his soul brought to the knowledge of the truth.

33. Are we all here present before God—The people were all waiting for the preacher, and every heart was filled with expectation; they waited as "*before God*," from whose messenger they were about to hear the words of life.

34. God is no respecter of persons—*Ἰσὼς πολὺμηντης*, literally, *cross-eyed*—seeing things and persons inequitably, with partiality. It was the opinion of the Jews that God never would extend his favour to the Gentiles; and that the descendants of Jacob only should enjoy his peculiar favour and benediction. Of the contrary of this Peter was now convinced—that God was "no respecter of persons." This phrase, *respect of persons*, is used in reference to *unjust decisions* in a court of justice, where, through favour, or interest, or bribe, a culprit is acquitted or a righteous or innocent person condemned. (See Lev. xix. 15; Deut. i. 16, 17, and xvi. 19.) [Peter, with the certainty of a divinely obtained conviction, *ἐν ἀληθείας*, *denies in general* that, as regards this acceptance, God goes to work in any way partially; and, on the other hand, *affirms in particular*, that in every nation, whoever fears God, and works righteousness—is *God-fearing* and *right-doing*—is accepted of him.—*Meyer*.]

35. But in every nation he that feareth him, etc.—"In every nation he" who, according to his light and privileges, fears God, worships him alone, [and trusts alone to his grace,] and **worketh righteousness**, abstains from all evil, gives to all their dues, injures neither the body, soul, nor reputation of his neighbours, **is accepted with him**. Let it be observed, further, that no man can be accepted with this just God who does not live up to the advantages of the state in which providence has placed him. Cornelius was accepted with God while thousands of his countrymen were passed by, because he did not receive the grace of God in vain. [Not that God is wholly indifferent as to religions, but indifference as to nations (nationalities) is here asserted.—*Bengel*.]

36. The word which God sent, etc.—Few verses in the New Testament have perplexed critics and divines more than this. The ancient copyists seem also to have been puzzled with it; as the great variety in the different MSS. sufficiently proves. A foreign critic makes a good sense by connecting this with the preceding verse, thus: *In every nation he that feareth him and worketh righteousness is accepted with him, according to that doctrine which God sent unto the children of Israel, by which he published peace* (that is, reconciliation be-

of persons: **35** But *in every nation he that feareth him, and worketh righteousness, is accepted with him. **36** The word which *God* sent unto the children of Israel, *preaching peace by Jesus Christ: (*he is Lord of all:*) **37** That word, *I say*, ye know, which was published throughout all Judea, and *began from Galilee, after the baptism which John preached; **38** How *God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing

¹ Isa. 67. 19; Eph. 2. 14. 16. 17; Col. 1. 20.—² Matt. 28. 18; Rom. 10. 12; ¹ Cor. 15. 27; Eph. 1. 20. 22; ¹ Pet. 3. 22; Rev. 17. 14; 19. 16.—³ a Luke 4. 14.—⁴ b Luke 4. 18; chap. 2. 22; 4. 27; Heb. 1. 9.

tween Jews and Gentiles) *by Jesus Christ, who is Lord of all*; and because **Lord of all**, both of Jews and Gentiles, therefore he must be impartial, and because impartial, or "no respecter of persons," therefore, "in every nation he that feareth" God, and "worketh righteousness, is accepted with him." Critics have proposed a great variety of modes by which they suppose these verses may be rendered intelligible, as the learned reader may see in many commentaries. [The following conforms very nearly to the apparent sense of our version: if we make *τὸν λόγον*, (verse 36,) *τὸ ῥῆμα*, (verse 37,) and *Ἰησοῦν τὸν ἀπὸ Ναζαρέθ*, accusative opposites, all of them governed by the verb *οἰδατε*, both the sense and the grammatical construction will be preserved, though the form of the sentence will still be harsh—*ye know the word of God*, (verse 36;) you know that word, (verse 37;) ye know Jesus of Nazareth, (verse 38,) that God anointed him (*ὁν*) with power—the general sense of the passage is manifest; all the obscurity is in the grammatical construction.]

37. That word . . . ye know—This account of Jesus of Nazareth ye cannot be unacquainted with: because it has been proclaimed throughout all Judea and Galilee from the time that John began to preach. This was the exordium of Peter's discourse; and thus he begins, from what they knew, to teach them what they did not know.

38. God anointed Jesus of Nazareth—[*Jesus of Nazareth*, whom God anointed. The translation follows the sense, but departs from the construction.] Here the apostle refers to Christ as the promised Messiah; for, as *Messiah* signifies *the anointed one*, and *Christ* has the same signification in Greek, and the Messiah, according to the prophets and the expectation of the Jews, was to work miracles, Peter proclaims Jesus as the *Messiah*, and refers to the miracles which he wrought as the *proof* of it. This delicate, but forcible allusion, is lost by most readers. [Meyer renders these three verses in this wise: "The message (*τὸν λόγον*) which he (God, verse 35) sent to the Israelites, (compare chapter xiii. 26) when he made known the salvation through Jesus Christ, (he is Lord of all!) Ye know the word (*τὸ ῥῆμα*) which went forth through all Judea, having begun from Galilee after the baptism which John preached—Jesus of Nazareth, (ye know) how God anointed him (consecrated him) to be the Messianic king, (chapter iv. 27,) with the Holy Spirit and with power, who went about doing good and healing, etc." "This view," he remarks, "is quite in keeping with the hurriedly aggregated and inartistic mode of expression of Peter, particularly at this urgent moment of extraordinary and profound emotion."]

all that were oppressed of the devil; * for God was with him. **39** And * we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; * whom they slew and hanged on a tree: **40** Him * God raised up the third day, and showed him openly; **41** * Not to all the people, but unto witnesses chosen before of God, *even* to us, ^b who did eat and drink with him after he rose from the dead. **42** And ^c he commanded us to preach unto the people, and to testify ^d that it is he which was ordained of God *to be* the Judge ^e of quick and dead. **43** * To him give all the

^a John 3. 2.—^d Chap. 2. 32.—^e Chap. 5. 30.—^f Chap. 2. 24.
^g John 14. 17, 32; chap. 13. 31.—^h Luke 24. 30, 43; John 21. 13.—ⁱ Matt. 28. 19, 20; chap. 1. 8.—^k John 5. 22, 27; chap. 17. 31.—^l Rom. 14. 9, 10; 2 Cor. 5. 10; 3 Tim. 4. 1; 1 Pet. 4. 5.

39. We are witnesses of all—In this speech St. Peter may refer not only to the twelve apostles, but to the six brethren whom he had brought with him. **Whom they slew**—As the truth of the resurrection must depend on the reality of the death of Christ, it was necessary that this should be stated, and shown to rest on the most indubitable evidence.

40. Him God raised up the third day—He lay long enough under the power of death to prove that he was dead; and not too long, lest it should be supposed that his disciples had time sufficient to have practised some deceit or imposture; and, to prevent this, the Jews took care to have the tomb well guarded during the whole time which he lay there.

41. Not to all the people—In the order of divine providence, the public were to be no longer instructed by Jesus Christ *personally*; but it was necessary that those who were to preach redemption in his name should be thoroughly furnished to this good and great work; therefore the time he spent on earth, after his resurrection was devoted to the instruction of his disciples. **Witnesses chosen before of God**—That is, God chose such men to attest this fact as were every way best qualified to give evidence on the subject; persons who were always to be found; who might at all times be confronted with those, if any such should offer themselves, who could pretend to prove that there was any imposture in this case; and persons who, from the very circumstances in which they were placed, must appear to have an absolute conviction of the truth of all they attested. The first preachers of the Gospel must be the witnesses of its facts; and these first preachers must be put in such circumstances as to demonstrate not only that they had no secular end in view, nor indeed could have any, but also that they should be able to evince that they had the fullest conviction of the reality of the eternal world, and of their Master's existence in glory there; as they carried their lives continually in their hands, and regarded them not, so that they might fulfil the ministry which they had received from their Lord, and finish their course with joy.

42. And he commanded us to preach—By thus assuring them that Jesus Christ was appointed to *judge the world*, he at once showed them the necessity of *subjection* to him, that they might stand in the day of his appearing. **The Judge of quick and dead**—The word "*quick*" we retain from our ancient mother tongue, the Saxon. By "*quick and dead*" we are to understand: 1.) All that had

prophets witness, that through his name * who-soever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, * the Holy Ghost fell on all them which heard the word. **45** * And they of the circumcision which believed were astonished, as many as came with Peter, * because that on the Gentiles also was poured out the gift of the Holy Ghost. **46** For they heard them speak with tongues, and magnify God. Then answered Peter, **47** Can any man forbid water, that these should not be baptized, which have received

^m Isa. 53. 11; Jer. 31. 34; Dan. 9. 24; Micah 7. 18; Zech. 12. 1; Mal. 4. 9; chap. 26. 22.—ⁿ Chap. 15. 9; 26. 18; Rom. 10. 11; Gal. 3. 23.—^o Chap. 4. 31; 8. 15, 16, 17; 11. 15.—^p Verse 22.—^q Chap. 11. 18; Gal. 3. 14.

lived from the foundation of the world till that time; and all that were then alive. 2) All that should be found alive at the day of judgment, as well as all that had died previously. [Equivalent to ALL MEN.]

43. To him give all the prophets witness—As Jesus Christ was the sum and substance of the law and the Mosaic dispensation, so all the prophets bore testimony, either *directly* or *indirectly*, to him; and, indeed, without him and the salvation he has promised, there is scarcely any meaning in the Mosaic economy, nor in most of the allusions of the prophets. **Remission of sins**—The phrase, ἀφαισιμαρτων, means simply the *taking away of sins*; and this does not refer to the *guilt* of sin merely, but also to its *power, nature, and consequences*. All that is implied in *pardon of sin, destruction of its tyranny, and purification from its pollution*, is here intended.

44. While Peter yet spake—While he continued to discourse with them on this subject, the **Holy Ghost fell on all them which heard the word**; and his descent was known by their being enabled to speak with different kinds of tongues. In what manner this gift was bestowed we cannot tell; probably it was in the same way in which it had been given on the day of pentecost; for as they spake with tongues, which was the effect of the descent of the Spirit as flaming tongues on the heads of the disciples on the day of pentecost, it is very likely that the same appearance now took place. [This whole subject of "speaking with tongues" is an unsolved enigma.]

45. They of the circumcision . . . were astonished—None of them believed that the divine Spirit could be communicated to any Gentile. It is no wonder, therefore, that they were amazed when they saw the Spirit of God so liberally given as it was on this occasion.

46. And magnify God—They had got *new hearts* as well as *new tongues*; and, having believed with the heart unto righteousness, their tongue made confession unto salvation; and God was magnified for the mercy which he had imparted.

47. Can any man forbid water—These had evidently received the *Holy Ghost*, and consequently were become members of the mystical body of Christ, and yet St. Peter requires that they shall receive baptism by water, that they might become members of the Christian Church. In other cases they received baptism first, and the Spirit afterward by an imposition of hands, as in chapter xix, 4-6, where the disciples who had received only the baptism of John were baptized again with

the Holy Ghost 'as well as we? 48. And he commanded them to be baptized 'in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem, *they that were of the circumcision contended with him. 3 Saying, 'Thou wentest in to men uncircumcised, *and didst eat with them. 4 But Peter rehearsed *the matter* from the beginning, and expounded it 'by order unto them, saying, 5 'I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: 6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 7 And

* Chap. 11. 17; 15. 8, 9; Rom. 10. 12.—† 1 Cor. 1. 17.—‡ Chap. 2. 34; 8. 16.—§ Chap. 10. 45; Gal. 2. 12.—|| Chap. 10. 23.—¶ Gal. 2. 12.—⌘ Luke 1. 8.

water in the name of the Lord Jesus; and, after even this, the apostles *prayed, and laid their hands on them*, before they were made partakers of the Holy Ghost. So we find that Jesus Christ had his *water baptism* as well as John; and that even he who gave the baptism of the *Holy Ghost* required the administration of *water baptism* also. Therefore the *baptism of the Spirit* did not *supersede* the *baptism by water*; nor indeed can it; as *baptism*, as well as the *supper of our Lord*, were intended, not only to be means of grace, but standing memorials and proofs of the truth of Christianity. [The unique example of the *outpouring of the Spirit before baptism* . . . is of itself intelligible from the frame of mind, now exalted after an extraordinary manner to a pitch of full susceptibility, in those present. The appropriate degree of susceptibility was there; and so, for a special divine purpose, the *πνεῦμα* communicated itself according to the free will of God, even before baptism.—Meyer.]

48. To be baptized in the name of the Lord—That is, in the name of Jesus Christ; which implied their *taking upon them the public profession of Christianity*, and believing on Christ Jesus as their Saviour and Sovereign; for, as they were baptized in his *name*, they professed thereby to be his disciples and followers. [Who or how many were baptized is not definitely stated. Some would include all the family of Cornelius, containing probably young children. Nor is the mode of baptism designated, though the forms of expression used would indicate the application of water to the subjects, rather than of the subjects to the water.] Then prayed they him to tarry certain days—They felt the necessity of further instruction, and prayed him to continue his ministry a little longer among them; and to this he no doubt consented. This was, properly speaking, the commencement of the Christian Church, as composed of Jews and Gentiles, partaking of the same baptism, united under the same *Head*, made partakers of the same Spirit, and associated in the same aggregate body. Now was the middle wall of partition broken down, and the Gentiles admitted to the same privileges with the Jews.

I heard a voice saying unto me, Arise, Peter; slay and eat. 8 But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common. 10 And this was done three times: and all were drawn up again into heaven. 11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me. 12 And 'the Spirit bade me go with them, nothing doubting. Moreover *these six brethren accompanied me, and we entered into the man's house: 13 'And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; 14 Who shall tell thee words, whereby thou and all thy house shall be saved. 15 And as I began to speak, the Holy Ghost fell on them, 'as on us at the beginning. 16 Then remembered I the word of the Lord, how that he said, 'John

* Chap. 10. 9, etc.—† John 16. 18; chap. 10. 19; 15. 7.—‡ Chap. 10. 23.—§ Chap. 10. 30.—|| Chap. 2. 4.—¶ Matt. 3. 11; John 1. 26, 28; chap. 1. 5; 19. 4.

NOTES ON CHAPTER XI.

1. And the apostles and brethren that were in Judea—Judea is here put in opposition to Cesarea, which, though situated in Palestine, passed for a Greek city, being principally inhabited by pagans, Greeks or Syrians.

2. Contended with him—A manifest proof, this, that the *primitive Church* at Jerusalem (and no Church can ever deserve this name but the Jerusalem Church) had no conception of St. Peter's *supremacy*, or of his being *prince of the apostles*. He is now called to account for his conduct, which they judged to be reprehensible; and which they would not have attempted to do had they believed him to be Christ's *vicar* upon earth, and the infallible Head of the Church. But this absurd dream is everywhere refuted in the New Testament.

3. Thou wentest in to men uncircumcised—In a Jew this was no small offence; and, as they did not know the reason of St. Peter's conduct, it is no wonder they should call him to account for it, as they considered it to be a flagrant transgression of the law and custom of the Jews. There is a remarkable addition here in the *Codex Beza*, which, however, is without authority.

4. But Peter rehearsed the matter from the beginning, and expounded it by order—Εξέτιθετο αὐτοῖς καθεστῆς: to remove their prejudice, and to give them the fullest reasons for his conduct, he gave them a simple relation of the whole affair; which he did, as we have seen in the preceding chapter, with a few *additional* circumstances here. See the notes before.

12. These six brethren—Probably being present, and proper persons to confirm the truth of what Peter was delivering.

14. Thou and all thy house shall be saved—This is an *additional* circumstance; before it was said, (chapter x, 6,) Peter shall tell thee what thou oughtest to do; and, (in verse 33,) who, when he cometh, shall speak unto thee. But, in Peter's relation, the matter is more explicitly declared: he shall tell thee the words whereby thou and thy house shall be saved. He shall announce explicitly to you all the doctrine of salvation.

indeed baptized with water; but 'ye shall be baptized with the Holy Ghost. **17** "Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, "what was I, that I could withstand God? **18** When they heard these things, they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life.

19 "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and

1 Isa. 44. 3; Joel 2. 28; 2. 18.—m Chap. 15. 8, 9.—n Chap. 10. 47.—o Rom. 10. 12, 13; 15. 9, 16.

16. Ye shall be baptized with the Holy Ghost—These words of our Lord, (as quoted chapter i, 5, to which St. Peter refers here,) have been supposed by many to have reference to the *apostles* alone; but here it is evident that St. Peter believed they were a promise made to all Christians, whether Jews or Gentiles. When he saw that the Holy Ghost fell upon these Gentiles, he considered it a fulfilment of our Lord's promise: *ye, that is, all that will believe on me, "shall be baptized with the Holy Ghost . . . not many days hence,"* that is, in a short time this Spirit shall be given, which is to abide with you for ever. The promise of the Holy Spirit is given to all that believe on Christ as dying for their sins and rising for their justification.

17. God gave them the like gift, etc.—Name-ly, the Holy Spirit, and his various gifts and graces, in the same way and in the same measure in which he gave them to the Jews. What was I, that I could withstand God? It was not I who called them to salvation: it was God; and the thing is proved to be from God alone, for none other could dispense the Holy Spirit.

18. They held their peace—Their prejudices were confounded; they considered the subject, and saw that it was from God; then they glorified him because they saw that he had granted unto the Gentiles repentance unto life. The Christians who were present were all satisfied with St. Peter's account and apology; but it does not appear that all were ultimately satisfied, as we know there were serious disputes in the Church afterward on this very subject. (See chapter xv, 5, etc., where Christian believers from among the Pharisees insisted that it was necessary to circumcise the converted Gentiles, and cause them to keep the law of Moses.) This opinion was carried much further in the Church at Jerusalem afterward, as may be seen at large in chapter xxi.

19. The persecution that arose about Stephen—That is, those who were obliged to flee from Jerusalem at the time of that persecution in which Stephen lost his life. (See chapter viii, 1.) **Phenice**—Phenicia, a country between Galilee and Syria, along the coast of the Mediterranean Sea, including Tyre, Sidon, etc. It is often mentioned as a part of Syria. (See on chapter xxi, 2, 3.) **Cyprus**—An island of the Mediterranean Sea, over against Syria. (See on chapter iv, 36.) **Antioch**—A city of Syria, built by Antiochus Seleucus, near the river Orontes; at that time one of the most celebrated cities of the east. [To be distinguished from Antioch in Pisidia, (chapter xiii, 14,) with which it had nothing in common but its name.] **Unto the Jews only**—For they knew nothing of the vision of St. Peter; and did not believe that

Antioch, preaching the word to none but unto the Jews only. **20** And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto "the Grecians, preaching the Lord Jesus. **21** And "the hand of the Lord was with them: and a great number believed, and "turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth "Barnabas, that he should go as far as Antioch. **23** Who, when he came, and had seen the grace of God, was

p Chap. 8. 1.—q Chap. 6. 1; 9. 29.—r Luke 1. 66; chap. 2. 47.—s Chap. 9. 35.—t Chap. 9. 37.

God would open the door of faith to the Gentiles. The next verse informs us that there were others who were better instructed. (See below.)

20. Men . . . of Cyrene—The metropolis of Cyrenaica, a country of Africa, bounded on the east by Marmarica, on the west by the Regio Syrtica, on the north by the Mediterranean, and on the south by the Sahara. Cyrene is now called *Cairoan*. **Spake unto the Grecians**—*Ἑλληνιστάς, the Hellenists*. Who these were, we have already seen, (chapter vi, and ix, 29,) namely, Jews living in Greek cities, and speaking the Greek language. But, instead of *Ἑλληνιστάς, Grecians*, *Ἕλληνες, Greeks*, is unquestionably the true reading. (?) This intimates that, besides preaching the Gospel to the *Hellenistic Jews*, some of them preached it to *heathen Greeks*; for it is certain that the Hellenistic Jews had already received the Gospel. (See chapter vi, 1.) The Jews generally called all nations of the world *Greeks*; as the Asiatics, to the present day, call all the nations of Europe *Franks*. [Nothing, to my mind, can be plainer from what follows respecting Barnabas, than that these *Ἕλληνες* (Greeks) were Gentiles, uncircumcised: and that their conversion took place before any tidings had reached Jerusalem of the divine sanction given in the case of Cornelius.—*Alford*.]

21. The hand of the Lord was with them—[*Ἀντῶν, (those who preached to the Greeks), "was with them"*] by visible manifestations not to be doubted, showing it to be the Lord's pleasure that they should go on with such preaching.—*Alford*.] **A great number believed**—[Received the word preached as the truth, and accepted Christ as their Saviour.]

22. The Church which was in Jerusalem—This was the *original*, the *mother Church* of Christianity, not the *Church of Rome*. There were Christian Churches founded in many places, which exist to the present day, before Rome heard the Gospel of the kingdom. **They sent forth Barnabas**—[His mission does not seem exactly to have been correspondent to that of Peter and John to Samaria, (nor can he, in any distinctive sense, be said to have been an apostle, as they were;) but more probably, from what follows, the intention was to *ascertain the fact*, and to *deter* those persons from the admission of the uncircumcised into the Church, or, at all events, to use his discretion in a matter on which they were as yet doubtful.—*Alford*.]

23. Had seen the grace of God—That is, had seen the *effects* produced by the grace of God. Barnabas saw that these people were objects of the divine approbation; that they were abundantly blessed and edified together as a Christian Church;

glad, and *exhorted them all, that with purpose of heart they would cleave unto the Lord. **24** For he was a good man, and *full of the Holy Ghost and of faith: *and much people was added unto the Lord. **25** Then departed Barnabas to *Tarsus, for to seek Saul: **26** And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with

the church, and taught much people. And the disciples were called Christians first in Antioch.

27 And in these days came *prophets from Jerusalem unto Antioch. **28** And there stood up one of them named *Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. **29** Then the

* Chap. 12. 43; 14. 23.—*v* Chap. 6. 5.—*v* Chap. 5. 14; verse 21.—*v* Chap. 9. 30.

v Or, *in the church*.—*s* Ch. 2. 17; 13. 1; 15. 33; 21. 9; 1 Cor. 12. 28; Eph. 4. 11.—*a* Chap. 21. 10.

and that they had received especial influences from God, by his indwelling Spirit, which were to them *incentives* to faith, hope, and love, and also *principles* of conduct. **Was glad**—[It is certainly implied that the effect produced on Barnabas was *something different from what might have been expected*; that to sympathize with the work was *not the intent* of his mission, but a result brought about in the heart of a good man, full of the Holy Ghost and faith, by witnessing the effects of the divine grace, . . . and this is further confirmed by the fact that he immediately *went and sought Saul*.—*Alford*.] **With purpose of heart they would cleave unto the Lord**—These converts had begun well; they must continue and persevere; God gave them the grace, the principle of life and action; it was their business to use this. Barnabas well knew that they must have the grace of God in them to enable them to do any good; but he knew, also, that its being in them did not necessarily imply that it must continue there. He therefore exhorted them, *τῇ προθέσει τῆς καρδίας*, with determination of heart, with set, fixed purpose and resolution, to cleave unto the Lord; to *continue* in union and fellowship with him; to be faithful in keeping his truth, and obedient to the practice of it.

24. For he was a good man—Here is a proper character of a minister of the Gospel. 1) *He is a good man*: his *bad heart* is changed; his *evil dispositions* rooted out; and the mind that was in Christ implanted in him. 2) *He is full of the Holy Ghost*. He is holy, because the Spirit of holiness dwells in him: he has not a few transient visitations or drawings from that Spirit; it is a resident in his soul, and it fills his heart. It is light in his understanding; it is discrimination in his judgment; it is fixed purpose and determination in righteousness in his will; it is purity, it is love, joy, peace, gentleness, goodness, meekness, temperance, and fidelity in his affections and passions. 3) He was full of *faith*. He implicitly credited his Lord; he expected, not only the fulfilment of all promises, but also of every degree of help which God might, at any time, see necessary for his Church. His faith never failed, because it laid hold on that God who could not change. **Much people was added unto the Lord**—No wonder, when they had such a minister, preaching by the power of the Holy Ghost, such a Gospel as that of Jesus Christ. [All the signs of a very gracious *revival* are here given; even to some decided so-called *irregularities*.]

25. To Tarsus, for to seek Saul—The persecution raised against Saul had obliged him to take refuge in his own city, where, as a Roman citizen, his person was safe. (See on chapter ix, 29, 30.) [There are unexpressed indications of a rising internal conflict in the Church at Antioch, on account of which Barnabas, who had evidently identified himself with the liberal party, desired the help of Saul.]

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26. He brought him unto Antioch—As this city was the metropolis of Syria, and the third city for importance in the whole Roman empire, Rome and Alexandria alone being more eminent, Barnabas might think it expedient to have for his assistance a person of such eminent talents as Saul, and who was especially appointed by Christ to proclaim the Gospel to the Gentiles. Saul appears also to have been a thorough master of the Greek tongue, and, consequently, the better qualified to explain the Gospel to the Greek philosophers, and to defend it against their cavils. Barnabas, also, being a native of Cyprus, (chapter iv, 36,) where the Greek language was spoken, was judged to be proper for this mission, perhaps on this account, as well as on account of his disinterestedness, holiness, and zeal. **And the disciples were called Christians first in Antioch**—It has been a question, by whom was this name given to the disciples? Some think they assumed it; others, that the inhabitants of Antioch gave it to them; and others, that it was given by *Saul and Barnabas*. Before this time, the Jewish converts were simply called, among themselves, *disciples*, that is, scholars, *believers*, *saints*, *the Church*, or *assembly*; and, by their enemies, *Nazarenes* and *Galileans*. They considered themselves as one family; and hence the appellation of *brethren* was frequent among them. It was the design of God to make all who believed of *one heart and one soul*, that they might consider him as their Father, and live and love like children of the same household. A *Christian*, therefore, is the highest character which any human being can bear upon earth: and to receive it from God, as those appear to have done—how glorious the title! It is, however, worthy of remark that this name occurs in only three places in the New Testament: here, and in chapter xxvi, 28, and in 1 Pet. iv, 16.

27. Came prophets from Jerusalem—Though the term prophet is used in the New Testament simply to signify a *teacher*, yet here it evidently means also such as were under *divine inspiration*, and foretold future events. This was certainly the case with Agabus, (verse 28,) though, perhaps, his ordinary character was that of a teacher or *preacher*. [*Προφῆται*, inspired teachers who delivered their discourses, not, indeed, in the ecstatic state, yet in exalted language, on the basis of an *ἀποκάλυψις*, (an *apocalypse*,) received.—*Meyer*.] From Eph. ii, 20 and iii, 5, we learn that the *prophets* of the Christian Church were inferior to the *apostles*; but from Eph. iv, 11, we see that they were superior to all other teachers, even to evangelists and pastors.

28. Agabus—This prophet, of whom we know nothing, is once more mentioned in chapter xxi, 10. **By the Spirit**—[This renders it certain that he was a real prophet, and makes it almost certain that he was a believer.] **Great dearth throughout**

disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

NOW about that time Herod the king stretched forth his hands to vex certain

* Rom. 15, 26; 1 Cor. 16, 1; 2 Cor. 9, 1.—o Chap. 12, 25.—a Or, began.

all the world—The words ἐφ' ἁπλὴν τὴν οἰκουμένην probably here mean the *land of Judea*; though sometimes by this phrase the whole Roman empire is intended. In the former sense the disciples appear to have understood it, as the next verse informs us; for they determined to send relief to their brethren in *Judea*, which they could not have done had the famine been general. It does not appear that they expected it to extend even to Antioch in Syria, where they then were, else they would have thought of making provision for themselves. [This famine occurred in the fourth year of the reign of Claudius, (A. D. 44,) and extended only to Judea and the neighbouring countries, and particularly fell on Jerusalem itself.—*Meyer*.]

29. **Then the disciples . . . determined to send relief**—These were probably Gentile converts; and as they considered themselves receiving the *spiritual* blessings which they now so happily enjoyed through the means of the Christians in Judea, they resolved to communicate to them a portion of their *temporal* goods; and every man did this according to his ability; that is, he gave a certain proportion of the property with which the providence of God had intrusted him. The community of goods had for some time ceased.

30. **And sent it to the elders**—Πρεσβυτέρους. [We have no account of the *institution* of this office. It probably shaped itself after the analogy of the government of the synagogue, soon after the first dispersion of the Church. (Chap. viii, 1.) . . . The *presbyters* do not appear as *almoners*, but the moneys are consigned to them as the *presiding authority of the Church*.—*Meyer*.]

NOTES ON CHAPTER XII.

1. **About that time**—[What is related in verses 1–25, is cotemporaneous with the despatch of Barnabas and Saul to Judea, (chapter xi, 30,) and with their stay there, and is accordingly to be placed between their departure from Antioch and their return from Jerusalem, and not so early as in the time of the one year's residence at Antioch. (Chapter xi, 25.)—*Meyer*.] [They arrived, therefore, at a period of extreme peril to the little Church at Jerusalem, which had now enjoyed some five years of unbroken peace. Caligula's order to place his statue in the temple was given in A. D. 39; Herod Agrippa died in A. D. 44. (Verse 23.)—*FARRAR, Life of St. Paul*.] **Herod the king**—This was Herod Agrippa, the son of Aristobulus, and grandson of Herod the Great; he was nephew to Herod Antipas, who beheaded John the Baptist, and brother to Herodias. He was made king by the Emperor Caligula, and was put in possession of all the territories formerly held by his uncle Philip and by Lyسانias, namely, Iturea, Trachonitis, Abilene, with Gaulonitis, Batanea, and Penias. To these the Emperor Claudius afterward added

of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5 Peter there-

b Matt. 4, 21; 20, 28.—c Exod. 12, 14, 15; 23, 15.—d John xi, 13.

Judea and Samaria; which were nearly all the dominions possessed by his grandfather, Herod the Great. (See Luke iii, 1; see also an account of the Herod family, in the note on Matt. ii, 1.) **To vex certain of the church**—That is, to destroy its chief ornaments and supports.

2. **He killed James the brother of John with the sword**—This was James the greater, son of Zebedee, and must be distinguished from James the less, son of Alphaeus. This latter was put to death by Ananias the high priest, during the reign of Nero. The James here intended, with his brother John, were those who requested to sit on the right and left of our Lord, (see Matt. xx, 28;) and our Lord's prediction was now fulfilled in one of them, who by his martyrdom drank of our Lord's cup, and was baptized with his baptism. By the death of James the number of the apostles was reduced to eleven; and we do not find that it was ever filled up. The apostles never had any successors: God has continued their doctrine, but not their order. By killing "with the sword" we are to understand beheading. Killing "with the sword" was the punishment which, according to the Talmud, was inflicted on those who drew away the people to any strange worship. (*Sanhedr.*, folio iii.) James was probably accused of this, and hence the punishment mentioned in the text.

3. **Because . . . it pleased the Jews**—That a prince of Asmonean blood, (he was the grandson of Mariamne, who was the grand-daughter of Hyrcanus II.,) who thus found himself in possession of a dominion as extensive as that of Herod the Great, should try to win the favour of the people whom he was sent to govern, was natural . . . To extirpate the Christians, would, as Agrippa was well aware, be the cheapest possible way to win general popularity.—*Farrar*.] **He proceeded . . . to take Peter also**—He supposed that these two were pillars on which the infant cause rested; and that if these were removed the building must necessarily come down. **The days of unleavened bread**—About the latter end of March or beginning of April; but whether in the third or fourth year of the Emperor Claudius cannot be determined.

4. **Four quaternions of soldiers**—That is, sixteen, or four companies of four men each, who had the care of the prison, each company taking in turn one of the four watches of the night. **Intending after Easter**—[Μετὰ τὸ πάσχα, after the passover. Not to desecrate the feast, in consideration of Jewish orthodox observance of the law. **To bring him forth**—That is, to present him to the people on the elevated place where the tribunal stood, (John xix, 13,) in order there publicly to pronounce upon him the sentence of death.—*Meyer*.] The term "Easter," inserted here by our translators, they borrowed from the ancient Anglo-Saxon servicebooks, or from the version of the gospels,

fore was kept in prison: but *prayer was made without ceasing of the church unto God for him. **6** And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. **7** And, behold, 'the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. **8** And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. **9** And he went out, and followed him; and *wist not that it was true which was done by the angel; but thought ^bhe saw a vision. **10** When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; 'which opened to

^a Or, *instant and earnest prayer was made.* 2 Cor. 1. 11; Eph. 6. 18; 1 Thessa. 5. 17.—^b Chap. 5. 19.—^c Psa. 128. 1.—^d Chap. 10. 8, 17; 11. 5.—^e Chap. 16. 26.—^f Psa. 34. 7; Dan. 3. 28; 6. 22; Heb. 1. 14.

which always translates the τὸ πύσχα of the Greek by this term.

5. Prayer was made without ceasing—The Greek word *ἐκτενής* signifies both *fervour* and *earnestness* , as well as *perseverance* . These prayers of the Church secured that miraculous interference mentioned below, and without which Peter could not have thus escaped from the hands of this ruthless king. [The divine providence not only ordained that Peter should be delivered, but also that this should be done in answer to prayer.]

6. Sleeping between two soldiers, bound with two chains—Two soldiers guarded his person: his right hand being bound to the left hand of one, and his left hand bound to the right hand of the other. This was the Roman method of guarding their prisoners, and appears to be what is intimated in the text.

7. Smote Peter on the side—He struck him in such a way as was just sufficient to waken him from his sleep. [The purely historical state of this miraculous fact, in its individual details, cannot be surely ascertained, and in particular whether the angelic appearance, which suddenly took place, is (or is not) to be referred to the *internal* vision of the apostle, a view to which verse 9 may give a certain support. — *Meyer* .] **His chains fell off from his hands**—The chains mentioned above, by which he was bound to the two soldiers.

8. Gird thyself—It seems Peter had put off the principal part of his clothes, that he might sleep with more comfort. His resuming all that he had thrown off was a proof that every thing had been done leisurely. There was no evidence of any hurry, nor of any design to elude justice, or even to avoid meeting his accusers in any legal way. It appears that the two soldiers were overwhelmed by a deep sleep, which fell upon them from God.

9. He . . . wist not—He *knew* not; he supposed himself to be in a dream. [His condition was not that of complete *ecstasy* , but a mingling of the normal with the abnormal consciousness.]

10. The first and . . . second ward—[*Φυλακήν, ward, guard.*] 1) The two soldiers at the door of the inner prison. 2) The outer door of the building. 3) The iron gate in the wall about the prison

them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. **11** And when Peter was come to himself, he said, Now I know of a surety, that 'the Lord hath sent his angel, and 'hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. **12** And when he had considered *the thing* , ^ahe came to the house of Mary the mother of *John, whose surname was Mark; where many were gathered together *praying. **13** And as Peter knocked at the door of the gate, a damsel came ^bto hear-ken, named Rhoda. **14** And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. **15** And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, 'It is his angel. **16** But Peter continued knocking:

ⁱ Job 5. 19; Psa. 33. 18, 19; 34. 22; 41. 2; 97. 10; 2 Cor. 1. 10; 2 Pet. 2. 9.—^m Chap. 4. 23.—ⁿ Chap. 15. 37.—^o Verse 5. ^p Or, *to ask who was there.*—^q Gen. 48. 16; Matthew 18. 10.

area. This last opened into the city. See Alford.] **Which opened . . . of his own accord**—Influenced by the unseen power of the angel. [Miraculously.] **The angel departed from him**—Having brought him into a place in which he no longer needed his assistance. [Having fully accomplished its purpose, the vision passed away. The angelic presence, locally, may have continued, but not in the form of a vision.] What is proper to God he always does; what is proper to man he requires him to perform.

11. When Peter was come to himself—Every thing he saw astonished him; he could scarcely credit his eyes; he was in a sort of ecstasy; and it was only when the angel left him that he was fully convinced that all was real. **Now I know . . . that the Lord hath sent his angel**—[Clearly recognising the things about him, recollecting also his incarceration a few hours before, and remembering what he had seen in the immediate past, he was satisfied that his deliverance was by the power of God through the ministration of an angel.] **And from all the expectation of the Jews**—It seems they had built much on the prospect of having him sacrificed, as they already had had James.

12. And when he had considered—When he had weighed every thing, and was fully satisfied of the divine interposition, he went to the house of Mary, the mother of John Mark, (the author of the gospel,) where it appears many were gathered together making prayer and supplication, and probably for Peter's release. (Verse 5.)

13. As Peter knocked—The door was probably shut for fear of the Jews; and, as most of the houses in the East have an area before the door, it might have been at this outer gate that Peter stood knocking. **A damsel came to hear-ken, named Rhoda**—[*Ραϊδίκη,* a servant girl, but evidently a believer, and well acquainted with Peter, for she knew his voice. The whole account is altogether natural.]

15. It is his angel—[Some understand this, "a messenger from Peter," but a messenger from Peter, guarded as he was, would have been scarcely less surprising than his personal appearance. Most interpreters, therefore, are agreed that *angel* here has

and when they had opened the door, and saw him, they were astonished. **17** But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place. **18** Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. **19** And when Herod had sought for him, and found

him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 And Herod was highly displeased with them of Tyre and Sidon; but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. **21** And upon a set day Herod, arrayed in royal apparel, sat upon

* Chap. 12, 16; 19, 38; 21, 40.—s Or, bare a hostile mind, intending war.

† Gr. that was over the king's bedchamber.—u 1 Kings 6, 9, 11; Ezek. 27, 17.

its usual and higher sense, in which it has repeatedly occurred before.—*Alexander.*] It was also an opinion among the Jews, even in the time of the apostles, as appears from Philo, that the departed souls of good men officiated as ministering angels; and it is possible that the disciples at Mary's house might suppose that Peter had been murdered in the prison; and that his spirit was now come to announce this event, or give some particular warning to the Church.

17. Declared, . . . how the Lord had brought him out of the prison.—[The three clauses of the whole verse describe vividly the haste with which Peter hurried the proceedings, in order to betake himself, as soon as possible, into safe concealment.—*Meyer.*] **Show these things unto James, and to the brethren.**—That is, in one word, show them to the Church, at the head of which James undoubtedly was; as we may clearly understand by the part he took in the famous council held at Jerusalem, relative to certain differences between the believing Jews and Gentiles. [*James*, the son of Alphaeus, one of the twelve apostles, who appears to have had a kind of presidency over the Church at Jerusalem; or, perhaps, James the brother of the Lord.

18. As soon as it was day.—[The deliverance of Peter must have taken place in the last watch of the night, (3 to 6 A. M.,) otherwise his escape would have been perceived before the break of day, namely, at the next change of the guards.—*Alford.*] [Perhaps the two soldiers did not wake till the end of their watch.] **He departed . . . into another place.**—Where he went we know not; but it is probable that he withdrew for the present into a place of privacy till the heat of the inquiry was over relative to his escape from the prison; for he saw that Herod was intent on his death. [We find him again at Jerusalem in chapter xv. Whether he left it or not on this occasion is uncertain.—*Alford.*]

19. Commanded that they should be put to death.—He believed, or pretended to believe, that the escape of Peter was owing to the negligence of the keepers; jailers, watchmen, etc., ordinarily suffered the same kind of punishment which should have been inflicted on the prisoner whose escape they were supposed to have favoured. [As it was a capital offence for a Roman soldier to sleep while on guard, and as those who kept the gates of the prison could give no account of the method of Peter's escape, they were, not unreasonably, adjudged to have been asleep, and were punished accordingly.] **He went down from Judea to Cesarea.**—How soon he went down, and how long he stayed there, we know not. [After the completion of the punishment, he went down from Judea to the residency, (at Cesarea,) where he continued to abide.]

20. Highly displeased with them of Tyre—On what account Herod was thus displeased is not related by any historian. [Probably it related to commercial interests.—*Meyer.*] **Having made Blastus . . . their friend.**—Blastus was probably a eunuch, and had considerable influence over his master Herod; and, to reach the master, it is likely they bribed the chamberlain. **Desired peace**—The Tyrians and Sidonians being equally subjects of the Roman government with the inhabitants of Galilee, Herod could not go to war with them; but, being irritated against them, he might prevent their supplies; they therefore endeavoured to be on peaceable, that is, friendly, terms with him. **Their country was nourished by the king's country**—That is, they had all their supplies from Galilee: for Tyre and Sidon, being places of trade and commerce, with little territory, were obliged to have all their provisions from the countries under Herod's jurisdiction. This had been the case even from the days of Solomon, as we learn from 1 Kings v, 11, where it is said that "Solomon gave Hiram twenty thousand measures of wheat, for food to his household; and twenty measures of pure oil: thus gave Solomon to Hiram year by year." (See also Ezek. xxvii, 17.)

21. Upon a set day, etc.—A day on which games, etc., were exhibited in honour of the Roman emperor. What this refers to, we learn from Josephus. "Herod, having reigned three years over ALL Judea, (he had reigned over the tetrarchy of his brother Philip four years before this,) went down to Cesarea, and there exhibited shows and games in honour of Claudius, and made vows for his health. On the second day of these shows, he put on a garment made wholly of silver, and of a texture most truly wonderful, and came into the theatre early in the morning; at which time the silver of his garment, being illuminated by the first reflection of the sun's rays, shone out after a surprising manner, and was so resplendent as to spread a horror over those who looked intently upon him; and presently his flatterers cried out, one from one place, and another from another, 'He is a god;' and they added, 'Be thou merciful to us, for although we have hitherto revered thee only as a man, yet shall we henceforth own thee as superior to mortal nature.' Nor did the king rebuke them, nor reject their impious flattery." [It will be seen that both Luke and Josephus (omitting the latter's embellishments) concur in the main facts—the place, the "set day," the great assembly—the gorgeousness of Herod's apparel—the speech of the king—the applause of the people—and even in substance the very words of their shout—the sudden smiting by the angel of God—the sin for which this judgment from heaven was sent upon him—and finally

his throne, and made an oration unto them. **22** And the people gave a shout, *saying, It is the voice of a god, and not of a man.* **23** And immediately the angel of the Lord "smote him, because 'he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But "the word of God grew and multiplied. **25** And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* "ministry, and 'took with them "John, whose surname was Mark.

* 1 Sam. 25. 28: 2 Sam. 24. 17. — c Psalm 115. 1. — d Isaiab 55. 11: chap. 6. 7: 19. 20: Col. 1. 6. — e Or. *chirgo*, chap. 11. 26. 30. — y Chap. 13. 5, 13: 15. 37. — s Verse 12. — a Chap. 11. 27: 14. 26: 15. 35.

his speedy death. Luke does not represent his death to have been instantaneous, but rather that it was not.—*Covilex.*]

23. The angel of the Lord smote him—His death was evidently a judgment from God. [The paroxysm of disease suddenly setting in as a punishment of God, is, in accordance with Old Testament precedents, apprehended as the effect of a stroke (invisibly) befalling him from an angel.—*Meyer.*] **Because he gave not God the glory**—He did not rebuke his flatterers, but permitted them to give him that honour that was due to God alone. (See on verse 21.) **And was eaten of worms**—Whether this was the *morbus pedicularis*, or whether a violent inflammation of his bowels, terminating in putrefaction, did actually produce worms, which, for several days, swarmed in his infected entrails, we cannot tell. It is most likely that this latter was the case; and this is at once more agreeable to the *letter* of the text, and to the circumstances of the case as related by Josephus. **And gave up the ghost**—That is, he died of the disorder by which he was then seized, after having lingered, in excruciating torments, for *five days*, as Josephus has stated. Antiochus Epiphanes and Herod the Great died of the same kind of disease. (Possibly, also, Judas.)

24. But the word of God—The Christian doctrine preached by the apostles *grew* and *multiplied*—became more *evident*, and had daily *accessions*. [A contrast, full of significance in its simplicity, to the end of the persecutor: *the divine doctrine grew* (in diffusion) *and gained in number* (of those professing it).—*Meyer.*]

25. Returned from Jerusalem—That is, to Antioch. **When they had fulfilled their ministry**—*Service*; that is, had carried the alms of the Christians at Antioch to the poor saints at Jerusalem, (chapter xi, 29, 30), to support them in the time of the coming famine. **And took with them John, whose surname was Mark**—This was the son of Mary, mentioned verse 12. He accompanied the apostles to Cyprus, and afterward in several of their voyages, till they came to Perga in Pamphylia. Finding them about to take a more extensive voyage, he departed from them. (See the case, chapter xiii, 18, and xv, 37-40.)

NOTES ON CHAPTER XIII.

1. **Certain prophets and teachers**—Προφῆται καὶ διδάσκαλοι. It is probable that these were not distinct offices: both might be vested in the same persons. By "prophets" we are to understand, when the word is taken simply, persons who were

CHAPTER XIII.

NOW there were "in the church that was at Antioch certain prophets and teachers; as "Barnabas, and Simeon that was called Niger, and "Lucius of Cyrene, and Manaen, "which had been brought up with Herod the tetrarch, and Saul. **2** As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work "whereunto I have called them. **3** And "when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

d Chap. 11. 22-26. — c Rom. 16. 21. — d Or. *Herod's foster-brother*. — e Num. 8. 14: chap. 9. 15: 22. 21: Rom. 1. 1: Gal. 1. 18: 3. 9. — f Matt. 9. 38: chap. 14. 26: Rom. 10. 15: Eph. 3. 7, 8: 1 Tim. 2. 7: 2 Tim. 1. 11: Heb. 5. 4. — g Chap. 6. 6.

frequently inspired to predict future events; and by "teachers," persons whose ordinary office was to instruct the people in the Christian doctrine. These also, to be properly qualified for the office, must have been endued with the influence of the Holy Spirit; for as but a very small portion of the Scriptures of the New Testament could have as yet been given, it was necessary that the teachers should derive much of their own teaching by immediate revelation from God. (On "prophets and teachers," see the note on chapter xi, 27.) **Barnabas**—Of whom see before, chapter xi, 22-24. **Simeon . . . Niger**—Or *Simeon the Black*, either because of his complexion or his hair. It was on reasons of this kind that surnames (*surnoms*, name upon name) were first imposed. Of this Simeon nothing further is known. [He may have been an African.] **Lucius of Cyrene**—See chapter xi, 20. **Manaen, which had been brought up with Herod**—Our margin has given the proper meaning of the original word σύντροφος, a *fosterbrother*; that is, Manaen was the son of the woman who nursed Herod Antipas. Of a person whose name was Manaen, or Menahem, and who was in the court of Herod, we read several things in the Jewish writers. They say that this man had the gift of prophecy, and that he told Herod, when he was but a child, that he would be king. When Herod became king he sent for him to his court, and held him in great estimation. It might (possibly) have been the son of this Menahem of whom St. Luke here speaks.

2. As they ministered to the Lord, and fasted—On Mondays and Thursdays it was usual with the more pious Jews to attend the public service in their synagogues, and to fast: the former is what we are to understand by *ministering* "to the Lord." On the sabbaths they attended the service in the synagogue, but did not fast. The Greek word, λειτουργεῖν, signifies *performing the office of praying, supplicating, rendering thanks, etc.*: hence our word *liturgy*. **The Holy Ghost said**—A revelation of the divine will was made to some person then present—probably to Simeon, or Lucius, or Manaen, mentioned before. **Separate me Barnabas and Saul**—Consecrate, or set them apart, for the particular work whereunto I have called them. *How* this was done, we find in the next verse.

3. And when they had fasted and prayed, and laid their hands on them—1) *They fasted*: this was probably done by the whole Church. 2) *They prayed*, that God would bless and prosper them in their work. 3) *They laid hands upon*

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to ¹Cyprus. 5 And when they were at Salamis, ¹they preached the word of God in the synagogues of the Jews: and they had also ¹John to *their* minister. 6 And when they had gone through the isle unto Paphos, they found ¹a certain sorcerer, a false

prophet, a Jew, whose name *was* Bar-Jesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But ¹Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, who also is

A Chap. 4. 36.—† Verse 46.—† Chap. 12. 25; 15. 37.

† Chap. 8. 9.—m Exod. 7. 11; 2 Tim. 3. 8.

them: thus solemnly appointing them to that particular work. But it was not by this fasting, praying, and imposition of hands that these men were qualified for this work. God had already called them to it, (verse 2,) and he who called them had qualified them. Both their call and their qualification came from God; but he chose that they should have also the sanction of that Church of which they had been members. [These men were already eminent preachers of the Gospel, of several years' standing, and as such were fully recognised, both at Antioch and Jerusalem; but now that they were entering upon a new and still wider field of labour, and largely among Gentile strangers, it was eminently proper that they should be specially designated to that work, and sent forth with the formal benediction of the Church. Respecting the significance of "imposition of hands" see chapter vi, 6.]

4. **Being sent forth by the Holy Ghost**—By his influence, authority, and under his continual direction. Without the first, they were not qualified to go; without the second, they had no authority to go; and without the third, they could not know where to go. **Departed unto Seleucia**—This is generally understood to be Seleucia of Pieria, the first city on the coast of Syria coming from Cilicia; near the place where the river Orontes pours itself into the sea. **They sailed to Cyprus**—A well-known island in the Mediterranean Sea. (See on chapter iv, 36.)

5. **Salamis**—The capital of the island of Cyprus; afterward called Constantia, and now Salina, situated on the eastern part of the island. **They preached the word of God**—Τὸν λόγον, the doctrine of God, the Christian religion, emphatically so called. **They had also John to their minister**—This was John Mark, of whom we heard chapter xii, 25; for their minister, ὑπὲρ τὴν, to assist them in minor offices, as deacon or servant, that they might give themselves wholly to the doctrine of the Lord.

6. **Gone through the isle**—Ὅλην, the whole isle. [So the best authorities render the original. They traversed it from east to west.] **Unto Paphos**—This town, next in importance to Salamis, was situated on the western part of the isle. There was probably no town in the universe more dissolute than Paphos. Here Venus had a superb temple: here she was worshipped with all her rites; and from this place she was named the *Paphian Venus*, the queen of Paphos, etc. This temple and whole city were destroyed by an earthquake, so that not a vestige of either now remains. **A certain sorcerer**—Τινὰ μάγον, a magician, [or juggler,] one who used magical arts, and pretended to have commerce with supernatural agents. A person who dealt in sleight of hand, or legerdemain. Such as I have supposed Simon Magus to be. (See the note on chapter viii, 9.) **A false prophet**—A deceiver, one who pretended to have a divine

commission; a fortuneteller. **Bar-Jesus**—That is, the son of Jesus or Joshua.

7. **The deputy of the country**—Ἀνθυπάτης, The *proconsul*. Some of the provinces were imperial, and into those they sent *proprators*; others belonged to the *senate* and *people of Rome*, and into those they sent *proconsuls*. Cyprus had formerly been an imperial province; but Augustus, who made the distinction, had given it to the *people*, whence it was governed by a *proconsul*. **Sergius Paulus**—This proconsul is not mentioned anywhere else; he became a Christian, had his name written in the book of life, and, probably, on that very account, blotted out of the *Fasti Consulares*. **A prudent man**—Ἀνδρὶ συνετῷ, a man of good sense, of a sound understanding, and who therefore wished to hear the doctrine taught by these apostles; he did not persecute the men for their preaching, but sent for them that he might hear for himself.

8. **But Elymas, the sorcerer** (for so is his name by interpretation)—[He had given himself the Arabic title of Elymas, "the wise man," (from the same root as the Turkish "Ulemah,") interpreted ὁ μάγος in our text.—*Alford*.]

9. **Saul, who also is . . . Paul**—This is the first time the name Paul occurs, and the last time in which this apostle is called Saul, as his common or general name. [The old fancy that he took the name as a trophy of his conversion of Sergius Paulus has been long and deservedly abandoned. . . . Nor is there anything to urge in favour of the fancy that he took the name as a token of his humility, to signify that he was "the least of the apostles." It is much more probable that he had either possessed an alternative name for facility of intercourse among the heathen, or that this Roman designation may point to his possession of the Roman franchise, and, perhaps, to some bond of association between his father or grandfather and the *Æmilian* family, who bore the cognomen of Paulus. . . . The mere changing of his name was so little unusual that it had been, from the earliest ages, a custom among his countrymen. Joseph, in Egypt—Daniel, in Babylon—and Esther, in Persia, all received other names. . . . Sometimes, this (new) name for use among the Gentiles was due to accidental relations, as when Josephus took the pre-nomen Flavius, in honor of Vespasian. Of this we have other instances in the Acts of the Apostles in the persons of John and Josea, who were known by the Latin designations of Marcus and Justus. In Paul's case, however, as ancient Christian writers have pointed out, the change of name marks a total change in all the conditions of his life.—*Farrar*.] **Filled with the Holy Ghost**—Therefore the sentence he pronounced was not from himself, but from God. And indeed, had he not been under a divine influence, it is not likely he would have ventured thus to accost this sorcerer

called Paul, "filled with the Holy Ghost, set his eyes on him, **10** And said, O full of all subtilty and all mischief, "thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? **11** And now, behold, "the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a

α Chap. 4. 8.—ο Matt. 13. 38; John 8. 44; 1 John 3. 8.

in the presence of the governor, who, no doubt, had greatly admired him.

10. O full of all subtilty—*Δόλον, deceit*, pretending to supernatural powers without possessing any, and having only cunning and deceit as their substitutes. **And . . . mischief**—*Ῥαδιουργίας*, one who is ready at his work; a word which excellently well defines a juggler—one who is expert at sleight of hand—though it is also employed to signify an abandoned and accomplished villain. **Child of the devil**—*Υἱὸς διαβόλου, son of the devil*, possessing his nature, filled with his cunning, and in consequence practising deceit. **Enemy of all righteousness**—*Ἐχθρὸς πάσης δικαιοσύνης*; opposed in thy heart to all that is just, true, and good. **Wilt thou not cease to pervert**, etc.—*Ὁὐ πάντῃ διαστρέφῃς*; wilt thou not cease perverting? He had probably laboured in this bad work from the beginning of Paul's ministry in the place; and no doubt the apostle had warned him, for thus much seems implied in the reproof. What a terrible character is given of this bad man! He no doubt passed among the people for what we call a *clever fellow*; and he was so clever as to hide himself under a pretty dense mask: but God, who searches the heart, plucks it off, and tells him, and those who were perverted by him, what an accomplished deceiver and knave he is. **The right ways of the Lord**—*Τὰς ὁδοὺς Κυρίου τὰς εὐθείας, the ways of the Lord, the straight ways*. This saying is very emphatic. The ways of Elymas were crooked and perverse; *the ways of the Lord*, the doctrine taught by him, *plain and straight*. From the phraseology which the apostle employs in this terrible address to Elymas, we may learn, as well as from his name *Bar-Jesus*, that he was by birth and education a Jew.

11. The hand of the Lord is upon thee—The power of God is now about to deal with thee in the way of justice. **Thou shalt be blind**—Every word here proves the immediate inspiration of Paul. He was full of the Holy Ghost when he began this address: by the light of that same Spirit he discerned the state of Elymas, and exposed his real character; and, by the prophetic influence of that same Spirit, he predicted the calamity that was about to fall upon him, while, as yet, *there was no sign of his blindness!* **There fell on him a mist and a darkness**—*Ἀχλὺς, achlus*, is a disordered state of the eye, in which the patient sees through a thick mist. This thick mist, or perturbed state of the eye, took place first: it increased, and *σκόρος, thick, positive darkness*, was the issue. **He went about**—*Περιέγων*. Not knowing how to take a right step, he groped about in great uncertainty; and, not being able to find his way, he sought for some person to lead him by the hand. This state of Elymas is inimitably expressed in one of the cartoons of Raphael, in which his whole figure ex-

presses the depth of distress, concern, uncertainty, and confusion; and, to use a word common in exhibiting this matchless piece of painting, *he is blind from head to foot*. In this manner the text authorizes the painter to express the state of this miserable culprit.

14 But when they departed from Perga,

ρ Exod. 3. 3; 1 Sam. 5. 6.—σ Chap. 15. 28.

presses the depth of distress, concern, uncertainty, and confusion; and, to use a word common in exhibiting this matchless piece of painting, *he is blind from head to foot*. In this manner the text authorizes the painter to express the state of this miserable culprit.

12. The deputy . . . believed—This was a proof that the doctrine was true; and that the power of God, from which nothing could be concealed, and which nothing could resist, was with these preachers. **Being astonished**—*Ἐκπληρῶμενος*, being struck with astonishment, as Elymas was struck with blindness. Thus the word of God is a two-edged sword: it smites the sinner with judgment or compunction; and the sincere inquirer after truth with conviction of its own worth and excellence.

18. Paul and his company loosed from Paphos—They sailed away from this island, leaving, it may be presumed, Elymas a sincere and deeply humbled penitent, and Sergius Paulus a thorough and happy believer in the doctrine of Christ. Previously to this time St. Luke always mentions Barnabas before Paul; but after this he mentions Paul always first; probably after seeing how God had distinguished him in the late proceedings at Cyprus; as much of the Holy Spirit now rested upon him. [Is there not a trace of the narrator being among them in this expression? *Henceforward Paul is the principal person*, and Barnabas is thrown into the background.—*Alford*.] **They came to Perga in Pamphylia**—As Perga was not a maritime town, it is conjectured that the apostles sailed up the river Cestrus, in order to come to this place, which, according to Strabo, was situated about sixty leagues up this river, and near to which was a famous temple dedicated to Diana. (For Pamphylia, see chapter ii, 10.) **And John departing from them**—Why John Mark left his brethren at this place we are not informed; probably he went to visit his pious mother Mary at Jerusalem, and to see Peter, to whom he is supposed to have been much attached. It certainly was not with the approbation of Paul that he left them at this place, as we learn from chapter xv, 38; yet his departure does not seem to have merited the displeasure of Barnabas; for John Mark having met these apostles at Antioch, when Paul purposed to revisit the various places where they had planted the word of God, Barnabas was willing to take him with them; but Paul would not consent, because he had "*departed from them from Pamphylia, and went not with them to the work*," (chapter xv, 35-39;) and this occasioned a separation between Barnabas and Paul. It does not appear that John Mark was under any obligation to accompany them any longer or any further than he pleased. He seems to have been little else than their servant, and certainly was not divinely appointed to this work as they were; and consequently

they came to Antioch in Pisidia, and 'went into the synagogue on the sabbath day, and sat down. **15** And 'after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have 'any word of exhortation for the people, say on.* **16** Then Paul stood up, and 'beckoning with *his* hand said, Men of Israel, and 'ye that fear God, give audience. **17** The God of this people of Israel 'chose

^r Chap. 18, 13; 17, 2; 18, 4. — ^s Luke 4, 16; ver. 27. — ^t Heb 13, 23. — ^u Chap. 13, 17. — ^v Verses 26, 43, 43; chap. 10, 35. — ^w Deut. 7, 4, 7. — ^x Exod. 1, 1; Psa. 105, 28, 34; chap. 7, 17. — ^y Exod. 4, 6; 18, 14, 16. — ^z Exod. 16, 35; Num. 14, 33, 34; Psa. 95, 9, 10; chap. 7, 36.

might leave them innocently, though not kindly if they could not readily supply his place. In this respect John Mark might be to blame; but Barnabas, whose nephew he was, could overlook this fault more easily than Paul, who could not find those motives to pass by what was reprehensible in his conduct which natural affection might furnish to his brother apostle.

14. They came to Antioch in Pisidia.—This place is mentioned thus to distinguish it from Antioch in Syria, with which it had nothing in common but the name. There were several cities and towns in various districts of these countries called "Antioch;" some have reckoned up not less than twelve. Pisidia, in which this was situated, was a province of Asia Minor, near to Pamphylia, having Phrygia on the north and Pamphylia on the south. **Into the synagogue on the sabbath day.**—Though Paul was now on a special mission to the Gentiles, yet he availed himself of every opportunity, in every place, of making the *first* offer of salvation to the Jews.

15. After the reading of the law and the prophets.—A certain portion of the "law" and another of the "prophets," was read every sabbath; and the law was so divided as to be read over once every year. It has been a question, in what language were the law and the prophets read in a synagogue of Pisidia, for in that district Strabo informs us that *four* languages were spoken, namely, the *Pisidian*, the *Solyman*, the *Greek*, and the *Lydian*. There is no doubt that the Jews and proselytes understood the Greek tongue well; and they certainly had the *Septuagint* Version among them. **The rulers of the synagogue.**—These were the persons whose business it was to read the appointed sections; and to take care of the synagogue and its concerns; and to see that all was done decently and in order. **Sent unto them.**—Seeing them to be Jews, they wished them to give some suitable address to the people, that is, to the Jews who were then engaged in divine worship; for the whole of the following discourse, which greatly resembles that of St. Stephen, (chapter vii.) is directed to the Jews alone; and this was probably spoken either in Hebrew or Greek. **Ye men and brethren.**—*Ἄνδρες ἀδελφοί*, *men brethren*, that is, Jews, as we ourselves are; but *ἀνδρες* is often an expletive, as we have already seen. (See chapter vii, 2.) **If ye have any word of exhortation.**—*Εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως*, *if ye have any subject of consolation*, any word of comfort to us, who are sojourners in this strange land, speak it. **The Consolation of Israel** was an epithet of the Messiah among the Jews; and it is probable that it was in reference to him that the rulers of the syn-

agogue spoke. That *παρακλήσεως* is to be understood here as meaning *consolation*, and this in reference to the Messiah, the whole of the following discourse will prove to the attentive reader; in which Paul shows the care and protection of God toward his people Israel, and the abundant provision he had made for their salvation by Jesus Christ. They wished for *consolation*, and he declared unto them *glad tidings*, and many felt the power and comfort of the doctrine of the cross.

^a Gr. *etropophoreasen*, perhaps for *etropophoraseen*, *bore*, or, *fed them*, as a nurse beareth, or, *feedeth her child*, Deut. 1, 31; according to the LXX. and so Chrysostom. — ^b Deut. 7, 1. — ^c Joshua 14, 1, 3; Psa. 78, 56. — ^d Judges 2, 16. — ^e 1 Sam. 8, 20.

16. [The contents of this speech (verses 16-41) may be thus arranged: I. Recapitulation of God's ancient deliverance of his people and mercy toward them, ending with his crowning mercy, the sending of the Deliverer and promised Son of David. (Verses 16-25.) II. The history of the rejection of Jesus by the Jews, and of God's fulfilment of his promise by raising him from the dead. (Verses 26-37.) III. The personal application of this to all present, the announcement to them of justification by faith in Jesus, and solemn warning against the rejection of him. (Verses 38-41.)—*Alford.*] **Men of Israel.**—Ye that are *Jews by birth*. **Ye that fear God.**—Ye that are *proselytes* to the Jewish religion. In this discourse Paul shows that Jesus Christ is the Messiah sent from God, not only for the salvation of the Jews, but of the whole human race.

17. The God of . . . our fathers.—[By this, *τοὺς πατέρας ἡμῶν*, he unites all present in the now extended inheritance of the promises made to the fathers.—*Alford.*] **Exalted the people.**—[*ἤψωσεν*, *raised up*, *nourished*, (Isa. i, 2,) by increasing them in Egypt.] **With a high arm.**—With a *manifest display of the divine power*.

18. About the time of forty years.—The space of time between their coming out of Egypt and going into the promised land. **Suffered he their manners.**—*Ἐτροποφόρησεν αὐτοὺς*. He *nourished* and *fed them*, or *bore them about in his arms as a tender nurse does her child*.

19. Destroyed seven nations.—The *Canaanites*, *Hittites*, *Girgashites*, *Amorites*, *Hivites*, *Perizzites*, and *Jebusites*. [See Deut. vii, 1; Joshua iii, 10 and xiv, 11.]

20. And after that he gave unto them judges about the space of four hundred and fifty years.—This is a most difficult passage, and has been termed by Scaliger, *Cruz Chronologorum*. [A great many schemes for solving the difficulties presented by this statement as compared with 1 Kings vi, 1, which makes the founding of the temple in the fourth year of the reign of Solomon, the "four hundred and eightieth after the children of Israel came out of Egypt," while what is here stated would carry the number up to about six hundred. It must always

21 'And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. **22** And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, 'I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. **23** 'Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: **24** 'When John had first preached before his coming the bap-

^f1 Sam. 8. 5; 10. 1. — ^o1 Sam. 15. 28, 29, 30; 16. 1; Hos. 13. 11. — ^h1 Sam. 16. 13; 2 Sam. 2. 4; 5. 3. — ⁱPsa. 89. 30. — ^k1 Sam. 13. 14; chap. 7. 46. — ^lIsa. 11. 1; Luke 1. 32, 69; chap. 2. 30; Rom. 1. 3. — ^m2 Sam. 7. 12; Psa. 132. 11. — ⁿMatt. 1. 21; Rom. 11. 26.

be borne in mind, in many cases of Old Testament chronology, that the accuracy that is now required in historical dates is not to be found, and also that the ancient versions of the Pentateuch are not agreed among themselves in many matters of chronology. It is also to be observed that the apostles, in citing the Old Testament, usually employ the Septuagint, following it even where it differs most widely from the Hebrew. Among the multitude of proposed settlements of this chronological puzzle we find none that appears to better meet the requirements of the case than that given by Josephus, (*Ant.*, viii, 8, 1,) who reckons 592 years from the Exodus to the building of Solomon's temple, arranging the periods thus: 1) 40 years in the wilderness; 2) 25 years under Joshua; 3) 443 under Judges; 4) 40 years under Saul; 5) 40 years under David; 6) 4 years under Solomon, 40+25+443+40+40+4 = 592. Subtracting from this sum all but the years allotted to the Judges, the remainder, 443, answers sufficiently well to the apostle's "about the space of four hundred and fifty years." There are confessed difficulties at not a few points in the Old Testament chronology, which have thus far baffled all the researches and learned ingenuity of the critics; but happily the great truths of religion revealed in the Bible do not depend on the mathematical accuracy of some of its minor historical details. See Alford.] **Until Samuel the prophet**—[Mentioned as the terminus of the period of the Judges, also as having been so nearly concerned in the setting up over them of Saul and David.—Alford.]

21. Saul the son of Cis—*Kish*. [Another Saul, of the tribe of Benjamin, was now speaking to them.] **The space of forty years**—Reckoning from the time of his anointing by Samuel to the time of his death, from A.M. 2909 to 2949.

22. David. . . a man after mine own heart—That is, a man who would rule the kingdom according to God's will. Dr. Benson's observation on this point is very judicious: "When it is said that David was a man after God's own heart, it should be understood, not of his private, but of his public, character. He was a man after God's own heart, because he ruled the people according to the divine will. He did not allow of idolatry; he did not set up for absolute power. He was guided in the government of the nation by the law of Moses, as the standing rule of government, and by the prophet, or the divine oracle, whereby God gave directions upon particular emergencies. Whatever Saul's private character was, he was not a good king in Israel. He did not follow the law, the oracle, and the prophet; but attempted to be abso-

tism of repentance to all the people of Israel. **25** And as John fulfilled his course, he said, 'Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. **26** Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. **27** For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled

^oMatt. 3. 1; Luke 3. 2. — ^pMatt. 8. 11; Mark 1. 7; Luke 3. 16; John 1. 20, 27. — ^qMatt. 10. 6; Luke 24. 47; chapter 8. 26; verse 46. — ^rLuke 23. 34; chapter 8. 17; 1 Cor. 2. 8. — ^sVerses 14, 15; chapter 15. 21. — ^tLuke 24. 30, 44; chapter 26. 22; 28. 25.

lute, and thereby to subvert the constitution of the kingdom. That this was the meaning of David's being a man after God's own heart will easily appear by comparing 1 Sam. xv, 28; xxviii, 17, 18; 1 Chron. x, 13, 14; Psa. lxxviii, 70, etc.; lxxxix, 20, etc. [See also DEAN STANLEY'S *Jewish Church*, vol. ii, lecture xxiv.]

23. Of this man's seed hath God . . . raised . . . a Saviour—That Jesus Christ came in a direct and indisputable line from David, according to both promise and prophecy, may be seen in the notes on Matt. i, 1, etc., and particularly in the notes at the end of Luke iii. And that the Messiah was promised to come from the family of David, see Isa. xi, 1, 2, and Jer. xxiii, 5, 6.

24. John . . . preached . . . the baptism of repentance—See the notes on Matt. iii, 1, etc., and Luke iii, 10-15.

25. As John fulfilled his course—As John was fulfilling his race, he said, etc. It has been supposed that the word ὁδόν, course, or race, is used here to point out the short duration of the Baptist's ministry, and the fervent zeal with which he performed it. [As the herald and forerunner of Christ, the great purpose of his mission was accomplished when he had recognised Jesus as the Messiah, and introduced him to the people as such. It was then, and by so doing, that John fulfilled his course.]

26. Men and brethren—This should have been translated brethren simply. (See the note on chapter vii, 2.) **Children of the stock of Abraham**—All ye that are Jews by birth. **And whosoever among you feareth God**—That is, all ye who are Gentiles, and are now proselytes to the Jewish religion. **The word of this salvation**—The doctrine that contains the promise of deliverance from sin, and the means by which it is brought about; all which is founded on the dying and rising again of Jesus, of the stock of David, for the salvation of Jews and Gentiles.

27. Because they knew him not—A gentle excuse for the persecuting high priest, etc. They did not know that Jesus was the Christ because they did not know the prophets: and why did they not know the prophets, which were read every sabbath day? Because they did not desire to know his will; and therefore they knew not the doctrine of God: nor did they know that, in condemning Christ, they fulfilled those very Scriptures which were read every sabbath day in their synagogues. [All this is rather an explanation of, than an excuse for, their conduct. Their blindness and unbelief were the direct results of their own evil

them in condemning him. **28** "And though they found no cause of death in him, yet desired they Pilate that he should be slain. **29** "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. **30** "But God raised him from the dead: **31** And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. **32** And we declare unto you glad tidings, how that the promise which was made unto the fathers, **33** God hath fulfilled the same unto us their

^u Matt. 27, 22; Mark 15, 13, 14; Luke 23, 21, 22; John 19, 6, 15.—^v Ch. 3, 13, 14.—^w Luke 18, 31; 24, 44; John 19, 28, 30, 36, 37.—^x Matt. 27, 59; Mark 15, 46; Luke 23, 53; John 19, 38.—^y Matt. 24, 6; chap. 2, 24; 8, 13, 15, 26; 5, 30.—^z Matt. 24, 16; chap. 1, 3; 1 Cor. 15, 5, 6, 7.—^a Chap. 1, 11.—^b Chap. 1, 8; 2, 32; 3, 15; 5, 29.—^c Gen. 3, 15; 12, 3; 22, 18; chap. 26, 6; Rom. 4, 13; Gal. 3, 16.

nature and dispositions, which cannot be made an excuse for sinful actions.]

28. They found no cause of death in him.—No reason why he should be condemned. And yet, in opposition to all justice and equity, they desired Pilate to put him to death!

29. When they had fulfilled.—[*Ἐτέλεσαν, perfected, carried out to the end.* The sufferings and death of Christ, even to their details, were foretold in the Scriptures, and in their fulfilment his enemies became the unconscious agents.] **They took him down from the tree.**—The apostle passes rapidly over several circumstances of Christ's death, that he may establish the fact of his resurrection.

30. But God raised him from the dead.—[Everywhere the apostles dwell with special emphasis on the fact of Christ's resurrection by the power of God, as in the highest sense important for both evidence and doctrine.]

31. He was seen many days, etc.—The thing was done but a very short time since; and many of the witnesses are still alive, and ready to attest the fact of this resurrection in the most unequivocal manner.

32. We declare unto you glad tidings.—We proclaim that Gospel to you which is the fulfilment of the promise made unto the fathers.

33. Written in the second psalm.—Instead of the second psalm, the first psalm is the reading of some *Itala* Versions and several of the primitive Fathers. In many of the Hebrew MSS. two psalms are written as one. Those who possessed such MSS. would say, as it is written in the first psalm; those who referred to MSS. where the two psalms were separate, would say, in the second psalm, as they would find the quotation in question in the first verse of the second psalm. There is, therefore, neither contradiction nor difficulty here; and it is no matter which reading we prefer, as it depends on the simple circumstance whether we consider these two psalms as parts of one and the same, or whether we consider them as two distinct psalms. [But the reading of the text is to be preferred.] **Thou art my Son, this day have I begotten thee.**—It has been disputed whether this text should be understood of the incarnation or of the resurrection of our Lord. On the latter supposition it means that the eternal Logos became man, uniting himself hypostatically with the human nature that was born of the Virgin, and so, uniting in himself two complete and distinct natures, he appears as the God-man, and in that complex person he

children, in that he hath raised up Jesus again; as it is also written in the second psalm, "Thou art my Son, this day have I begotten thee. **34** And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, "I will give you the sure mercies of David. **35** Wherefore he saith also in another psalm, "Thou shalt not suffer thine Holy One to see corruption. **36** For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: **37** But he whom God raised again, saw no corruption.

^d Psalm 2, 7; Hebrews 1, 5; 5, 5.—^e Isaiah 55, 3.—^f Greek, *ta oia, holy, or, just things*: which word the LXX., both in the place of Isa. 55, 3, and in many others, use for that which is in the Hebrew, *mercies*.—^g Psalm 16, 10; chapter 2, 31.—^h Or, *after he had in his own age served the will of God*; Psalm 78, 73; verse 32.—ⁱ 1 Kings 2, 10; chap. 2, 25.

is styled the Son of God. [The oft-repeated, long-continued promise to the fathers God has now performed to us, their natural and spiritual children, by raising up, or bringing forward, in our day and to our view, the long-expected Saviour of his people, and as such called *Jesus*; and this he does, not only in fulfilment of the promises in general, but of that one in particular which is contained in the second psalm, where God is represented as proclaiming the organic law or constitution of Messiah's kingdom, and altering its fundamental principle, the intimate relation to Messiah himself, not merely mutual affection, but community of nature. The idea is derived from the great Messianic promise made to David, (2 Sam. vii, 14,) "I will be his Father and he shall be my Son." The expression in the Psalm, "I have begotten thee," means *I am he who has begotten thee*, that is, I am thy Father. *To-day* refers to the date of the decree itself, (*Jehovah said, To-day, etc.*;) but this, as a divine act, was eternal, and so must be the Sonship that it affirms.—*Alexander.*]

34. No more to return to corruption.—To the grave, to death, the place and state of corruption; for so we should understand the word *διαφθοράν* in the text. [Our Lord's life in the flesh was beset with all the conditions of change and perishability, which are effectually laid aside in his resurrection state.] [It is true he was the Son of God from eternity. The meaning therefore is, I have this day declared thee to be my Son: as St. Paul elsewhere, declared to be the Son of God with power, by the resurrection from the dead. (Rom. i, 4.) And it is with peculiar propriety and beauty that God is said to have begotten him, on the day when he raised him from the dead, as he seemed then to be born out of the earth anew.—*Wesley.*] **The sure mercies of David.**—*Τὰ βέβαια Δαυιδ τὰ κηρά.* Which *sure mercies of David* St. Paul considers as being fulfilled in the resurrection of Christ. Had there not been the fullest proof of the resurrection of Christ, not one of the promises of the new covenant could have been considered as *sure* or *faithful*. If he did not rise from the dead, then *your faith and our preaching are vain.* (1 Cor. xv, 14.)

36. David . . . fell on sleep . . . and saw corruption.—David died, was buried, and never rose again; therefore, David cannot be the person spoken of here: the words are true of some other person; and they can be applied to Jesus Christ only; and in him they are most exactly fulfilled. (See chapter ii, 29, 30, etc.)

38 Be it known unto you therefore, men and brethren, that ^athrough this man is preached unto you the forgiveness of sins: **39** And ^bby him all that believe are justified from all things, from which ye could not be justified by the law of Moses. **40** Beware therefore, lest that come upon you, which is spoken of in ^cthe prophets; **41** Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it

^a Jer. 31. 34; Dan. 9. 24; Luke 24. 47; 1 John 2. 12.—^b Isa. 53. 11; Rom. 3. 28; 8. 3; Heb. 7. 19.—^c Isa. 59. 14; Hab. 1. 6.

38. Be it known unto you therefore—This is the legitimate conclusion: seeing the word of God is true, and he has promised an endless succession to the seed of David—seeing David and all his family have failed in reference to the *political* kingdom—a spiritual kingdom and a spiritual succession must be intended, that the sure covenant and all its blessings may be continued. Seeing Jesus the Christ has wrought all the miracles which the prophets said he should work;—seeing he has suffered all the indignities which your prophets said he must suffer;—seeing after his death he has most incontestably *risen again* from the dead, and has not fallen under the power of corruption;—then he must be the very person in whom all the predictions are fulfilled, and the person through whom all the blessings of the covenant must come. **Through this man is preached unto you the forgiveness of sins**—(See chapter v. 30, 31.) [The idea of an offer or an invitation is implied, as when a government proclaims peace or pardon.]

39. And by him—On his account, and through him, **all that believe** in his divine mission, and the end for which he has been manifested, **are justified from all things**, from the guilt of all transgressions committed against God; **from which ye could not be justified by the law of Moses**. By “the law of Moses” there is neither justification nor salvation; in Jesus Christ there are both, and all the sure mercies of David.

40. Beware . . . lest that come upon you, etc.—If you reject these benefits, now freely offered to you in this preaching of Christ crucified, you may expect such judgments from the hand of God as your forefathers experienced, when, for their rebellion and their contempt of his benefits, their *city was taken*, their *temple destroyed*, and *themselves either slain by the sword or carried into captivity*. (Hab. i. 5–10.) [The object of preaching the Gospel to the Jews *first* was for a testimony to them; and against such anticipated rejection he now warns them.—*Alford*.]

41. Behold, ye despisers—[Θαυμάσate, be astonished; ἀπαίσθητε, be in terror, or get out of sight, indicative of the fearful danger incurred by rejecting the Gospel, and a foreshadowing of the unbelief of the Jews and their consequent rejection.] The word ἀπαίσθητε, which we translate *perish*, signifies more properly *disappear*, or *hide yourselves*; as people astonished and alarmed at some coming evil betake themselves to flight, and *hide themselves* in order to avoid it.

42. When the Jews were gone out—The subject, “Jews,” is not in the original. [The Greek text leaves it doubtful whether it was the *Jews* or the *apostles* who went out. Lechler (in

unto you. **42** And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them ^athe next sabbath. **43** Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, ^bpersuaded them to continue in ^cthe grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God. **45** But when the Jews saw the multi-

^a Gr. *in the week between, or in the sabbath between*.—^b Ch. 11. 23; 14. 22.—^c Tit. 2. 11; Heb. 12. 15; 1 Pet. 5. 12.

Lange) says positively, “They were not *Jews*, who could not patiently listen to Paul any longer, but simply Paul and Barnabas.” Alford says, “The congregation,” and also makes them the petitioners for another hearing. Against these eminent critics stands the authority of the Revised Text, and also Bengel. The difference is not important.] [Εἰς τὸ μεταξὺ σαββάτων, literally, on the *between or intermediate sabbath*. Just what *μεταξὺ* means the critics fail to decide. Wesley renders it the next sabbath, literally, the *sabbath between*—so the Jews call to this day the sabbath between the first day of the month Tisri, on which the civil year begins, and the tenth of the same month, which is the solemn day of expiation. **The Gentiles besought**—There is some doubt whether the original, *παρεκάλουν τὰ ἔθνη*, should be translated the *Gentiles besought*, or *they besought the Gentiles*; for the words will bear either; but the latter seems more natural. When the Jews retired, determining not to credit what was spoken, the apostle, seeing the Gentiles of a better mind, requested them to come and hear those words, or doctrines, the next sabbath. The latest authorities omit τὰ ἔθνη altogether. [After amending the text the following is suggested:] “As they were going out on the breaking up of the assembly, some of them desired that they might have these doctrines preached to them on the ensuing week or sabbath.”

43. Many of the Jews—Natural Israelites. **And religious proselytes**—Heathens by birth, converted to Judaism, and become *proselytes of the covenant*; or perhaps only *proselytes of the gate*.—**Followed Paul and Barnabas**—[As the fruit of this first sermon, many Jews and proselytes became disciples, and sought further instruction.—*Alexander*.] **Persuaded them to continue in the grace of God**—[The good seed had evidently taken root in their hearts; but the apostles, foreseeing the coming opposition, found it necessary to warn and instruct them, lest they should be turned aside.]

44. The next sabbath day—The good news had spread far and wide, by means of the converted Jews and proselytes. **Almost the whole city**—*Jews, proselytes, and Gentiles*, came together to hear τὸν λόγον τοῦ Θεοῦ, *this doctrine of God*, this divine teaching, in which many of their kindred and acquaintance had become deeply interested. It is not by *public* discourses merely that people are converted to God, but also by the *private* teaching and godly conduct of those who have received the truth; for, as these are scattered throughout society, they are a *leaven* in every place. [Here, as in so many other places in the Acts, we have manifest prototypes of the best class of modern revivals.]

tudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. **46** Then Paul and Barnabas waxed bold, and said, 'It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. **47** For so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles, that thou shouldst be for sal-

vation unto the ends of the earth. **48** And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. **49** And the word of the Lord was published throughout all the region. **50** But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. **51** But they shook off the dust of their feet against

q Chap. 18. 6; 1 Pet. 4. 4; Jude 10.—r Matt. 10. 6; chap. 8. 26; verse 26; Rom. 1. 16.—s Exod. 32. 19; Deut. 32. 21; Isa. 55. 5; Matt. 21. 43; Rom. 10. 19.

z Chapter 18. 6; 28. 28.—a Isa. 42. 6; 49. 6; Luke 2. 32.—q Chap. 2. 47.—w 2 Tim. 3. 11.—x Matt. 10. 14; Mark 6. 11; Luke 9. 5; chap. 18. 6.

45. The Jews . . . were filled with envy—Partisan zeal. [These Jews might have accepted the "word of God," had it not come to them among circumstances that offended their spirit of exclusiveness. They would not accept of salvation in common with other people. **Contradicting**—Speaking in opposition to this promiscuous offer of the grace of God. **Blaspheming**—Speaking against the Gospel, setting themselves in opposition to it.]

46. Waxed bold—Παρησιασάμενοι, having great liberty of speech; a strong, persuasive, and overpowering eloquence. [Circumstances favoured them, especially in the favour shown to them and their message by the Gentiles: and taking courage from these things they boldly declared the whole counsel of God, especially in respect to the calling of the Gentile world.] **Should first have been spoken to you**—When our Lord gave his apostles their commission to go into all the world, and preach the Gospel to every creature, he told them they must begin first at Jerusalem. (Mark xvi, 15, Luke xxiv, 47.) In obedience therefore to this command, the apostles (in every place where they preached) made their *first offers* of the Gospel to the Jews. **Ye put it from you**—Ἀπωθείδατε αὐτὸν, *You reject it.* [A direct offer, and an equally direct refusal.] **And judge yourselves unworthy of everlasting life**—By their words and conduct on this occasion they passed sentence on themselves, and, in effect, (practically) decided that they were unworthy of the grace of the Gospel; and God now ratifies that judgment by removing those blessings from them, and sending them to the Gentiles. **Lo, we turn to the Gentiles**—[The issue was now clearly made; the Jews had refused to have the Gospel in common with the Gentiles; the Gentiles were ready to accept it as offered; and the apostles had no alternative left them but to preach to such as would hear. And thus a great crisis in the Church and in the religious history of the world was passed.]

47. For so hath the Lord commanded us—The apostles could quote a pertinent scripture for every thing they did; because the outlines of the whole Gospel dispensation are founded in the law and the prophets; and they were now building the Church of God according to the "pattern shown in the Mount." **I have set thee to be a light of the Gentiles**—This quotation (from Isa. xlix, 6) was most fully in point. The Jews could not resist the testimony of their own prophet; and the Gentiles rejoiced to find that the offers of salvation were made so specifically to them. **For salvation unto the ends of the earth**—The very name of the Messiah, namely, Jesus, announced the design and end of his mission. He is the Saviour, and

is to be proclaimed as such to "the ends of the earth;" to all mankind; to every nation, and people, and tongue; and, wherever the Gospel is preached, there is a free, full, and sincere offer of salvation to every soul that hears it.

48. As many as were ordained to eternal life believed—["Ordained," τεταγμένοι, set in order, (in a military sense.)] [The meaning of this word must be determined by the context. The Jews had judged (adjudged) themselves unworthy of eternal life; the Gentiles, AS MANY AS WERE DISPOSED TO ETERNAL LIFE, (were obedient to the heavenly calling,) believed, (became disciples.) By whom so disposed is not here declared; nor need the word be, in this place, further particularized. We know that it is of God, who worketh in us the will to believe, and that the preparation of the heart is of him; but to find in this text pre-ordination to life asserted, is to force both the word and the context to a meaning which they do not contain.—*Alford.*] [The last clause of verse 48, standing in close connexion with verse 46, suggests that God's purpose and man's free agency run side by side, co-working and inter-working in their agencies, neither conflicting with the other. The men not "ordained to eternal life" are so because they adjudged themselves unworthy. They ruled themselves out from the pale of freely offered Gospel blessings.—*Alexander.*]

49. The word of the Lord was published, etc.—Those who had come from different parts, and were converted, carried the glad tidings to their respective neighbourhoods; and thus the doctrine was "published throughout all the region" of Pisidia, where they then were. (See on ver. 44.) [The moral power of this great central city travelled outward, over the adjacent region.—*Alexander.*]

50. Devout and honourable women—[Neither "devout," nor "honourable," is here descriptive of personal character, so much as social relations and position.—*Alexander.*] [Probably neither the persecution, διωγμὸν, nor the expulsion, ἐξέβαλον, was by legal process, nor by violence; but because of a popular tumult the apostles retired temporarily from the city, to return again after a short absence. (See chapter xiv, 21.)] It is likely that these were heathen matrons, who had become proselytes to the Jewish religion; persons of affluence and respectability, who had considerable influence with the civil magistracy of the place; and possibly their own husbands were of this order.

51. They shook off the dust of their feet against them—This was a very significant rite. By it they in effect said: Ye are worse than the heathen: even your very land is accursed for your

them, and came unto Iconium. **52** And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. **2** But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. **3** Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. **4** But the multitude

γ Matt. 5. 12; John 16. 22; chap. 2. 46.—α Mark 16. 20; Heb. 2. 4.—δ Chap. 13. 8.

opposition to God, and we dare not permit even its dust to cleave to the soles of our feet; and we shake it off, in departing from your country, according to the Lord's command, (Matt. x, 14,) and for a testimony against them, that we offered you salvation, but ye rejected it and persecuted us. **Came unto Iconium**—[A populous city, east of Antioch in Pisidia, lying in a fertile plain at the foot of and almost surrounded by Mount Taurus, reckoned sometimes as belonging to Phrygia, sometimes to Lycaonia, and sometimes to Pisidia; but at that time it was the capital of a distinct territory ruled by a tetrarch.]

52. The disciples were filled with joy, and with the Holy Ghost—Though in the world they had tribulation, yet in Christ they had peace; and, while engaged in their Master's work, they always had their Master's wages. [See, for a like "joyful peroration," Bishop Wordsworth on Luke xxiv, 52.]

NOTES ON CHAPTER XIV.

1. In Iconium—See the conclusion of the preceding chapter. **So spake**—Καὶ λαλῆσαι οὕτως, with such power and demonstration of the Spirit, "that a great multitude, both of the Jews and also of the Greeks," (Ἑλλήνων,) [not Ἑλληνιστῶν, but natives, and of the true Hellenist race; perhaps (some of them at least) were proselytes of the gate, of whom many] "believed" according to the apostles' preaching.

2. Stirred up the Gentiles—Τῶν ἔθνῶν, such as were mere heathens, and thus distinguished from the Jews and the Greeks who were proselytes. **Evil affected**—Ἐκίκωσαν, irritated or exasperated their minds against the brethren, the disciples of Christ. [Here the events of Antioch were repeated, though, because the persecution began before the work was so well begun, the apostles did not so willingly nor speedily retire.]

3. Long time therefore abode they—Because they had great success, therefore they continued a long time, gaining many converts and building up those who had believed, notwithstanding the opposition they met with both from the unbelieving Jews and heathens. **Speaking boldly**—Παρησιαζόμενοι, having great liberty of speech, a copious and commanding eloquence, springing from a consciousness of the truth which they preached. [This notice seems especially to be taken of all the preaching in which Barnabas was a chief actor.] **The word of his grace**—The Gospel of Jesus Christ, which is the doctrine of God's grace, mercy,

of the city was divided: and part held with the Jews, and part with the apostles. **5** And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, **6** They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: **7** And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: **9** The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, **10** Said with a loud voice,

ε 2 Tim. 3. 11.—δ Matt. 10. 28.—ε Chap. 3. 2.—ζ Matt. 8. 10; 9. 38, 29.

or favour to mankind. **And granted signs and wonders to be done**—[No other or more definite account is given of the character of these "signs and wonders," but the uniform use of the terms indicates that they were real miracles, probably of healing.]

4. The multitude of the city was divided—The Jews treated the apostles as false teachers, and their miracles as impositions; and many of the people held with them; while the others, who had not hardened their hearts against the truth, felt the force of it; and, being without prejudice, could easily discern the miracles to be the work of God, and therefore held with the apostles.

5. An assault made—Οπίῃ. A desperate attempt was made by their rulers, that is, by the heathen rulers of the people and the rulers of the synagogue. [A mob, with just enough of magisterial support to give to its violence a semblance of legality, under which the assailants could be protected.] **To use them despitefully**—To expose them, bring them into contempt, and make them appear as monsters, or movers of sedition; and then to stone them for this falsely alleged crime.

6. They were ware of it—Συνιδόντες, being (or having become) aware. This single word answers, in the original, for this whole clause. [Probably the affair was being concocted secretly.] They therefore fled to Lystra and Derbe, in the province of Lycaonia. Lystra lay to the south, and Derbe to the north of Iconium, which was not then included in Lycaonia. Pliny solves this apparent difficulty by stating that "there was granted a tetrarchy out of Lycaonia, on that side which borders upon Galatia, consisting of fourteen cities, the most famous of which is Iconium."

7. And there they preached the gospel—Which they did wherever they went.

8. Impotent in his feet—Ἀδύνατος τοῖς ποσίν, he had no muscular power, and probably he had what are commonly termed club feet. [His infirmity was congenital and continuous.]

9. That he had faith to be healed—Faith came to this poor heathen by hearing the word of God preached; for it is said, "the same heard Paul speak." He credited the doctrine he heard, and believed that Jesus could, if he would, make him whole. Besides, he must have heard of the miracles which the apostles had wrought, (see verse 3;) and this would raise his expectation of receiving a cure.

10. Said with a loud voice—[To direct the attention of all present to the miracle.] **He leaped**

“Stand upright on thy feet. And he leaped and walked. **11** And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, ^bThe gods are come down to us in the likeness of men. **12** And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. **13** Then the priest of Jupiter, which

g Isa. 35. 6.—h Ch. 8. 10; 28. 6.—i Dan. 2. 46.—k Matt.

and walked—Giving the fullest proof of his restoration; his *leaping*, however, might have been through joy of having received his cure. [This whole affair was evidently the result of a special movement of the divine Spirit. *First, faith* was begotten in the mind of the cripple; then Paul's attention to him, with an inward intimation that he should be healed; and finally the two wills, both actuated by faith in the divine power, met in the act of healing.]

11. Saying in the speech of Lycaonia—[What this language was it is quite impossible to tell, though, probably, it was simply a provincial dialect—*Lycaoness*—very certainly not Greek, for though a better-learned few may have known that language, and even the common people may have imperfectly understood it, yet it would still have been not the “speech of Lycaonia,” but a foreign tongue. It is also evident, that, if present when the outcry was made, (which, however, is itself improbable,) the apostles did not understand its import, otherwise they would have checked the movement toward their own deification at an earlier hour.] **The gods are come down to us in the likeness of men**—From this, and from all heathen antiquity, it is evident that they imagined that these celestial beings often assumed human forms to visit men, in order to punish the evil and reward the good, [and not infrequently for less commendable purposes. The Greek and Roman mythology is full of such cases.] It was also a settled belief among the Egyptians that their gods, sometimes in the likeness of *men*, and sometimes in that of animals which they held sacred, descended to the earth, and travelled through different provinces, to punish, reward, and protect. The Hindu *Avatars*, or incarnations of their gods, prove how generally this opinion had prevailed. [We need not wonder to find it in Lycaonia.]

12. They called Barnabas, Jupiter—*Δία, Zeus*, or *Jupiter*—the reigning divinity of the Greek mythology. **Paul, Mercurius**—*Ἑρμῆς, Hermes*, or *Mercury*. *Jupiter* and *Mercury* were the gods who most frequently assumed the human form; and Jupiter was accustomed to take Mercury with him on such expeditions [as a kind of body-servant or attaché. The entire narrative shows that the Greek cultus was fairly established at Lystra.] As the ancients usually represented Jupiter as rather an aged man, large, noble, and majestic; and Mercury as young, light, and active, the conjecture of Chrysostom is very probable, that Barnabas was a large, noble, well-made man, and probably in years; and St. Paul, young, active, and eloquent; on which account they termed the former “Jupiter,” and the latter “Mercury.”

13. Then the priest of Jupiter, which was before their city—Cities were usually put under the protection of a particular deity, and the image of that deity placed at the entrance to signify that he was the guardian and protector. To this St.

was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. **14** Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, **15** And saying, Sirs, why do ye these things? “We also are men of like passions with you, and preach unto you that

26. 65.—l Chap. 10. 26.—m James 5. 17: Rev. 19. 10.

Luke refers. Lystra, it appears, was under the guardianship of *Jupiter Propulais*—the *Jupiter that was before the city*—which is another term for *Jupiter Custos*, or Jupiter the guardian. E. ch deity had his peculiar priests, rites, and sacrifices. The person who was going to offer the sacrifices was the priest of *Jupiter Custos*, under whose guardianship the city of Lystra was, and who the priest supposed had visited the city in a human form; and Barnabas, probably for the reasons already assigned, he imagined was the person; and as Mercury, the god of eloquence, was the *general attendant* of Jupiter, the people and the priest supposed that Paul, who had a powerful, commanding eloquence, was *that* god, also disguised. **Oxen and garlands**—That is, oxen adorned with flowers, their horns gilded, and neck bound about with fillets, as was the custom in sacrificial rites. They also crowned the *gods* themselves, the *priests*, and the gates of the *temples*, with flowers. **Unto the gates**—[Ἐπὶ τοὺς πυλῶνας, not the gates of the city, but the doors of the outer court of the house in which the apostles were staying. The *garlands* may have been to hang on the doors of the house, or for (some of) the manifold purposes connected with the sacrifice.—*Alford*.] [Canon Farrar (*Life of St. Paul*)] gives a somewhat poetic image of this scene, in which, though it is largely imaginary, the historical facts are used to good purposes. “The crowd who was present at the preaching, which seems, on this occasion, to have been in the open air, were witnesses of the miracle, and reverting, in their excitement, perhaps from a sense of awe, to their rude, native Lycaonian dialect, just as a Welsh crowd, after being excited to an overwhelming degree by the English discourse of some great Methodist, might express its emotions in Welsh, they cried, ‘The gods have come down to us in the likeness of men; the tall, venerable one is Zeus, the other, the younger and shorter one, who speaks so powerfully, is Hermes.’ Ignorant of the native dialect, the apostles did not know what the crowd were saying, and withdrew to their lodgings. . . . Before the gate of the town was a temple of Zeus, their guardian deity. The priest of Zeus rose to the occasion. While the apostles remained in entire ignorance of his proceedings, he had procured bulls and garlands, and now, accompanied by festive crowds, came to the gates, probably of the house, to do them sacrifice.”—Vol. i, pages 381–2.]

14. Rent their clothes—[As an expression of horror at the proposed impiety.] **And ran in among the people**—The apostles were within; on being told, they rushed forth into the crowd to stop the proceedings.—*Alford*.]

15. Sirs . . . we also are men of like passions with you—[Ἄνδρες, men—a respectful address, about equivalent to our “gentlemen.” *We are men*, ἄνθρωποι—the generic term for *human beings*, not gods, ὁμοιοπαθεῖς, *similarly constituted*—subject to the same infirmities. Of course there is no refer-

ye should turn from *these vanities* unto the living God, *which made heaven, and earth, and the sea, and all things that are therein*: **16** *Who in times past suffered all nations to walk in their own ways.* **17** *Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* **18** *And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.*

19 *And there came thither certain Jews*

1 Sam. 12. 21; 1 Kings 16. 13; Jer. 14. 22; Amos 2. 4; 1 Cor. 2. 4.—1 Thess. 1. 9.—2 Tim. 1. 1; Psa. 88. 6; 145. 6; Rev. 14. 7.—Psa. 81. 13; chap. 17. 30; 1 Pet. 4. 3.—1 Ch. 17. 27; Rom. 1. 20.—Lev. 26. 4; Deut. 11. 14; 28. 12; Job 5. 10; Psa.

ence here to moral or religious character.] **That ye should turn from these vanities**—*Ματαίωσις, nothings.* That is, from these idols and false gods. How often false gods and idolatry are termed *vanity* in the Scriptures no careful reader of the Bible needs to be told. **The living God**—Widely different from those stocks and stones which were objects of their worship. **Which made heaven, and earth**—And as all things were made by his power, so all subsist by his providence; and to him alone all worship, honour, and glory, are due.

16. Who in times past suffered all nations, etc.—The words *πάντα τὰ ἔθνη*, which we here translate *all nations*, should be rendered, *all the Gentiles*, merely to distinguish them from the Jewish people, who, having a revelation, were not left to walk in their own ways; but the *heathens*, who had not a revelation, were suffered to form their creed and mode of worship according to their own caprice. [The apparent abandonment by God of the Gentiles, and his care for Israel, is a perpetual mystery of his dispensations toward men; but that partiality of treatment was now to end. See HENOSTENBERG, *Christology*, Preliminary Observations.]

17. He left not himself without witness—Though he gave the Gentiles no revelation of his will, [only a secondary one,] yet he continued to govern them by his gracious providence; *giving them rain to fertilize their grounds, and fruitful seasons as the result.* **Filling our hearts with food**—[*Satisfying our natural desires*, so as to fill the sensuous soul, *καρδιά*, with gladness. For animal life, in its normal soundness and among favourable environments, is itself joyous.] [It is a strong, though incidental, proof of authenticity, that when the apostles address heathen hearers unacquainted even with the Holy Scriptures, they begin with the great truths of natural theology, and not by appealing to the prophecies, or proving the Messiahship of Jesus, as they did in addresses to the Jews.—*Alexander.*] [See this form of reasoning illustrated in the introduction to the epistle to the Romans; and also in Paul's address at Mars' Hill. (Acts xvii, 22–31.)]

19. There came thither certain Jews from Antioch—Those were, no doubt, the same who had raised up persecution against Paul and Barnabas at Iconium and Antioch before; they followed the apostles with implacable malice; and what they could not do *themselves* they endeavoured to do by *others*, whose minds they first *perverted*, and then *irritated* to deeds of fell purpose. **And, having stoned Paul**—How *uncertain* and *unworthy* to be

from Antioch and Iconium, who persuaded the people, *and, having stoned Paul, drew him out of the city, supposing he had been dead.* **20** *Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.* **21** *And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,* **22** *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must*

65. 10; 68. 9; 147. 8; Jer. 14. 22; Matt. 5. 45.—1 Chap. 13. 45.—2 Cor. 11. 25; 2 Tim. 3. 11.—v Matt. 28. 19.—v Gr. *had made many disciples.*—1 Chap. 11. 22; 13. 43.—v Matt. 10. 28; 16. 24; Luke 22. 29, 29; Rom. 8. 17; 2 Tim. 2. 11, 12; 3. 12.

counted is *popular fame*! When the Lycaonians saw the miracles that Paul did, they said he was the god Mercury; when the persecuting Jews came, they persuaded them that he was an impostor; and then they endeavoured to stone him to death. [They stoned him, not in Jewish method, (as a legal capital punishment,) but tumultuously and in the streets, dragging him out of the city afterward. (See 2 Cor. xi, 25.)—*Alford.*] **Supposing he had been dead**—They did not leave stoning him till they had the fullest evidence that he was dead; and so, most probably, he was. [It is indeed *supposable* that Paul's recovery was by a miracle, but nothing of that kind is intimated, and his reviving after being stunned by the stoning would not be at all unnatural.]

20. The disciples stood round about him—No doubt in earnest prayer, entreating the *Author of life* that his soul might again return to its battered tenement. **He rose up**—[The mob, having spent its force, melted away, so that Paul and his friends might return quickly into the city. It does not appear that the magistrates took any part in the affair, either *against* or *for* the apostles.] It is strange that neither the young converts at Lystra, nor Barnabas, were involved in this persecution! It seems to have had Paul alone for its object, and, when they thought they had despatched him they did not think of injuring the rest.

21. Preached the gospel to that city—Derbe, a city in the same province. (See on verse 6.) **They returned again to Lystra, and to Iconium**—Their return to Lystra, and preaching there without opposition, is a clear indication that the assault upon Paul was only the work of a lawless body of the rude citizens.]

22. Confirming the souls of the disciples—[The *disciples* here named are the converts made at the previous visit. These, because of their lack of all Christian teaching hitherto, needed especially to be further instructed in the doctrines of the Gospel, and to be held to their fidelity by the presence and exhortations of those through whom they had believed. And as they had seen to what perils their confession of Christ would probably expose them, without any compensating advantages, it was well that they should be reminded that *through much tribulation, διὰ πολλῶν θλίψεων, we must enter into the kingdom of heaven.* By using the pronoun of the first person, *ἡμεῖς*, the apostles identified themselves with the new converts, and showed them that such things as they might be called to suffer had been and would continue to be the common lot of believers.]

through much tribulation enter into the kingdom of God. **23** And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. **24** And after they had passed throughout Pisidia, they came to Pamphylia. **25** And when they had preached the word in Perga, they went down into Attalia: **26** And thence sailed

to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. **27** And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. **28** And there they abode long time with the disciples.

a Titus 1. 5.—a Chap. 13. 1, 2.—b Chap. 15. 40.—c Chap. 15.

4. 12; 21. 19.—d 1 Cor. 16. 9; 2 Cor. 2. 12; Col. 4. 3; Rev. 8. 8.

23. When they had ordained them elders—*Elder* seems to be here the name of an office. These were all new converts, and yet among them the apostles constituted "elders." They appointed persons the most experienced, and the most advanced in the divine life, to watch over and instruct the rest. But what is the meaning of the word *χειροτονήσαντες*, which we translate *ordained*? The word *ordain* we use in an ecclesiastical sense, and signify by it the appointment of a person to an office in the Church, by the imposition of the hands of those who are rulers in that Church. But *χειροτονία* signifies the holding up or stretching out the hand, as approving of the choice of any person to a particular work; whereas *χειροθεσία* signifies the imposition of hands. Anciently, the choice or suffrage was called *cheirotomia*; for when it was lawful for the multitude in their cities to choose their priests or bishops they met together, and some chose one man, some another; but that it might appear whose suffrage won, they say the electors did use *ἐκτεινέιν τὰς χεῖρας*, to stretch forth their hands, and by their hands so stretched forth, or up, they were numbered who chose the one, and who the other; and him who was elected by the most suffrages they placed in the high priesthood. And from hence was the name *cheirotomia* taken, which the fathers of the councils are found to have used, calling their suffrage *cheirotomia*. St. Paul (2 Cor. viii. 19) intimates that St. Luke was thus appointed to travel with him, *χειροτονήσθεις ὑπὸ τῶν ἐκκλησιῶν, who was chosen of the Churches*. Ignatius, in his epistle to the Philadelphians, uses the same term, *πρέπον ἔστιν ὑμῖν, ὡς ἐκκλησίᾳ Θεοῦ, χειροτονησαί ἐπισκοπὸν, ye ought, as a Church of God, to choose your bishop*. *Cheirotomia* implies simply appointment or election, but not what is called ordination by the imposition of hands. I believe the simple truth to be this, that in ancient times the people chose by the *cheirotomia* (lifting up of hands) their spiritual pastor; and the rulers of the church, whether apostles or others, appointed that person to his office by the *cheirothesia* or imposition of hands; and perhaps each of these was thought to be equally necessary; the Church agreeing in the election of the person, and the rulers of the Church appointing, by imposition of hands, the person thus elected. (See the note on chapter vi. 6.) **And had prayed with fasting—**This was to implore God's special assistance, as they well knew that, without his influence, even their appointment could avail nothing. **Commended them to the Lord—**To his especial care and protection.

24. Passed throughout Pisidia, they came to Pamphylia—See the note on chapter xiii. 13.

25. They went down into Attalia—This was a seaport town in Pamphylia. Thus we find the apostles travelled from Derbe to Lystra; from Lystra to Iconium; from Iconium to Antioch of Pisidia; from Antioch to Perga in Pamphylia; and

from Perga to Attalia; and it appears that they travelled over three provinces of Asia Minor—*Pamphylia, Lycaonia, and Pisidia*.

26. And thence sailed to Antioch—This was Antioch in Syria; to reach which, by sea, they were obliged to coast a part of the Mediterranean Sea, steering between Cyprus and Cilicia; though they might have gone the whole journey by land. **Whence they had been recommended . . . for the work which they fulfilled—**The reader will recollect that it was from this Antioch they had been sent to preach the Gospel to the heathen in Asia Minor, (see chapter xiii. 1, 2;) and that they fulfilled that work, see in the same chapter, verse 48, and the circumstantial account of their travels and preaching given in this chapter.

27. And had gathered the church together—The church by which they had been sent on this very important and successful mission. [It is thus seen that already the church at Antioch (in Syria) had become in some sense a metropolitan, or mother church, apparently quite independent of that at Jerusalem, between which and it there existed a pretty wide difference of opinion respecting the question of the ingathering of Gentile converts.] **They rehearsed all that God had done with them—**Not what they had done themselves; but what God made them the instruments of working. **And how he had opened the door of faith—**How God, by his providence and grace, had made a way for preaching Christ crucified among the heathen; and how the heathen had received that Gospel which, through faith in Christ Jesus, was able to save their souls. [At their going out the question of the possibility, and indeed the lawfulness, of bringing non-proselyted Gentiles to the faith of the Gospel was unsolved; now it had been demonstrated by the most evident facts; and these the apostles report, to the wonder and delight of the Antiochian disciples.]

28. And there they abode long time—How long we cannot tell; but we hear no more of them till the appeal to the council of Jerusalem, mentioned in the following chapter, which council is generally supposed to have been held in A. D. 51; and, if the transactions of this chapter took place in A. D. 46, as chronologers think, then there are five whole years of St. Paul's ministry, and that of other apostles, which St. Luke passes by in perfect silence. It is very likely that all this time Paul and Barnabas were employed in extending the work of God through the different provinces contiguous to Antioch; for St. Paul himself tells us that he preached the Gospel so far as Illyria, (Rom. xv. 19,) on the side of the Adriatic Gulf. Many of the tribulations and perils through which the Apostle Paul passed are not mentioned by St. Luke, particularly those of which he himself speaks in 2 Cor. xi. 23-27. He had been five times scourged by the Jews; thrice beaten by the Romans; thrice shipwrecked; a whole night and

CHAPTER XV.

AND certain men which came down from Judea taught the brethren, and said, ^bExcept ye be circumcised ^aafter the manner of Moses, ye cannot be saved. **2** When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that ^cPaul and Barnabas, and certain other of them, should go up to Jerusalem unto the

^a Gal. 2. 12.—^b John 7. 22; verse 5; Gal. 5. 2; Phil. 3. 2; Col. 2. 8, 11, 16.—^c Gen. 17. 10; Lev. 12. 3.

day in the deep, probably saving his life upon a plank; besides frequent journeyings, and perils from his countrymen, from the heathen, from robbers, in the city, in the wilderness, in the sea, among false brethren. Of none of these have we any circumstantial account. Probably most of these happened in the *five years* which elapsed between the apostles' return to Antioch and the council of Jerusalem.

NOTES ON CHAPTER XV.

[The Jewish-Christian opinion, that the Gentiles could only in the way of circumcision and the observance of the law—that is, in the way of Jewish Christianity—obtain the salvation of the Messianic kingdom, was by no means set aside by the diffusion of Christianity among the Gentiles which had so successfully taken place since the conversion of Cornelius. On the contrary, it was too closely bound up with the whole training and habit of mind of the Jews, especially of those who were adherents of the Pharisees, not to have presented, as the conversion of the Gentiles increased, an open resistance to the freedom of the Gentile brethren from the law—a freedom which exhibited itself in their whole demeanor, to the scandal of the strict legalists—and to have made the question on which it hinged the most burning question of the time. This opposition—the most fundamental and most dangerous in the apostolic Church, for the overcoming of which the whole further labour of a Paul was requisite—emerged in the very central seat of Gentile Christianity itself, in Antioch (in Syria;) whither some from Judea, probably of the priestly order, came down with the doctrine: *If ye shall not have been circumcised according to the custom ordered by Moses*, (and so have taken upon you the obligation of obedience to the whole [ceremonial] law,) *ye cannot obtain the salvation in Christ.*—Meyer.]

1. Except ye be circumcised, etc.—The persons who taught this doctrine appear to have been converts to Christianity; but, supposing that the Christian religion was intended to *perfect* the Mosaic, and not to *supersede* it, they insisted on the necessity of circumcision, because by that a man was made debtor to the whole law, to observe all its rites and ceremonies. This question produced great disturbance in the apostolic Church; and, notwithstanding the decree mentioned in this chapter, the apostles were frequently obliged to interpose their authority in order to settle it; and we find a whole church, that at Galatia, drawn aside from the simplicity of the Christian faith by the subtlety of Judaizing teachers among themselves, who insisted on the necessity of the converted Gentiles being circumcised. **Ye cannot be saved**—[Under the Abrahamic covenant circumcision was the distinctive mark of the covenant relation of its subject; and the lack of circumcision

apostles and elders about this question. **3** And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. **4** And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. **5** But

^d Gal. 2. 1.—^e Rom. 15. 21; 1 Cor. 16. 6, 11.—^f Chap. 14. 27.
—^g Verse 13; chap. 14. 27; 21. 19.

wrought the exclusion of such a one. (Gen. xvii, 14.) This ordinance, it was now claimed, was of perpetual obligation.]

2. No small dissension and disputation—Paul and Barnabas were fully satisfied that God did not design to bring the converted Gentiles under the yoke of circumcision; and therefore they opposed the Judaizing teachers. This was one of the first controversies in the Christian Church; but, though the difference of sentiment was considerable, it led to no (immediate) breach of Christian fellowship among themselves, (but to some pretty sharp contentions.) **They determined**—*It was determined*, that is, probably by common consent, in order that the question which could not be determined satisfactorily at Antioch might be considered by both parties at the mother church.] **That Paul and Barnabas**—[This journey was, no doubt, the same as that mentioned Gal. ii, 1–10. In that case Paul says he went up “by revelation,” not, however, necessarily made to *himself*, but that there was some *intimation* of the Holy Ghost, similar to that in chapter xiii, 2, when the church at Antioch sent forth him and Barnabas.—*Alford.*] **And certain other of them**—If this be the journey to which St. Paul alludes in Gal. ii, 1–5, then he had *Titus* with him; and how many others we cannot tell. This journey was fourteen years after Paul's conversion, and was undertaken by express *revelation*, as he informs us Gal. ii, 2.

3. Being brought on their way by the church—That is, the members of the church provided them with all necessaries for their journey; [perhaps also *escorted* them a part or the whole of the way.] **Declaring the conversion of the Gentiles**—Much stress is laid on this; it was a miracle of God's mercy that the Gentiles should be received into the Church; and they had now the fullest proof that the thing was likely to become *general* by the conversion, not only of such cases as that of Cornelius, but also by the numerous conversions from among the people of Antioch, of Cyprus, Pisidia, Pamphylia, Lycaonia, etc. **They caused great joy unto all the brethren**—Even the *unofficial* Jewish believers were rejoiced that to the Gentiles also was given the good news of the Gospel.]

4. They were received of the church—The whole body of Christian believers. **The apostles**—We read of none but *John, Peter, and James*. (See Gal. ii, 9.) **And elders**—Those who were officers in the Church, under the apostles. [Formally as an official deputation.] **They declared**—To this council they gave a succinct account of the great work which God had wrought by them among the Gentiles. This was St. Paul's third journey to Jerusalem after his conversion. (See an account of his *first* journey, chapter ix, 26, and of his *second*, in chapter xi, 30.)

there ^brose up certain of the sect of the Pharisees which believed, saying, ^c'That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter. **7** And when there had been much disputing, Peter rose up, and said unto them, ^d'Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. **8** And God, ^e'which knoweth the hearts, bare them witness, ^f'giving them the

^a Or rose up, said they certain.—^d Verse 1.—^e Chap. 10. 20; 11. 12.—^f 1 Chron. 28. 9; chap. 1. 24.—^g Chap. 10. 44.—^h Rom. 10. 11.

5. But there rose up certain of the sect of the Pharisees—This verse appears to be part of the declaration made by Paul and Barnabas to this council; for, having stated how God blessed their ministry among the Gentiles, they proceed to declare how all this good work was likely to be destroyed by certain Pharisees, who, having received the Christian faith, came down to Antioch, and began to teach the necessity of circumcision, etc., and thus filled the minds of the converted Gentiles with doubtful disputations.

6. The apostles and elders came together—[This meeting is sometimes spoken of as the *First General Council of the Church*; but only by the help of a very fertile imagination can it be put into such a shape. It was an informal, unofficial consultation of Christian believers, whose deliverances were at most only advisory.] [Most probably the deliberations of the apostles and elders implied the presence of the *brethren* also.—*Alford*.]

7. When there had been much disputing—By those of the sect of the believing Pharisees; for they strongly contended for circumcision; and at the head of these, tradition tells us, was Cerinthus, a name famous in the primitive Church as one who laboured to unite the Law and the Gospel, and to make the salvation promised by the latter dependent on the performance of the rites and ceremonies prescribed by the former. These reasons were fairly met by argument, and the thing proved to be *useless* in itself, *inexpedient* in the present case, and *unsupported* by any express authority from God, and serving no purpose to the Gentiles, who, in their uncircumcised state, by believing in Christ Jesus, had been made partakers of the Holy Ghost. [A promiscuous debate, not perhaps without some angry feeling, ensued on their first coming together, and among the multitude, (verse 12,) man disputing with man.—*Alford*.] **Peter rose up, and said**—[Paul and Barnabas, and the brethren from Antioch, having presented their case, and the Pharisaic party of Jerusalem having given their protest against the possibility of salvation outside the law of Moses, Peter presents the whole case as it appeared to his broader and more adequate views.] **A good while ago**—^a'*ἡμέρων ἀρχαίων*, *from the days of old*; a phrase which simply signifies *some years ago*; referring evidently to the conversion of Cornelius, (see chapter x.) about *ten* (fifteen) years before this time. **God made choice among us**—That is, he chose me to be the first apostle of the Gentiles.

8. And God, which knoweth the hearts—
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Holy Ghost, even as *he did* unto us; **9** And put no difference between us and them, ^b'purifying their hearts by faith. **10** Now therefore why tempt ye God, ^c'to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **11** But ^d'we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had ^e'wrought among the Gentiles by them.

13 And after they had held their peace,

^a Chapter 10. 15, 22, 43; 1 Cor. 1. 2; 1 Pet. 1. 22.—^b Matt. 23. 4; Gal. 5. 1.—^c Rom. 8. 24; Eph. 2. 8; Titus 2. 11; 3. 4, 6.—^d Chap. 14. 27.

^a *Ὁ καρδιογνώστης Θεός, the heart-searching God*. We had this epithet of the divine Being once before, in chapter i. 24. It occurs nowhere else in the New Testament. **Bare them witness**—*μαρτυρεῖν*, *to bear witness*, signifies *to approve*, *to testify in behalf of*. [God set the seal of his approbation upon these believing Gentiles by imparting to them the Holy Ghost.]

9. Put no difference between us and them—Giving them the Holy Spirit, though uncircumcised, just as he had given it to us who were circumcised; an evident proof that, in the judgment of God, circumcision was no preparation to receive the Gospel of Christ. **Purifying their hearts by faith**—[God would have made such a distinction if, after this ethical purification of the heart effected by faith, he had now required of them, for their Christian standing, something else, namely, circumcision and other works of the law; but faith, by which he had morally purified their inner life, was to him the *sole requisite* for their Christian standing.—*Meyer*.]

10. Now therefore why tempt ye God—As God, by giving the Holy Spirit to the Gentiles, evidently shows he does not design them to be circumcised, so that they shall become debtors to the (ceremonial) law, to fulfil all its precepts, etc., why will ye provoke him to displeasure by doing what he evidently designs shall not be done? **A yoke . . . which neither our fathers nor we were able to bear**—[Peter did not so much refer to the mere outward observances of ceremonies which he himself and the Jewish converts thought it expedient to retain, but to the imposition of the law as a condition of salvation on the consciences of the disciples.—*Alford*.]

11. Through the grace of the Lord Jesus Christ we shall be saved—There is but one way of salvation for Jews and Gentiles, the grace, mercy, or favour coming by and through the Lord Jesus, the Christ; this is now fully opened to the Gentiles; and we too shall be saved in the same way. **Even as they**—[Not the fathers, (verse 10,) but the believing Gentiles.]

12. All the multitude kept silence—The strong facts stated by St. Peter could not be controverted. [A happy beginning for a happy issue.—*Meyer*.] **Gave audience to Barnabas and Paul**—These apostles came forward next, to corroborate what Peter had said by showing the miracles and wonders which God had, by them, wrought among the Gentiles. [Peter stated one series of facts and declared their lessons; Paul and Barnabas bring forward other and more remarkable facts respect-

*James answered, saying, Men and brethren, hearken unto me: **14** *Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. **15** And to this agree the words of the prophets; as it is written, **16** *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

8 Chap. 12, 17.—*ε* Verse 7.—*α* Amos 9, 11, 12.—*σ* See verse 28.—*ω* 1 Thess. 1, 9.

ing the works wrought among the Gentiles, showing on what evidence they had received as Christian disciples those that believed.]

13. James answered—[This was James the Just, a brother of our Lord, and author of the epistle bearing his name. Though an apostle, (Gal. i, 19,) he was not one of the twelve.—*Alford*.] He was evidently *president* of the council, and is generally called bishop of Jerusalem. The rest either argued on the subject or gave their opinion; James alone pronounced the *definitive sentence*.

14. Simeon hath declared—It is remarkable that James does not give him even the *title* which he received from our Lord at the time in which he is supposed to have been made head of the Church and vicar of Christ upon earth. **To take out of them a people for his name**—To form among the Gentiles, as he had among the Jews, a people called by his name and devoted to his honour.

15. And to this agree the words of the prophets—Peter had asserted the fact of the conversion of the Gentiles; and James shows that that fact was the fulfilment of declarations made by the prophets.

16. After this I will return, and will build again, etc.—These two verses, 16th and 17th, are quoted from Amos ix, 11, 12, nearly as they now stand in the best editions of the Septuagint, and evidently taken from that Version, which differs considerably from the Hebrew text. [Amos predicts the blessedness of the Messianic era, in which not only the Davidic theocracy, fallen into decay by the division of the kingdom, will be again raised up, but also foreign nations will join themselves to it, and be converted to the worship of Jehovah. . . . This prophecy has found its Messianic historical fulfilment in the reception of the Gentiles into Christianity.—*Meyer*.]

17. That the residue of men might seek—Instead of this, the Hebrew has, *that they may possess the remnant of Edom*. [James might have used even these words, as they are in the original, (Hebrew,) for his object, and therefore no set purpose is to be assumed for his having given them according to the reading of the Septuagint. Perhaps they were only known to him and remembered in *that* reading; but possibly, also, they are only rendered in this form by Luke, (or the Greek document used by him,) without being so uttered by James, who (perhaps) spoke in Hebrew.—*Meyer*.]

18. Known unto God are all his works from the beginning—As if he had said, This is not a new counsel of God: he had purposed, from the time he called the Israelites, to make the Gentiles partakers of the same grace and mercy; and ultimately to destroy those rites and ceremonies which separated them from each other. He therefore has sent the Gospel of his Son, proclaiming

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. **18** Known unto God are all his works from the beginning of the world. **19** Wherefore *my sentence is, that we trouble not them, which from among the Gentiles *are turned to God: **20** But that we write unto them, that they abstain *from pollutions of

8 Gen. 35, 2; Exod. 20, 8, 28; Ezek. 20, 30; 1 Cor. 8, 1; 10, 20, 28; Rev. 2, 14, 20.

equally peace to him that is *afar off*, the *Gentile*, and to him that is *nigh*, the *Jew*. [Of this 18th verse, only three words are found in the most trustworthy MSS. and Versions, *γνωστὰ ἅπ' αἰῶνος*, which naturally belong to what precedes them, so as to read, *who doeth all things known from eternity*.]

19. Wherefore my sentence is—*Διὸ ἐγὼ κρίνω, wherefore I judge*, [I deem.] [For my part, *I vota*—*Meyer*.] [The idea of an authoritative decision, in these words of James, has no good foundation. It was a free consultation, and the final determination was reached by common consent.] **Are turned to God**—[Rather, *are turning*; so that the principle set forth might have a prospective as well as a retrospective application.]

20. But that we write unto them—Four things are prohibited in this decree: 1) Pollutions of idols: 2) fornication; 3) things strangled; 4) blood. By the *first*, POLLUTION OF IDOLS, or, as it is in verse 29, *meats offered to idols*, not only all idolatry was forbidden, but eating things offered in sacrifice to idols knowing that they were thus offered, and joining with idolaters in their sacred feasts, which were always an incentive either to idolatry itself or to the impure acts generally attendant on such festivals. By the *second*, FORNICATION, all uncleanness of every kind was prohibited; for *πορνεία* not only means *fornication*, but *adultery*, *incestuous mixtures*, and especially the *prostitution* which was so common at the idol temples in Cyprus, at the worship of Venus, and the shocking disorders exhibited in the *Bacchanalia*, *Lupercalia*, and several others. By the *third*, THINGS STRANGLED, we are to understand the flesh of those animals which were strangled for the purpose of *keeping the blood in the body*, as such animals were esteemed a greater delicacy. By the *fourth*, BLOOD, we are to understand, not only the thing itself, but also all *cruelty*, *manslaughter*, *murder*, etc., as some of the ancient Fathers have understood it. [It is not a *command*, but an *exhortation*, that is given by this letter; and the things discountenanced seem to have been so treated, partly on grounds of morality, (as the second named,) but chiefly through deference to Jewish prejudices. Against the idea that there was anything really wrong in partaking of "meats offered to idols," which is what is intended by *pollutions of idols*, (see verse 29,) is stoutly combated by St. Paul, in 1 Cor. viii, and x, 19. The third and fourth items inhibited certain practices quite indifferent in themselves, but which, being strongly forbidden in the Old Testament, (Gen. ix, 4,) it was deemed best that the Gentile converts should also accept the prohibition of them. The second involved a gross immorality, and yet to the heathen mind, and to recent converts from heathenism, this did not at once appear, and it was therefore requisite that the Hebrew law of

idols, and *from* fornication, and *from* things strangled, *and from* blood. **21** For Moses of old time hath in every city them that preach him, *being read in the synagogues every sabbath day.* **22** Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely, Judas surnamed ^b Barsabas, and Silas, chief men among the brethren:* **23** And they wrote *letters* by them after this manner; The apostles and elders and brethren *send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:* **24** Forasmuch as we have heard, that *certain* which went out from us have troubled you with words, subverting your souls, saying, *Ye must be cir-*

^g 1 Cor. 6. 9, 18; Gal. 5. 19; Eph. 5. 3; Col. 3. 5; 1 Thess. 4. 3; 1 Pet. 4. 3.—^s Gen. 9. 4; Lev. 8. 17; Deut. 12. 16, 23.—^a Chap. 13. 15, 27.—^b Chap. 1. 23.

chastity, in its full force and application, should be accepted by the Gentile converts. The distinction between the ceremonial and the moral qualities of these things was afterward fully explained.]

21. Moses of old time hath in every city—[Living, as the Gentile converts would be, in the presence of Jewish Christians, who heard these Mosaic prohibitions read, as they had been from generations past, in their synagogues, it would be well for them to avoid all such conduct and habits as would give unnecessary offence.—*Alford.*]

22. Then pleased it the apostles and elders, with the whole church—[By common consent the whole Church accepted the words of James as their own judgment in the case.] [The opinion of James and the resolution of the assembly is purely *negative*; the Gentile brethren were not to be subjected to be *further* (unnecessarily) *disturbed*, but they were to *abstain* from four matters, which, according to common Gentile opinion were regarded as indifferent, but were deeply offensive to the rigidly legal Jewish Christians, between whom and the Gentile Christians the existing dispute was to be settled, and the fellowship of brotherly intercourse was provisionally restored. The Gentile Christian, for the avoidance of offence toward his Jewish brother, was to abstain as well from that which exhibited the *fundamental character of heathenism*, as from the things by which, in the intercourse of Christian fellowship, the *most important* points of the restriction on food appointed by God for Israel might be *prematurely overthrown*, to the offence of Jewish Christians.—*Meyer.*] **Chosen men of their own company—**Paul and Barnabas were to return: they could have witnessed to the Church at Antioch what was done at Jerusalem; but as it was possible that their testimony might be suspected, from the part they had already taken in this question at Antioch, it was necessary that a deputation from the council should accompany them. Accordingly, Judas and Silas are sent to corroborate, by their oral testimony, what was contained in the letters sent from the council.

23. Send greeting unto the brethren . . . of the Gentiles—There was no occasion to send such a letter to the brethren which were of the *Jews*, because that law which had been so long read in their synagogues taught them all those things; and

cumcised, and keep the law; to whom we gave no *such* commandment: **25** It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul. **26** *Men that have hazarded their lives for the name of our Lord Jesus Christ.* **27** We have sent therefore Judas and Silas, who shall also tell you the same things by *mouth.* **28** For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; **29** *That ye abstain from meats offered to idols, and ^cfrom blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.* **30** So when they were dismissed, they came to Antioch: and when they

^c Verse 1; Gal. 2. 4; 5. 13; Titus 1. 10, 11.—^d Chap. 13. 50; 14. 19, 1 Cor. 15. 20; 2 Cor. 11. 23, 26.—^e Gr. word.—^f Ver. 20; chap. 21. 25; Rev. 2. 14, 20.—^g Lev. 17. 14.

therefore the epistle is sent exclusively to the *Gentiles*. The word "greeting" is in the original *χαίρειν*, to be well, to be safe; a very usual form in Greek epistles, the word *εὐχομαι* being understood, *I wish thee to be well.*

24. Certain which went out from us—So the persons who produced these doubtful disputations at Antioch, etc., had gone out from the apostles at Jerusalem, and were of that church: persons zealous for the law, and yet, strange to tell, so conscientiously attached to the Gospel that they risked their personal safety by professing it. **To whom we gave no such commandment—**[The persons referred to in verse 1, though of the church at Jerusalem, were not authorized by that church to do as they had done at Antioch. What they taught, respecting the questions at issue, was simply their own personal opinions on questions that had not been determined by any competent authority.] **Subverting your souls—***Ἀνασυνέχοντες τὰς ψυχὰς*, unsettling your minds—bringing you into doubts.]

25. Being assembled with one accord—*Ἐνὸς ὁμοθυμαδὸν*, having become of one mind.]

26. Men that have hazarded their lives—This was a high compliment for Paul and Barnabas: they had already suffered much in the cause of Christ, and exposed their lives to the most imminent danger, and were still intent on the same work, notwithstanding the dangers in the way.

27. Judas and Silas . . . shall . . . tell you the same things—These were proofs that the testimony of Paul and Barnabas was true; and that the letter was not *forged*, as they could witness the same things which the letter contained.

28. For it seemed good to the Holy Ghost, and to us—The whole council had met under his *direction*; had consulted under his *influence*; and gave forth their decree from his especial *inspiration*. **Necessary things—**[Part, as essentially so; all, as expedient in the existing state of things.]

29. Ye shall do well—But if they did not keep themselves from these they would *do ill*; [because they would not only offend the consciences of their Jewish brethren, but also expose themselves to unnecessary temptation by not properly avoiding evil appearances. (See 1 Cor. viii. 9-13.)] **Fare . . . well—***Ἐπιποθέ, valete, fare (that is, go) well.* An old English form of expressing good

had gathered the multitude together, they delivered the epistle: **31** Which when they had read, they rejoiced for the consolation. **32** And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. **33** And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. **34** Notwithstanding it pleased Silas to abide there still. **35** Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto

A Or, *exhortation*.—1 Ch. 14. 22; 18. 23.—2 Cor. 12. 11; Heb. 11. 31.—1 Chap. 13. 1.—m Chap. 13. 4, 13, 14, 51; 14. 1.

wishes and good will. Go well, go prosperously! tantamount with *good speed*! May you succeed well! May God direct you! Like to that other form of sound words, *God be with you!* corrupted now into *good by to ye!* And of the same meaning with *adieu!* à Dieu, to God; that is, *I commend you to God*. All these terms savour not only of good will, or benevolence, but also of piety. Our pious ancestors believed that nothing was safe, nothing protected, nothing prosperous, over which the shield of God was not extended; and, therefore, in their familiar good wishes, they gave each other to God. The Greek word *ἐπρωσθε*, here used, from *πρῶνμι*, to strengthen, make strong, has nearly the same signification: *be strong, courageous, active, be in health, and be prosperous!*

31. They rejoiced for the consolation—It was not a matter of small moment to have a question on which such stress was laid, [and which had been productive of such distressing doubts in the minds of the Gentile believers,] set at rest with so much unanimity, and evidently under the guidance of the Holy Ghost.

32. Judas and Silas, being prophets—That is, being teachers in the Church. This signification of the word *prophet* we have often already seen. (See the notes on chapter xi, 27, and xiii, 1.) **Exhorted the brethren**—To abide steadily attached to God and to each other, in peace, love, and unity. **And confirmed them**—In the blessed truths they had already received.

33. They were let go—That is, both had liberty to depart; but Silas chose to stay a little longer with the brethren.

34. Notwithstanding it pleased Silas, etc.—[This verse, which probably correctly states a historical fact, is certainly no part of the original text.]

35. Paul also and Barnabas continued at Antioch—How long we are not informed; but perhaps (though possibly not) during this time took place that visit of Peter to Antioch, mentioned Gal. ii, 11, etc., when he sacrificed his Christian consistency and better persuasions to please some Judaizers, and even Barnabas was led away with dissimulation.—[Alford.] [This passing and temporary offence (of Peter) had its importance in the special interest of the epistle to the Galatians.—Meyer.]

36. Let us go . . . and visit our brethren in every city—This would require a journey to Cyprus, Pamphylia, Pisidia, Lycaonia, Salamis, Paphos, Perga, Iconium, Lystra, Derbe, Antioch in Pisidia, and elsewhere; for in all these places they had preached and founded churches in the preced-

Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. **37** And Barnabas determined to take with them John, whose surname was Mark. **38** But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. **39** And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; **40** And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. **41** And

6, 24, 25.—n Chap. 12. 12, 25; 12. 5; Col. 4. 10; 2 Tim. 4. 11; Philom. 24.—o Chap. 12. 13.—p Chap. 14. 26.

ing year. It was necessary to water the seed they had planted; for these were young converts, surrounded with impiety, opposition, and superstition, and had few advantages among themselves.

37. Barnabas determined to take with them John—John Mark was his sister's son, (*ἀνεψιός*, nephew, cousin, kinsman,) and natural affection may have largely led him to the partiality here mentioned.

38. But Paul thought not good to take him with them—On this subject, see chapter xiii, 13.

39. The contention was so sharp between them—For all this sentence there is only in the Greek text *ἐγένετο οὖν παροξυσμός*: there was therefore a *paroxysm*, an incitement, a stirring up. But this certainly does not imply anger or illwill on either side. These two apostles differed, and were each strenuous in support of the part he had adopted. John Mark had been tried and had failed; Paul, therefore, would not trust him again. The affection of Barnabas led him to hope the best, and he was therefore desirous to give him another trial. They therefore agreed to part and take different parts of the work; so Barnabas took John Mark, and sailed to Cyprus; Paul took Silas and went into Syria, (Asia?) John Mark proved faithful to his kinsman, Barnabas; and Silas proved faithful to his friend and teacher, Paul. To all human appearance, [and despite any unseemly display of warmth in the case, if, indeed, there was any,] it was best that they separated; as the Churches were more speedily visited, and the work of God more widely and more rapidly spread. The word *παροξυσμός*, *paroxysm*, [does not necessarily denote anything wrong in this difference of judgment, and the persistence of the parties in maintaining his own opinion.] The verb *παροξύνωμαι* is also often used in a good sense. And it should not be forgotten that this is the very form used by the apostle himself, (Heb. x, 24,) *καὶ κατανοούμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων*, which certainly should not be translated, *Let us consider one another to an angry contention of love and good works*. The word is used to signify incitement of any kind; and, if taken in a medical sense, to express the burning fit of an ague; it is also taken to express a strong excitement to the love of God and man, and to the fruits by which such love can be best proved; and, in the case before us, there was certainly nothing contrary to this pure principle in either of those Christian men.

40. Being recommended . . . unto the grace of God—There is no proof (nor indeed implication) that the Church did not recommend Barnabas to

he went through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

THEN came he to ^aDerbe and Lystra: and, behold, a certain disciple was there, ^bnamed Timotheus, ^cthe son of a certain woman, which was a Jewess, and believed; but his father ^dwas a Greek: ^eWhich ^fwas well reported of by the brethren that were at Lystra and Iconium. ^g Him would Paul have to go forth with him;

^g Chap. 16, 5. — ^a Chap. 14, 6. — ^b Chap. 19, 22: Rom. 16, 21; 1 Cor. 4, 17: Phil. 2, 19; 1 Thess. 3, 2; 1 Tim. 1, 2; 2 Tim. 1, 2.

the grace of God, as well as Paul; but, as St. Luke had for the present dropped the story of Barnabas, and was now going on with that of Paul and Silas, he begins it at this point, namely, his being recommended by the brethren to the grace of God; and then goes on to tell of his progress in Syria, Derbe, Lystra, etc. (See the next chapter.) With this verse, according to the most correct copies of the Greek text, the following chapter should begin.

41. **Confirming the churches**—This was the object of his journey; [not to enter new fields, as in the former journey, but to strengthen and edify the disciples already made.] They were young converts, and had need of establishment; and there is no doubt, that, by showing them the decision made at the late council of Jerusalem, their faith was greatly strengthened, their hope confirmed, and their love increased.

NOTES ON CHAPTER XVI.

1. **To . . . Lystra**—[Which was in all probability the birthplace of Timotheus.—*Alford*.] **A certain disciple . . . named Timotheus**—This Timothy was the same person to whom St. Paul wrote those two noble epistles which are still extant. His mother's name was Eunice, as we learn from 2 Tim. i, 5. His father was either a mere heathen, or, at most, only a proselyte of the gate, who never submitted to circumcision; else he would, no doubt, have circumcised his son.

2. **Which was well reported of**—These words are spoken of Timothy, and not of his father. At this time Timothy must have been quite young; for, several years after, when appointed to superintend the church at Crete, he appears to have been then so young that there was a danger of its operating to the prejudice of his ministry. (1 Tim. iv, 12, "Let no man despise thy youth.") He had a very early religious education from his godly mother Eunice, and his not less pious grandmother Lois; and, from his religious instructions, was well prepared for the work to which God now called him.

3. **Took and circumcised him**—For this simple reason, that the Jews would neither have heard him preach nor would have any connexion with him had he been otherwise. Besides, St. Paul himself could have had no access to the Jews in any place had they known that he associated with a person who was uncircumcised; they would have considered both to be unclean. The circumcision of Timothy was therefore a merely prudential act; one rendered imperiously necessary by the circumstances in which they were then placed; and, as it was done merely in reference to this, Timothy was laid under no necessity to observe the Mosaic ritual; nor could it prejudice his spiritual state, be-

and ^atook and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. ^b And as they went through the cities, they delivered them the decrees for to keep, ^c that were ordained of the apostles and elders which were at Jerusalem. ^d And ^eso were the churches established in the faith, and increased in number daily. ^f Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the

^c 2 Tim. i, 5. — ^d Chap. 6, 2. — ^e 1 Cor. 9, 20: Gal. 2, 3; see Gal. 3, 2. — ^f Chap. 15, 28, 29. — ^g Chap. 15, 41.

cause he did not do it in order to seek justification by the law, for this he had before, through the faith of Christ. In Gal. ii, 3-5, we read that Paul refused to circumcise Titus, who was a Greek, and his parents Gentiles, notwithstanding the entreaties of some zealous Judaizing Christians, as their object was to bring him under the yoke of the law. Here, the case was widely different, and the necessity of the measure indisputable. [Paul's conduct in this case was simply a concession to the prejudices of the Jews. Considered also in connexion with his own doctrine, that circumcision was itself simply nugatory, but that receiving it might become a snare, his conduct, while it emphasizes his sense of the utter worthlessness of the rite, shows that for the sake of expediency he was prepared to go to the very margin of safety.]

4. **They delivered them the decrees for to keep**—*Tὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων*, [the decrees adjudged by the apostles—those evidently adopted at Jerusalem. (Chapter xv, 28-29).] The word *dogma*, from *dokein*, to think proper, determine, decree, signifies an ordinance or decree, properly and deliberately made, relative to any important point, and which, in reference to that point, has the force of law. Our term *dogma*, which we often abuse, is the Greek word in English letters.

5. **And so were the churches established**—The disputations at Antioch, relative to circumcision, had no doubt spread far and wide among the other churches, and unsettled many. The decrees of the apostles came in good time, and prevented further mischief; the people, saved from uncertainty, became established in the faith; and the Church had a daily accession of converted souls.

6. **Were forbidden of the Holy Ghost to preach the word in Asia**—The Asia mentioned here could not be Asia Minor in general, for Galatia, Phrygia, Pisidia, Lycaonia, and Paumphygia, were provinces of it, and in these the apostles preached; but it was what was called Proconsular Asia, which included only Ionia, Æolia, and Lydia. The apostles were not suffered to visit these places at this time; but they afterward went thither, and preached the Gospel with success; for it was in this Proconsular Asia that the seven churches were situated. God chose to send his servants to another place, where he saw that the word would be affectionately received; and probably those in Proconsular Asia were not, as yet, sufficiently prepared to receive and profit by it. [This forbidding may have been made, either outwardly by providential obstacles, or inwardly by intimations made to the minds of the apostles; and if the latter, that may have been made by spiritual impressions not distinguishable from a devout foresight, or by consciously recognised intimations of the will of God.]

word in Asia, **7** After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. **8** And they passing by Mysia ^{came} down to Troas. **9** And a vision appeared to Paul in the night; There stood a ^{man} of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. **10** And after he had seen the vision, immediately we endeavoured to go ^{into} Macedonia,

A 2 Cor. 2. 12; 2 Tim. 4. 13.—4 Chap. 10. 80.—2 2 Cor. 2. 13.

7. After they were come to Mysia—[As they were coming Mysia-wards.] They passed through Phrygia toward Mysia, which lay between Bithynia on the north, Phrygia on the east, Æolia on the south, and the Mediterranean on the west. But the Spirit suffered them not—Τὸ πνεῦμα Ἰησοῦ, the Spirit of Jesus is the reading generally accepted. [The expression πνεῦμα Ἰησοῦ, is remarkable as occurring in all the great MSS., and from its peculiarity bearing almost unquestionable trace of genuineness, the idea being quite untenable that the word Ἰησοῦ has been inserted here, and nowhere else, on doctrinal grounds.—Alford.]

8. Came down to Troas—The Troad, or the part of Phrygia Minor in which the celebrated city of Troy was formerly situated. This city was first built by Dardanus, who was its king, and from whom it was called Dardania; from Troas, his grandson, it was called Troja, or Troy; and from his son, Ilius, it was called Ilium. It has been long so completely destroyed that no ascertainable vestige of it remains; inasmuch that some have even doubted of its existence. Those who contend for the reality of the history of Troy suppose it to have stood on the site of the modern village Bounarbachi, about twelve miles from the sea, on an eminence at the termination of a spacious plain. [Dr. Schliemann, on recent discoveries, 1880, locates it at Hissarlik.]

9. A vision appeared to Paul in the night—Whether this was in a dream, or whether a representation made to the senses of the apostle, we cannot tell, (most probably to the inner sense.) A man of Macedonia appeared to him, and made this simple communication. Come over into Macedonia, and help us—Some suppose that the guardian angel of Macedonia appeared to St. Paul in a human shape; others that it was a divine communication made to his imagination in a dream. [The former is absurd and mythological; the latter, probable.]

10. We endeavoured to go into Macedonia—This is the first place that the historian St. Luke refers to himself: we endeavoured, etc. And from this it has been supposed that he joined the company of Paul, for the first time, at Troas. [He does not enter further into his personal relations, because Theophilus was acquainted with them.—Meyer.] Assuredly gathering—Συμβιβάζοντες, drawing an inference from the vision that had appeared. [Neither the translation nor the note quite conveys the sense of the original, which implies the completeness and the unqualified fullness of the conviction produced by the vision, which left no occasion for "gathering" nor "inference."] That the Lord had called us for to preach—They were convinced by the call of the vision that they were called to preach the Gospel in Macedonia. Instead of ὁ Κύριος, the Lord, meaning Jesus, the

assuredly gathering that the Lord had called us for to preach the gospel unto them. **11** Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; **12** And from thence to Philippi, which is ^{the} chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. **13** And on the sabbath we went out of the city by a

2 Phil. 1. 1.—m Or, the first.—n Gr. sabbath day.

latest authorities have Θεὸς, God, though the former seems to be a very good reading; for it was the Spirit of Jesus, (verse 7,) that would not suffer them to go into Bithynia, because he had designed that they should immediately preach the Gospel in Macedonia.

11. Loosing from Troas—Setting sail from this place. With a straight course to Samothracia—This was an island of the Ægean Sea, contiguous to Thrace, and hence called Samothracia, or the Thracian Samos. It is about twenty miles in circumference, and is now called Samandraci. And the next day to Neapolis—There were many cities of this name; but this was a seaport town of Macedonia, a few miles eastward of Philippi. Neapolis signifies the new city.

12. And from thence to Philippi—This was a town of Macedonia, in the territory of the Edones, on the confines of Thrace, situated on the side of a steep eminence. It took its name from Philip II., king of Macedon. It is famous for two battles, fought between the imperial army, commanded by Octavianus (afterward Augustus) and Mark Antony, and the republican army, commanded by Brutus and Cassius, in which these were successful; and a second, between Octavianus and Antony on the one part, and Brutus on the other. In this battle the republican troops were cut to pieces, after which Brutus killed himself. It was to the church in this city that St. Paul wrote the epistle that still goes under their name. This place is still in being, though much decayed, and is the see of an archbishop. The chief city of that part of Macedonia—This passage has greatly puzzled both critics and commentators. It is well known that when Paulus Æmilius had conquered Macedonia he divided it into four parts, μέρη, and that he called the country that lay between the rivers Strymon and Nessus the first part, and made Amphipolis its chief city or metropolis; Philippi, therefore, was not its chief city. But Bishop Pearce has, with great show of reason, argued that, though Amphipolis was made the chief city of it by Paulus Æmilius, yet Philippi might have been the chief city in the days of St. Paul, which was two hundred and twenty years after the division by P. Æmilius. Besides, as it was at this place that Augustus gained that victory which put him in possession of the whole Roman empire, might not he have given to that dignity which was before enjoyed by Amphipolis? This is the most rational way of solving this difficulty; and therefore I shall not trouble the reader with the different modes that have been proposed to alter and amend the Greek text. And a colony—That is, a colony of Rome; for it appears that a colony was planted here by Julius Cesar, and afterward enlarged by Augustus; the people, therefore, were considered as freemen of Rome, and, from this, called themselves Romans. (Verse 21.)

river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose *heart* the Lord opened, that she attended unto the things which were spoken of Paul. **15** And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And *she* constrained us.

16 And it came to pass, as we went to

o Luke 24. 45.—p Gen. 19. 3; 23. 11; Judges 19. 21; Luke 24. 29; Heb. 13. 2.—q 1 Sam. 26. 7.—r Or, of *Python*.

13. By a river side, where prayer was wont to be made—Ὁ ἐνομιζέτο προσευχῇ εἶναι, *where it was said there was a proseucha*. The proseucha was a place of prayer, or a place used for worship where there was no synagogue. It was a large building, uncovered, with seats, as in an amphitheatre. Buildings of this sort the Jews had by the seaside and by the sides of rivers. (See Luke vi, 12.) It appears that the apostles had heard from some of the Gentiles, or from some of the Jews themselves, that there was a place of prayer by the river side; and they went out in quest of it, knowing that, as it was the sabbath, they should find some Jews there. **Spake unto the women**—Probably this was before the time of their public worship, and while they were waiting for the assembling of the people in general; and Paul improved the opportunity to speak concerning Christ and salvation to the women that resorted thither.

14. Lydia, a seller of purple—Πορφύρεως, the guild of dyers of Thyatira have left inscriptions, still existing, showing the accuracy of our narrative. The celebrity of the purple dyeing of the neighbourhood was as old as Homer.—*Meyer*.] She probably had her name from the province of Lydia, in which the city of Thyatira was situated. The Lydian women have been celebrated for their beautiful purple manufactures. **Which worshipped God**—That is, she was a proselyte to the Jewish religion; as were probably all the women that resorted thither. **Whose heart the Lord opened**—As she was a sincere worshipper of God, she was prepared to receive the heavenly truths spoken by Paul and his companions; and, as she was faithful to the grace she had received, so God gave her more grace, and gave her now a divine conviction that what was spoken by Paul was true; and therefore "she attended unto the things," she believed them, and received them as the doctrines of God; and in this faith she was joined by her whole family, and in it they were all baptized.

15. If ye have judged me to be faithful to the Lord—[Modestly alluding to the decision respecting her faithfulness implied by their baptizing her, and assuming that such a judgment had been passed.—*Alford*.] It is wrong to suppose that this woman had not received a measure of the light of God before this time. **And she constrained us**—She used such entreaties and persuasions that at last they consented to lodge there.

16. As we went to prayer—Εἰς προσευχὴν, *into the proseucha*—not the act of prayer or praying to God, but the place, the oratory, in which these proselytes assembled for the purpose of praying, reading the law and the prophets, and such

prayer, a certain damsel *possessed with a spirit* of divination met us, which brought her masters *'much gain by soothsaying*: **17** The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. **18** And this did she many days. But Paul, *'being grieved*, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. *'And he came out the same hour*.

19 And *'when her masters saw that the hope of their gains was gone*, *'they caught*

a Chap. 19. 24.—f See Mark 1. 23, 34.—u Mark 16. 17.—v Chap. 19. 25, 26.—w 2 Cor. 6. 5.

like exercises of devotion. It appears that the apostles spent some time here; as it is evident, from this and the following verses, that they often resorted to this place to preach the Gospel. **Possessed with a spirit of divination**—Ἐχούσα πνεῦμα πόδιον, *having a spirit of Python, or of Apollo*. [This was a case in which the presence of the spirit was a *patent fact*, recognised by the heathen possessors and consultants of this female slave, and by them turned to account; and recognised also by the Christian teachers as an instance of one of those works of the devil which their Lord came, and commissioned them, to destroy.—*Alford*.] **Brought her masters much gain by soothsaying**—Μαυρομεύοντι, *by divination, or what we call telling fortunes*. Satan will sometimes conceal himself under the guise of truth, that he may the more effectually deceive.

17. These men are the servants, etc.—[The soothsaying damsel reads the soul of the apostle and his companions, and announces their characteristic dignity. . . . But Paul sees in her exclamation a recognition, on the part of the demon dwelling in her, as Jesus himself met with recognition and homage from demons, (Mark iii, 11,) and in order not to accept for himself and his work demoniacal testimony, at length, being painfully grieved, and turning to her as she followed him, he, in the name of the Lord Jesus, commands the demon to come out of her.—*Meyer*.] [There is no need of supposing any particular motive on the woman's part, such as a desire to conciliate the strangers, or to increase her master's profits, or her own fame as a prophetess.—*Alexander*.] [Most probably the woman had heard the disciples preach, and had caught the drift of their teaching, and now made her proclamation in a kind of ironical homage.]

18. Paul, being grieved—What could have saved the credit of these apostles but the casting out of this spirit of divination, with which, otherwise, both Jews and Gentiles would have believed them in compact? **Turned and said to the spirit**—Not to the woman; she was only the organ by which the spirit acted. **I command thee in the name of Jesus**—Jesus is the Saviour; Satan is Abaddon and Apollyon, the destroyer. Every circumstance of this case proves it to have been a *real possession*.

19. When her masters saw—It appears she was maintained by some men, who received a certain pay from every person whose fortune she told, or to whom she made any discovery of stolen goods, etc., [like the gypsies and modern spiritualistic mediums.] **The hope of their gains was gone**—Ἡ ἐλπίς, so completely was this spirit cast

Paul and Silas, and ^adrew *them* into the marketplace unto the rulers, **20** And brought them to the magistrates, saying, These men, being Jews, ^ado exceedingly trouble our city, **21** And teach customs, which are not lawful for us to receive, neither to observe, being Romans. **22** And the multitude rose up together against them; and the magistrates rent off their clothes, ^aand commanded to beat *them*. **23** And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely: **24** Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed,

^a Matt. 10, 18.—^y Or, court.—^z 1 Kings 18, 17: chap. 17, 6.
—^a 2 Cor. 6, 5; 11, 23, 25; 1 Thesa. 2, 2.

out that the girl could divine no more, and yet she continued a heathen still, for we do not hear a word of her conversion. **Drew them into the marketplace**—This was the place of public resort, and, by bringing them here they might hope to excite a general clamour against them, and probably those who are here called *τοὺς ἄρχοντας, the rulers*, were *civil magistrates*, who kept offices in such public places, for the preservation of the peace of the city.

20. Brought them to the magistrates—*ἑρπαρηνοῖς, the commanders of the army*, who, very likely, as this city was a Roman colony, possessed the sovereign authority. The civil magistrates, therefore, having heard the case, as we shall soon find, in which it was pretended that the safety of the state was involved, would naturally refer the business to the decision of those who had the supreme command. **Exceedingly trouble our city**—They are destroying the public peace, and endangering the public safety.

21. And teach customs—*ἑθῶν*, religious opinions and religious rites. **Which are not lawful for us to receive**—The Romans were very jealous of their national worship. [Mæcenas is said to have advised Augustus to abide by the hereditary worship, and make others do the same, prohibiting all novelties as tending necessarily to insubordination and confusion. It was this worldly policy, rather than any bigoted hostility, with which Christianity at first had to struggle in the Roman empire.—*Alexander.*]

23. Laid many stripes upon them—The Jews never gave more than thirty-nine stripes to any criminal; but the Romans had no law relative to this; they gave as many as they chose; and the apostles had, undoubtedly, the fullest measure. And perhaps St. Paul refers to this where he says, (2 Cor. xi, 23,) *ἐν πληγαῖς ὑπερβαλλόντως, in stripes beyond measure, or moderation.*

24. The inner prison—Probably what we would call the *dungeon*; the darkest and most secure cell. **Made their feet fast in the stocks**—The *τὸ ξύλον, the wood*, here translated “the stocks,” is supposed to mean two large pieces of wood, pierced with holes like modern stocks, and fitted to each other, that, when the legs were in, they could not be drawn out.

25. At midnight Paul and Silas . . . sang praises—Though these holy men felt much, and had reason to fear more, yet they are undismayed, and even happy in their sufferings. At the same time they had such consolations from God as could

and sang praises unto God: and the prisoners heard them. **26** ^bAnd suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately ^aall the doors were opened and every one's bands were loosed. **27** And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. **28** But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. **29** Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, **30** And brought them out, and said, ^cSirs, what must I do to be saved? **31** And they said, ^cBelieve on the

^b Chap. 4, 81.—^c Chap. 5, 19; 13, 7, 10.—^d Luke 3, 10: chap. 2, 37; 9, 6.—^e 2 John 8, 16, 26; 6, 47; 1 John 5, 10.

render any circumstances not only tolerable, but delightful. And although they were in the inner prison, they sang so loud and heartily that the prisoners heard them.

26. There was a great earthquake—Thus God bore a miraculous testimony of approbation to his servants; and, by the earthquake, and loosing the bonds of the prisoners, showed in a symbolical way the nature of that religion which they preached. **Every one's bands were loosed**—And yet, so eminently did God's providence conduct every thing, that not one of the prisoners made his escape, though the doors were open, and his fetters off!

27. The keeper of the prison . . . would have killed himself—Every jailer was made responsible for his prisoner, under the same penalty to which the prisoner himself was exposed. The jailer, awaking and finding the prison doors open, took it for granted that all the prisoners had made their escape, and as his own life would pay the penalty of their escape, he chose rather to die by his own hand than by that of others. It was often the practice among the heathens, when they found death inevitable, to take away their own lives. This custom was applauded by their philosophers, and sanctioned by some of their greatest men.

28. We are all here—[Paul, by some means, natural or supernatural, knew that the keeper, who was in another part of the prison, was preparing to kill himself, and therefore called out *with a loud voice* to desist, because all the prisoners were there, none had fled, and therefore there was no danger incurred by the keeper.]

29. He called for a light—That he might see how things stood, and whether the words of Paul were true; for on this his personal safety depended. **Came trembling**—Terrified by the earthquake, and feeling the danger to which his own life was exposed. **Fell down before Paul and Silas**—The persons whom, a few hours before, he, according to his office, treated with so much asperity, if not cruelty, as some have supposed; though, by the way, it does not appear that he exceeded his orders in his treatment of the apostles.

30. Brought them out—Of the dungeon in which they were confined. **What must I do to be saved**—He could not but have known that these apostles had been preaching among the people what they called the *doctrine of salvation*; and he knew that for expelling a demon they were delivered into his custody. The Spirit of God had now

Lord Jesus Christ, and thou shalt be saved, and thy house. **32** And they spake unto him the word of the Lord, and to all that were in his house. **33** And he took them the same hour of the night, and washed *their stripes*; and was baptized, he and all his, straightway. **34** And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. **35** And when it was day, the magistrates sent the sergeants, saying, Let those men go. **36** And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now

therefore depart, and go in peace. **37** But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. **38** And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. **39** And they came and besought them, and brought *them out*, and desired *them* to depart out of the city. **40** And they went out of the prison, and entered into *the house of Lydia*: and when

∫ Luke 5, 29; 19, 6.—∫ Chap. 22, 25.

∫ Matt. 8, 34.—∫ Verse 14.

convinced his heart that *he was lost*, and needed *salvation*; and therefore his earnest inquiry is, *how* he should obtain it. The answer of the apostles to the jailer shows that his inquiry was not about his *personal safety*; as his *believing* on Jesus Christ could have had no effect upon that in his present circumstances.

31. Believe on the Lord Jesus—Receive the religion of Christ, which we preach, and let thy household also receive it, and ye shall be all placed in the sure way to final salvation.

32. And they spake unto him the word of the Lord—Thus, by teaching him and all that were in his house the *doctrine of the Lord*, they plainly pointed out to them the way of salvation. And it appears that he and his whole family, who were capable of receiving instructions, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism. And, by the way, if *he and all his were baptized straightway*,—*παρὰ ῥῆμα*, immediately, instantly, at that very time—it is by no means likely that there was any immersion in the case; indeed, all the circumstances of the case, the dead of the night, the general agitation, the necessity of despatch, and the words of the text, all disprove it. And as the Jews were accustomed to receive whole families of heathens, young and old, as proselytes, by *baptism*, so here the apostles received *whole families*, those of Lydia and the jailer, by the same rite. It is therefore pretty evident that we have here presumptive proof that *children* were also received into the Church in this way; for we can scarcely suppose that the whole families of Lydia and the jailer had no children in them; and, if they had, it is not likely that they should be omitted; for the Jewish practice was invariably to receive the heathen *children* with their proselyted parents.

33. Washed their stripes—*Ἐλούσεν ἀπὸ τῶν πληγῶν*, he washed from the stripes: that is, he washed the blood from the wounds; and this would not require putting them into a pool or bath, as some have ridiculously imagined.

34. He set meat before them—They were sufficiently exhausted, and needed refreshment; nor had the apostles any such inherent miraculous power as could prevent them from suffering through hunger, or enable them to heal their own wounds. As they were the instruments of bringing *health* to his soul, he became the instrument of *health* to their bodies. Genuine faith in Christ will always be accompanied with benevolence and humanity, and every fruit that such dispositions can produce. The jailer believed—brought them into his house—washed their stripes—and set meat before them. [All

these things indicate the thoroughness of the moral revolution that had taken place in the man.]

35. And the magistrates sent the sergeants—*Ῥαβδούχους*, the *lictors*, persons who carried before the consul the *fasces*, which was a hatchet, round the handle of which was a bundle of rods tied. Why the magistrates should have sent an order to dismiss the apostles, whom they had so barbarously used the preceding evening, we cannot tell. [I should rather set it down to calmer thought, repudiating the tumultuary proceedings of the evening before.—*Alford*.]

36. Now therefore depart, and go in peace—[The jailer would naturally look upon this order as a happy deliverance for his prisoners, as well as for himself, and expected them, no doubt, to accept it thankfully, as an unexpected condescension on the part of his superiors. **Depart**—Literally, *going out*, not only from the jail, but from the city. **In peace**—With the blessings and good wishes of those left behind.—*Alexander*.]

37. They have beaten us openly . . . being Romans—St. Paul well knew the Roman laws; and on their violation by the magistrates he pleads. The Valerian law forbade any Roman citizen to be bound. The Porcian law forbade any to be beaten with rods. And by the same law the liberty of a Roman citizen was never put in the power of the lictor. Hence it was a transgression of the law to bind a Roman citizen; it is wickedness to scourge him. And the illegality of the proceedings of these magistrates was further evident in their condemning and punishing them *unheard*. This was a gross violation of a common maxim in the Roman law. Every principle of the law of nature and the law of the empire was violated in the treatment these holy men met with from the unprincipled magistrates of this city. **Let them come themselves and fetch us out**—The apostles were determined that the magistrates should be humbled for their illegal proceedings; and that the people at large might see that they had been unjustly condemned, and that the majesty of the Roman people was insulted by the treatment they had received.

38. They feared when they heard that they were Romans—They feared, because the Roman law was so constituted that an insult offered to a citizen was deemed an insult to the whole Roman people.

39. Depart out of the city—[The magistrates feared to maltreat them, nor had they the power to expel them; and yet, feeling their presence to be a constant menace to the peace of the city, "they besought them to depart." But they chose not to go hastily, nor by flight.]

40. Entered into the house of Lydia—This

they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: **2** And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, **3** Opening

a Luke 4. 16: ch. 9. 30: 13. 5, 14: 14. 1: 16, 13: 19. 8.—b Luke 24. 26, 46: chap. 18. 29: Gal. 3. 1.

was the place of their residence while at Philippi. (See verse 15.) **They comforted them, and departed**—The magistrates were sufficiently humbled, and the public at large, hearing of this circumstance, must have been satisfied of the innocence of the apostles. They, therefore, after staying a reasonable time at the house of Lydia, and exhorting the brethren, departed; having, as yet, to go farther into Macedonia, and to preach the Gospel in the most polished city in the world, the city of Athens. (See the succeeding chapter.)

GREAT and lasting good was done by this visit to Philippi; a church was there founded, and the members of it did credit to their profession. To them the apostle, who had suffered so much for their sakes, was exceedingly dear; and they evidenced this by their contributions to his support in the times of his necessity. They sent him money twice to Thessalonica, (Phil. iv, 16,) and once to Corinth, (2 Cor. xi, 9,) and long afterward, when he was prisoner in Rome. (Phil. iv, 9; 14, 18.) About five or six years after this, St. Paul visited Philippi on his way to Jerusalem; and he wrote his epistle to them about ten years after his first journey thither. The first members of the Church of Christ in this place were Lydia and her family; and the next, in all probability, were the jailer and his family. These doubtless became the instruments of bringing many more to the faith; for the false imprisonment and public acquittal of the apostles by the magistrates must have made their cause popular; and thus the means which were used to prevent the sowing of the seed of life in this city became the means by which it was sown and established. Thus the wrath of man praised God; and the remainder of it he did restrain. Never were these words more exactly fulfilled than on this occasion.

NOTES ON CHAPTER XVII.

1. Passed through Amphipolis—This city was the metropolis of the first division of Macedonia, as made by Paulus Æmilius. (See the note on chapter xvi, 10.) It was builded by Cimon, the Athenian general, who sent ten thousand Athenians thither as a colony. It stood in an island in the river Strymon, and had its name of Amphipolis because included *between* the two grand branches of that river, where they empty themselves into the sea, the river being on *both sides of the city*. **Apollonia**—This was another city of Macedonia, between Amphipolis and Thessalonica. It does not appear that St. Paul stopped at any of these cities; and they are only mentioned by the historian as places through which the apostles passed on their way to Thessalonica. It is very likely that in these cities there were no Jews; and that might have been the

and alleging, ^b that Christ must needs have suffered, and risen again from the dead; and that this Jesus, ^c whom I preach unto you, is Christ. **4** And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a com-

c Or, whom, said he, I preach.—d Chap. 28. 24.—e Chap. 18. 27, 32, 40.

reason why the apostles did not preach the Gospel there, for we find them almost constantly beginning with the Jews; and the Hellenist Jews, living among the Gentiles, became the *medium* through which the Gospel of Christ was conveyed to the heathen world. **Thessalonica**—This was a celebrated city of Macedonia, situated on what was called the Thermaic Gulf. It was embellished and enlarged by Philip, king of Macedon, who called it "Thessalonica," *the victory of Thessalia*, on account of the victory he obtained there over the Thessalians; but, prior to this, it was called Thermæ. But others say, that it was called Thessalonica from Thessalonica, wife of Cassander, and daughter of Philip. It is now called Salonichi, which is a mere corruption of the original name. **A synagogue of the Jews**—*ἡ συναγωγή, τῆς συναγωγῆς*. The Jews, in different parts, had other places of worship called *proseuchas*, as we have seen. (Chapter xvi, 13.) At Thessalonica alone they appear to have had a "synagogue."

2. As his manner was—He constantly offered salvation first to the Jews; and for this purpose attended their sabbath days' meetings at their synagogues.

3. Opening and alleging—*Παρατίθεμενος, proving by citations*. His method seems to have been this: 1) He collected the scriptures that spoke of the Messiah. 2) He applied these to Jesus Christ, showing that in him all these scriptures were fulfilled, and that he was the Saviour of whom the Jews were in expectation. He showed also that the Christ, or Messiah, *must needs suffer*—that this was predicted, and was an essential mark of the true Messiah. By proving this point, he corrected their false notion of a triumphant Messiah, and thus removed the scandal of the cross. [Of this apostolic, and more specifically Pauline, method, the *Epistle to the Hebrews* is an eminent example.]

4. The devout Greeks—That is, Gentiles who were proselytes to the Jewish religion, so far as to renounce idolatry, and live a moral life, but probably had not received circumcision.

5. The Jews which believed not, moved with envy, took unto them—Instead of this sentence, many MSS and Versions read simply, *Προσλαβόμενοι δὲ οἱ Ἰουδαῖοι, But the Jews taking, etc.*, leaving out the words, *ἠλώσαντες ἀπειθύνοντες, which believed not, moved with envy*. [Alford, after fully comparing the authorities in the case, accepts the first of these words, but rejects the second, so that it would read, *But the Jews, moved with envy, etc.*] **Certain lewd fellows of the baser sort**—*Τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς*. The word *ἀγοραῖοι*, which we translate "the baser sort," is by Hesychius explained, *οἱ ἐν ἀγορᾷ ἀναστρεφόμενοι, those who transact business in courts of justice*. These were probably a low kind of lawyers, what

pany, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. **6** And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down are come hither also; **7** Whom Jason hath received; and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus. **8** And they troubled the people and the rulers of the city, when they heard these things. **9** And when they had taken security of Jason, and of the others, they let them go.

10 And the brethren immediately sent

† Rom. 16. 21. — † Chap. 16. 20. — † Luke 22. 2; John 12. 12;
† 1 Pet. 2. 13.

we would call *pettifoggers*, or *attorneys* without principle, who gave advice for a trifle, and fomented disputes and litigations among the people. As the Jews, from their small number, could not easily raise up a mob, they cunningly employed those unprincipled men, who probably had a certain degree of judicial credit and authority, to denounce the apostles as seditious men; and this was, very likely, the reason why they employed those in preference to any others. They were such as always attend forensic litigations, waiting for a job, and willing to defend any side of a question for money. They were wicked men of the forensic tribe. **Gathered a company, and set all the city on an uproar**—And, after having made this sedition and disturbance, they charged the whole on the peaceable and innocent apostles. **Assaulted the house of Jason**—This was the place where the apostles lodged; and therefore his goods were clear spoil and his person fair game.

6. These that have turned the world upside down are come hither also—The very character our [Methodist] forefathers had for preaching that Gospel, in every part of the land, by which the nation has been illuminated, the mob disciplined into regularity and order, and the peace of the kingdom established. [Those who have ever witnessed the course of a riotous persecution, with which the civil authorities were in sympathy, will readily recognise the features of this picture, all of which were drawn out in exaggerated proportions against the "Abolitionists" of thirty to fifty years ago.]

7. These all do contrary to the decrees of Cesar—Persecutors always strive to affect the lives of the objects of their hatred by accusing them of *sedition*, or plots against the *state*. **That there is another king, one Jesus**—[This false charge seems to have been founded on Paul's preaching much at Thessalonica concerning the triumphant coming again (*παρουσία*) of Christ. (See 1 Thess. i. 1-10; ii. 19; iii. 13; iv. 13-18).—*Alford*.] The apostles proclaimed Jesus as king; but steadily averred that his kingdom *was not of this world*.

8. And they troubled the people and the rulers—It is evident that there was no disposition in either the people generally or the rulers to persecute the apostles. But these wicked Jews, by means of those "lewd fellows of the baser sort," threw the subject into the form of *law*, making it a *state question*, in which form the rulers were obliged to notice it; but they showed their unwillingness to proceed in a matter which they saw proceeded

away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. **11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. **12** Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. **13** But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. **14** And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. **15** And

† Chap. 2. 25; verse 14. — † Isa. 54. 16; Luke 16. 29; John 5. 38.
— † Matt. 10. 23.

from malice, by letting Jason and his companions go off on bail.

9. Taken security—*ἀσθόντες τὸ ἱκανόν, having taken what was sufficient, or satisfactory. Sufficient*, for the present, to prove that the apostles were upright, peaceable, and loyal men; and that Jason and his friends were the like, and would be, at any time, forthcoming to answer for their conduct. [Observe too, the politarchs, *τοὺς πολιτάρχας*, did not prosecute the matter further, but cut it short with the furnished guarantee, which was, at least politically, the most prudent course.—*Meyer*.]

10. Sent away Paul and Silas by night—Fearing some further machinations of the Jews and their associates. **Berea**—This was another city of Macedonia, on the same gulf with Thessalonica, and not far from Pella, the birthplace of Alexander the Great. [In the *third* district of Macedonia, to the southwest of Thessalonica.—*Meyer*.]

11. These (Berean Jews) were more noble than those in Thessalonica—*Ἦσαν εὐγενέστεροι, were of a better race*, but the word refers more to their *conduct*, as a proof of their *better disposition*. It appears that the Bereans were a better educated and more polished people than those at Thessalonica; and therefore they heard the doctrine of the Gospel attentively, and received it with readiness of mind. They also searched the Scriptures, that is, of the Old Testament, to see whether these things were so; to see whether the promises and types corresponded with the alleged fulfilment in the person, work, and sufferings of Jesus Christ.

12. Therefore many of them believed—From the manner in which they heard, received, and examined the word preached to them, it was not likely they could be deceived. **Of honourable women which were Greeks**—[The designation *Ἑλληνίδων*, Greek, applies to *men*, *ἀνδρῶν*, as well as to *women*, *γυναικῶν*.] Probably mere heathens are meant; and these were some of the chief families in the place. Thus we find that the preaching of Paul at Berea was made the instrument of converting both *Jews and Gentiles*.

13. The Jews of Thessalonica had knowledge—[*Were informed*. The news of the favourable reception of the Gospel at Berea became known at Thessalonica.] **They came thither also, and stirred up the people**—[And so they who had succeeded in driving the apostles from Thessalonica, now pursued them to Berea, with the same relentless spirit, finding there also kindred spirits to join them in their evil work.]

14. To go as it were to the sea—[*Εἰς θάλασσαν, as by*

they that conducted Paul brought him unto Athens: and "receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, "his spirit was stirred in him, when he saw the city "wholly given to idolatry. **17** Therefore disputed he in the synagogue with the Jews, and with the devout persons,

m Ob. 18. 5. — n 2 Pet. 2. 8. — o Or, full of idols. — p Or, base

sea; not a *feint*, but implying, probably, that all that was known at Berea of his intended route was, that it was in the direction of the sea.—*Alford*.] [In what follows nothing necessarily points to a journey by land. Erasmus observes, that it is more probable that he went by sea, since no mention is made of anything that Paul saw in the journey, though he would have had to pass through so many states.—*Meyer*.] **Silas and Timotheus abode there still**—The persecution, it seems, was directed principally against Paul. Silas and Timotheus, holy men, were left behind to water the seed which Paul had planted. [Timotheus, it appears probable, had been left behind at Philippi, but had subsequently joined Paul and Silas at Berea.]

15. Brought him unto Athens—[Athens was even then the centre of Hellenic culture and art, and it united zeal for both in a pre-eminent degree. It was—especially at this period of political decay, when outward ritual in the sphere of religion and superstition flourished among the people alongside of the philosophical self-sufficiency of the higher scholastic wisdom among the people of culture—full of temples and altars, of priests and other persons connected with worship, who had to minister at an innumerable number of pompous festivals.—*Meyer*.] **Silas and Timotheus for to come to him with all speed**—[These joined Paul at Corinth, (chapter xviii, 5;) but whether Paul's unexpectedly early departure from Athens, or that this place was that originally designated at which they were to come to him, does not appear, except as indicated in the next verse.]

16. His spirit was stirred in him—[Παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, he was brought into a *paroxysm of spirit*, earnestly moved with *pity* on the one hand and *anger* on the other at the sight of such a people so debased in their religion.] **He saw the city wholly given to idolatry**—Κατείδωλον, full of idols, as the margin very properly has it. [The multitudes of statues and temples to the gods in Athens is celebrated with honour by the classic writers of other nations, and with pride by their own.—*Alford*.] [Xenophon refers to it as one great altar, one great sacrifice, etc. These general descriptions are abundantly sustained by the existing relics of these ancient structures, and still more completely by the enumeration and account of them in ancient writers. It was this peculiarity of Athens, visible and palpable to every one, however ignorant or vicious, and not its mere moral aspect as devoted to idolatry, that Luke expresses here as the occasion of Paul's "paroxysm" while detained there.—*Alexander*.]

17. Disputed he in the synagogue with the Jews—[His work among the Jews was slight. He discoursed with them and their proselytes in their synagogue or meetingroom, . . . but it is probable that they were few in number, and we find no traces either of the teaching which he addressed to them

and in the market daily with them that met with him. **18** Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this "babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. **19** And they took him, and brought him unto "Areopagus, saying, May we know what this new

follow.—q Or, Mars' hill. It was the highest court in Athens.

or of the manner in which they received it.—*Farrar*.] **Devout persons**—Probably *heathens* proselyted to the Jewish religion. **And in the market**—Ἀγορᾷ, the *exchange*, where people of business usually met, and where the philosophers conversed and reasoned. The *agora* was probably like the Roman *forum*, and like places of public resort in all countries, where people of leisure assembled to converse, hear the news, etc.

18. Certain philosophers of the Epicureans—[The Epicurean philosophy was antagonistic to the Gospel, as holding the atomic theory in opposition to creation (and perpetual efficient maintenance in being) of matter, the disconnection of the divinity from the world and its affairs, in opposition to the idea of a ruling providence, and the indissoluble union and annihilation together of soul and body, as opposed to the hope of eternal life—and indeed to all spiritual religion whatever. The Epicureans were the materialists of the ancient world.—*Alford*.] [The prototypes and progenitors of our materialistic sceptics.] **And of the Stoics**—[Disciples of Zeno, Cleanthes, and Chrysippus, (fourth and third centuries before Christ.) Their philosophy, while it approached the truth in holding one Supreme Governor of all, compromised it in allowing of any and all ways of conceiving and worshipping him; and contravened it, in its pantheistic belief that all souls were emanations of him. In *spirit* it was directly opposed to the Gospel—holding the independence of man on any being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. Respecting the immortality of the soul they were not agreed among themselves.—*Alford*.] **What will this babbler say**—The word σπερμολόγος, which we translate "babbler," signifies, literally, a collector of seeds. The epithet became applied to prating, empty, impertinent persons, as a term of reproach and contempt. [Applied as a contemptuous nickname to babblers who talked of things which they did not understand.—*Farrar*.] **A setter forth of strange gods**—Εἰρων δαιμονίων, of strange or foreign demons. That this was strictly forbidden, both at Rome and Athens, see on chapter xvi, 21.

There was a difference, in the heathen theology, between θεός, god, and δαίμων, demon: the θεοί, were such as were gods by nature: the δαιμόνια, were men who were deified. This distinction seems to have been in the mind of these philosophers when they said that the apostles seemed to be setters forth of strange demons, because they preached unto them Jesus, whom they showed to be a man, suffering and dying, but afterward raised to the throne of God. This would appear to them tantamount with the deification of heroes, etc., who had been thus honoured for their especial services to mankind.

19. They took him, and brought him unto

doctrine, whereof thou speakest, is? **20** For thou bringest certain strange things to our ears: we would know therefore what these things mean. (**21** For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of 'Mars' hill, and said, Ye men of Athens, I perceive

r Or, the court of the Areopagites.—*s* Or, gods that ye worship, 3 Thim. 3. 4.

Areopagus—The Areopagus was a hill not far from the Acropolis, where the supreme court of justice was held; one of the most sacred and reputable courts that had ever existed in the Gentile world. It had its name, Ἀρειος πάγος, *Areopagus*, or the *Hill of Mars*, from the circumstance, according to poetic fiction, of Mars being tried there by a court of twelve gods for the murder of *Halirrhothius*, son of *Nep'une*. The justice administered in this court was so strict and impartial that it was generally allowed both the plaintiff and defendant departed satisfied with the decision. "Innocence, when summoned before it, appeared without apprehension; and the guilty, convicted and condemned, retired without daring to murmur." The place in which the judges sat was uncovered; and they held their sittings by night, to the end that nothing might distract their minds from the great business on which they were to decide, and that the sight of the accused might not affect them either with pity or aversion. In reference to this, all pleaders were strictly forbidden to use any means whatever to excite either pity or aversion, or to affect the passions; every thing being confined to simple relation or statement of facts. When the two parties were produced before the court, they were placed between the bleeding members of victims slain on the occasion, and were obliged to take an oath, accompanied by horrible imprecations on themselves and families, that they would testify nothing but truth. These parties called to witness the *cumenides*, or furies, the punishers of the perjured in the infernal world; and, to make the greater impression on the mind of the party swearing, the temple dedicated to these infernal deities was contiguous to the court, so that they appeared as if witnessing the oaths and recording the appeal made to themselves. When the case was fully heard, the judges gave their decision by throwing down their flint pebbles on two boards or tables, one of which was for the condemnation, the other for the acquittal, of the person in question. [The Athenians were (at this time) far less in earnest about their religion than Anytus and Miletus had been in the days of Socrates, and if this was meant for a trial, (which may be doubted,) it could only have been by way of conscious parody.—*Farrar*.]

20. Thou bringest . . . strange things to our ears—The doctrine of the apostles was different from any they had ever heard: it was wholly spiritual and divine—thus it was strange; it was contrary to their customs and manners—and thus it was strange also. As it spoke much of the exaltation and glory of Jesus Christ, they supposed him to be a "setter forth of strange gods;" and, therefore, on the authority of the laws which forbade the introduction of any new deities or mode of worship, he was called before the Areopagus.

21. All the Athenians, and strangers which

that in all things ye are too superstitious. **23** For as I passed by, and beheld your 'devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. **24** 'God that made the world and all things therein, seeing that he is 'Lord of heaven and earth, 'dwelleth not in temples made with hands; **25** Neither is worshipped

f Chap. 14. 13.—*u* Matt. 11. 25.—*v* Chap. 7. 48.

were there—As Athens was renowned for its wisdom and learning, it became a place of public resort for philosophers and students from different parts of the then civilized world. The influx of students was consequently very great; and these, having much leisure, would necessarily be curious to know what was passing in the world, and would frequently assemble together, in places of public resort, to meet with strangers just come to the city, and either to tell or hear some new thing—καυώτερον, the news.

22. Paul stood in the midst of Mars' hill—[Σταθεὶς ἐν μέσῳ, literally, standing in the midst of Mars' Hill.] That is, in the midst of the judges, who sat in the Areopagus. Ye are too superstitious—Κατὰ πάντα ὥς δεισιδαιμονιστικοὶ ὑμεῖς θεωρεῖσθε, I perceive that in all respects ye are greatly addicted to religious practices. [The speech is, as respects its contents and form, full of sacred Attic art, a vividly original product of the free apostolic spirit. . . . Paul, without violating the truth, prudently leaves the religious tendency of his hearers undetermined, and names only its source, the fear of God.—*Meyer*.]

23. Beheld your devotions—Σεβύματα, the objects of your worship; the different images of their gods, which they held in religious veneration, sacrificial instruments, altars, etc. To the Unknown God—ἄγνωστον θεόν, an unknown god. That there was one or more altars at Athens thus inscribed, we cannot doubt after such a testimony; [nor is the thing at all improbable.] [On important occasions, when the reference to a god known by name was wanting, as in public calamities of which no definite god could be assigned as the author, in order to honour or propitiate the god concerned by sacrifice, without lighting on a wrong one, altars were erected which were destined and designated ἄγνωστον θεῷ, to an unknown god.—*Meyer*.] Whom therefore ye ignorantly worship—There is here a fine play on the words. The apostle tells them that (on their system) they were a very religious people, that they had an altar inscribed, ἄγνωστον θεῷ, to the unknown god; him therefore, says he, whom, ἄγνοοῦντες, ye unknowingly worship, I proclaim to you. Assuming it as a truth that, as the true God was not known by them, and that there was an altar dedicated to the unknown god, his God was that god whose nature and operations he now proceeded to declare.

24. God that made the world, etc.—Though the Epicureans held that the world was not made by God, but was the effect of a fortuitous concourse of atoms, yet this opinion was not popular, and the Stoics held the contrary: St. Paul assumes, as an acknowledged truth, 1) That there was a God who made the world and all things. 2) That this God could not be confined within temples made with hands, as he was the Lord or governor of

with men's hands, "as though he needed any thing, seeing * he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord,

to Psal. 80, 8.—Gen. 2, 7; Num. 16, 22; Job 12, 10; 37, 3; 83, 4; Isa. 43, 5; 57, 16; Zech. 12, 1.—y Deut. 32, 8.

heaven and earth. 3) That, by fair consequence, the gods whom they worshipped, which were shut up in their temples, could not be this God; and they must be less than the places in which they were contained. This was a strong, decisive stroke against the whole system of the Grecian idolatry. [Only on the Old Testament doctrine of creation can we rightly build the New Testament doctrine of redemption.—Stier.]

25. Neither is worshipped with men's hands [*Ὁραμένηται, served, not worshipped*, which is meaningless when applied to "hands." It means (he is not served) by offering at the altar, etc.—*Farrar*.] As though he needed any thing—[Has need of any accession of good.—*Erasmus*.] Nor has he required victims for his support; for it is impossible that He should need any thing who himself gives being, form, and life, to all creatures. Giveth . . . life, and breath, and all things — The first (*ὡν*) denotes life in itself; the second (*πνοή*) the continuance of life. — *Meyer*.] [The *τὰ πάντα*, all this, designates whatever is given by the divine providence for men's well being.] St. Paul teaches that divine worship is not enacted and established for God, but for the use of his creatures: he needs nothing that man can give him; for man has nothing but what he has received from the hand of his Maker.

26. Hath made of one blood—By a majority of the very best modern authorities the word *αἵματος*, blood, is omitted. He "hath made of one" (meaning Adam) "all nations of men." [Or perhaps *ἐξ ἑνός*, of one, should be understood somewhat indefinitely, as of one stock or race; for evidently it is simply intended to declare the unity in kind and character of the whole human race, and the word blood, whether it belongs to the original or not, happily expresses the apostle's meaning.] The Athenians had a foolish notion that they were self-produced, and were the aboriginals of mankind. Lucian ridicules this opinion. To dwell on all the face of the earth—God, in his wisdom, produced the whole human race from one man; and having, in his providence, scattered them over the face of the earth, by showing them that they sprang from one common source has forbidden those contentious wars and bloodshed in which each, in its folly, has arrogated to itself a higher and more excellent origin than another. And hath determined the times before appointed—*Προσ-τεταγμένους καιροὺς*. These are the constituted or decreed times, appointed by his providence, on which the several families should go to those countries where his wisdom designed they should dwell. (See Gen. x.) And the bounds of their habitation — Every family being appointed to a particular place, that their posterity might possess it for the purposes for which infinite wisdom and goodness gave them their being, and the place of their abode. Every nation had its lot thus appointed by God, as truly as the Israelites had the land of Canaan. [God hath determined the dwelling, κατοικία, of

if haply they might feel after him, and find him, * though he be not far from every one of us: 28 For in him we live, and move, and have our being; * as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, * we ought not to think that the Godhead

a Rom. 1, 20.—α Chap. 14, 17.—b Col. 1, 17; Heb. 1, 3.—c Titus 1, 12.—d Isa. 40, 18.

each nation of men, according to both its duration in time, and to its extension in space. Both subject to change, run their course in a development divinely ordered.—*Meyer*.]

27. That they should seek the Lord—[In order that they should seek the Lord, that is, direct their endeavours to the knowledge of God.—*Meyer*.] God, who is infinitely great and self-sufficient, has manifested himself as the maker of the world, the creator, preserver, and governor of men. He has assigned them their portion, and dispensed to them their habitations, and the various blessings of his providence, to the end that they should seek him in all his works. [The great thought of the passage is simply: God the author, the governor, and the end of the world's history: from God, through God, to God.—*Meyer*.] Feel after him—*ἠγγαθήσειαν αὐτόν*, that they might grope after him, as a person does his way who is blind or blindfolded. The Gentiles, who had not a revelation, must grope after God, as the principle of spiritual life, and the source of all intellectual happiness; and the apostle seems to state that none need despair of finding this fountain of goodness, because he is not far from every one of us. (Rom. i, 20.)

28. For in him we live, and move, and have our being—He is the very source of our existence; the principle of life comes from him: the principle of motion, also, comes from him—one of the most difficult things in nature to be properly apprehended, and a strong proof of the continual presence and energy of the Deity. [Paul views God in respect to his immanence, as the element in which we live (and, in common with all created things, subsist) and move, in such intimate connexion with God that we are constantly surrounded by the Godhead, and embraced in its essential influence, but apart from the Godhead, could neither live, nor move, nor exist. . . . Out of God we should have no life, not even movement, nay, not even existence.] [A climax—we should not have been at all.—*Meyer*.] As certain also of your own poets—Probably he means not only Aratus, in whose poem, entitled *Phænomena*, the words quoted by St. Paul are to be found literatim, *τοῦ γὰρ καὶ γένος ἐσμὲν*; but also Cleanthes, in whose *Hymn to Jupiter* the same words (*Ἐκ σου γὰρ γένος ἐσμὲν*) occur. But the sentiment is found in several others, being very common among the more enlightened philosophers. By saying "your own poets," he does not mean poets born at Athens, but merely Grecian poets, Aratus and Cleanthes being chief. We are also his offspring—*Τοῦ γὰρ καὶ γένος ἐσμὲν*. [For we are *τῆς* (rob) offspring. That is, in the poet's conception, Jupiter's, which Paul idealizes and raised into the realm of Christian theism.] Aratus was a Cilician, one of St. Paul's own countrymen, and with his writing St. Paul was undoubtedly well acquainted, though he had flourished nearly 800 years before that time.

29. Forasmuch then as we are the offspring of God, etc.—The argument runs thus: If we

is like unto gold, or silver, or stone, graven by art and man's device. **30** And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: **31** Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 And when they heard of the resurrec-

e Ch. 14. 16; Rom. 3. 25.—f Luke 24. 47; Titus 2. 11, 12; 1 Pet. 1. 14; 4. 3.

are the offspring of God, he cannot be like those images of gold, silver, or stone, which are formed by the art and device of man; for the parent must resemble his offspring. Seeing, therefore, that we are living and intelligent beings, he, from whom we have derived that being, must be living and intelligent. It is necessary, also, that the object of religious worship should be much more excellent than the worshipper; but a man is, by innumerable degrees, more excellent than an image made out of "gold, silver, or stone," [graven by man's device.] Every man in the Areopagus must have felt the power of this conclusion; and, taking it for granted that they had felt it, Paul proceeds:—

30. The times of this ignorance God winked at—*Υπεριδών*, overlooking, or, having overlooked, passed over them, not calling them to account for these their sins of ignorance: [suggesting, but not explaining, God's method of judgment toward those who have not heard the Gospel; but with the coming of the preaching of the Gospel, comes also, to all men, the command to repent.] The word *υπεριδών*, which we translate, *to wink at*, signifies simply *to look over*; and seems to be here used in the sense of *passing by*—not particularly noticing it. So God overlooked, or passed by, the times of heathenish ignorance: as he had not given them the talent of divine revelation, so he did not require the improvement of that talent; but now, as he has given them that revelation, he will no longer overlook, or pass by, their ignorance or its fruits.

31. He hath appointed a day—[The divine command (to repent) is not without a sanction and a penalty. Its violation will be made the subject of judicial inquest before One who has been appointed and accredited by God himself. **A day**—*ἡμέραν*, a time, usually understood as referring to the final judgment, but also applicable to all times. **The world**—*Οἰκουμένην*, the habitable world—all men. **In righteousness**—Not merely *righteously*, but in the essential ethical character of the judge. See Alexander.] **By that man whom he hath ordained**—He has also appointed the judge by whom the inhabitants of the earth are to be tried. **Whereof he hath given assurance**—*Ἰστοῦν ἀπαρχῶν πάντων*, having given to all this indubitable proof that Jesus Christ shall judge the world, by raising him from the dead. The sense of the argument is this: "Jesus Christ, whom we preach as the Saviour of men, has repeatedly told his followers that he would judge the world. Though he was put to death by the Jews, yet God raised him from the dead. By raising him from the dead God has set his seal to the doctrines he has taught: one of these doctrines is, that he shall judge the world; his resurrection is, therefore, a proof that

tion of the dead, some mocked: and others said, We will hear thee again of this matter. **33** So Paul departed from among them. **34** Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

AFTER these things Paul departed from Athens, and came to Corinth; **2** And

o Chap. 10. 42; Rom. 2. 16; 14. 10.—h Or, offered faith.—i Chap. 2. 24.

he shall judge the world, according to his own declaration."

32. When they heard of the resurrection, etc.—Paul undoubtedly had not finished his discourse; it is likely that he was about to have proclaimed salvation through Christ crucified; but, on hearing of the resurrection of the dead, the assembly instantly broke up; the Epicureans, mocking, (*ἐχλεύαζον*), began to laugh; and the Stoics saying they would take another opportunity to hear him on that subject, [not on the resurrection merely, but on the whole subject.] And thus the assembly became dissolved before the apostle had time to finish his discourse, or to draw all the conclusions he had designed from the premises he had laid down. It is thought by some that St. Stephen's discourse was similarly interrupted. (See chapter vii, 54.)

33. So Paul departed from among them—He could not be convicted of having done any thing contrary to the law; and, when the assembly broke up, he was permitted to go about his own business.

34. Certain men clave unto him—Became affectionately united to him, and believed the doctrines he had preached. **Dionysius the Areopagite**—Presumably he was one of the judges of this great court. Humanly speaking, his conversion must have been an acquisition of considerable importance to the Christian religion; for no person was a judge in the Areopagus who had not borne the office of archon, or chief governor of the city; and none bore the office of judge in this court who was not of the highest reputation among the people for his intelligence and exemplary conduct. In some of the popish writers we find a vast deal of groundless conjecture concerning Dionysius, who, they say, was first bishop of Athens, and raised to that dignity by Paul himself; that he was a martyr for the truth; that Damaris was his wife, etc.; concerning which Calmet well says, "All this has little foundation."

NOTES ON CHAPTER XVIII.

1. Paul departed from Athens—How long he stayed here we cannot tell; it is probable it could not be less than three months, [nor is any reason given why he departed. It does not appear that the preaching of the Gospel was especially successful in Athens.] **Came to Corinth**—Corinth was situated on the isthmus that connects Peloponnesus to Attica, and was the capital of all Achaia, or Peloponnesus. It was most advantageously situated for trade; for, by its two ports, the Lecheum and Cenchrea, it commanded the commerce both of the Ionian and Ægean Sea. It was destroyed by the Romans under Mummius, about one hundred and forty-six years before Christ, in their wars with

found a certain Jew named *Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. **3** And because he was of the same craft, he abode with them, *and

a Rom. 16. 3; 1 Cor. 16. 19; 2 Tim. 4. 19.—*b* Ch. 20. 34; 1 Cor. 4. 13; 1 Thess. 2. 9; 2 Thess. 3. 8.

Attica; but was rebuilt by Julius Cesar, and became one of the more considerable cities of Greece, [even rivalling Athens as a seat of wealth and culture.]

2. A certain Jew named Aquila—Some have supposed that this Aquila was the same with the Onkelos mentioned by the Jews. [Pontius Aquila is a name found in the Pontian gens at Rome more than once in the days of the Republic. Aquila, the translator of the Old Testament into Greek, was also a native of Pontus.—*Alford*.] [Any inference from mere coincidence of names is wholly precarious.] We have no evidence that this Jew and his wife were at this time converted to the Christian religion. Their conversion was most likely the fruit of St. Paul's lodging with them, [which itself occurred by reason of their being of the same "craft."] **Claudius had commanded all Jews to depart from Rome**—*Suetonius* says, in his life of Claudius, "He expelled the Jews from Rome, as they were making continual insurrections under their leader *Chrestus*." Who this *Chrestus* was we cannot tell: possibly *Suetonius* meant *Christ*; but this is not likely. There might have been a Jew of the name of *Chrestus*, who had made some disturbances, and, in consequence, Claudius thought proper to banish all Jews from the city. [It was (simply) as a Jew that Aquila was banished from Rome.—*Alford*.] This decree, which was made, not by the senate, but by the emperor himself, continued in force only during his life, if so long; for in a short time after this Rome again abounded with Jews.

3. He abode with them, and wrought—Though Paul, in some cases, lived on the bounty of his converts, yet he did not do so at other times, either from necessity or choice: (see chapter xx, 34; 1 Cor. iv, 12; 2 Cor. ix, 8, 9; 2 Thess. iii, 8;) and this Paul did for a reason which he gives in 2 Cor. xi, 9–12. While he was at Corinth he was supplied, when his own labour did not procure him enough, "by the brethren which came to him there from Macedonia." It appears that the apostle had his lodging with Aquila and Priscilla; and probably a portion of the profits of the business, after his board was deducted. It was evidently no reproach for a man, at that time, to unite public teaching with an honest, useful trade. And why should it be so now? May not a man, who has acquired a thorough knowledge of the Gospel way of salvation, explain that way to his less-informed neighbours, though he be a tentmaker, (what, perhaps, we would call a house carpenter,) or a shoemaker, or any thing else? Even many of those who consider it a cardinal sin for a mechanic to preach the Gospel, are providing for themselves and their families in the same way. How many of the clergy, and other ministers, are farmers, glaziers, schoolmasters, and sleeping partners in different trades and commercial concerns? A tentmaker, in his place, is as useful as any of these. [And yet, both the word of God and the experience of the Church

wrought: (for by their occupation they were tentmakers.) **4** *And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. **5** And *when Silas and Timotheus were come from Macedonia, Paul was *pressed in the spirit, and testified to the

c Chap. 17. 2.—*d* Chap. 17. 14 15.—*e* Job 33. 18; chap. 17. 3; verse 23.

show, that the ministry of the Gospel and secular occupations are best kept apart. In emergencies and exceptional conditions the minister of Christ may lawfully engage in some business in order to gain a necessary support, but in all ordinary cases he should carry out in its spirit his vows to give himself wholly to his ministry.] [The general opinion now is, that Paul was a maker of tents from the "cilicium," or hair cloth of Cilician goats.—*Alford*.]

4. He reasoned in the synagogue every sabbath—Discoursed at large concerning Jesus as the Messiah, proving this point from their own Scriptures, collated with the facts of our Lord's life, etc. **And persuaded the Jews and the Greeks**—[He convinced, persuaded, and won Jews and Greeks—the latter, *proselytes of the gate*.] Among his converts were Epenetus, the first fruit of his labour in Achaia, (Rom. xvi, 5;) the family of Stephanas was the next; and then Crispus and Caius, or Gaius; all of whom the apostle himself baptized. (1 Cor. i, 14–16. See verse 8.)

5. When Silas and Timotheus were come—We have seen (chapter xiii, 13) that when Paul was obliged to leave Berea, because of the persecution raised up against him in that place, he left Silas and Timotheus behind; to whom he afterward sent word to rejoin him at Athens with all speed. It appears (from 1 Thess. iii, 10) that, on Timothy's coming to Athens, Paul immediately sent him, and probably Silas with him, to comfort and establish the church at Thessalonica. How long they laboured here is uncertain, but they did not rejoin him till some time after he came to Corinth. It appears that he was greatly rejoiced at the account which Timothy brought of the church at Thessalonica; and it must have been immediately after this that he wrote his first epistle to that church, which is probably the *first*, in order of time, of all his epistles. **Paul was pressed in the spirit**—*Συνείχετο τῷ πνεύματι*, or he was constrained by the Spirit of God, in an extraordinary manner, to testify to the Jews that Jesus was the Christ. Instead of *τῷ πνεύματι*, in the spirit, *τῷ λόγῳ*, in the word or doctrine, is the reading now almost universally accepted. The sense of the text seems to be: "And when Silas and Timotheus were come from Macedonia, Paul set himself, together with them, wholly to the word," [giving up his tent-making;] that is, he was fully employed, now that he had their assistance, in preaching the Gospel, called "the word" in chapter iv, 4; xvi, 6, 32; xvii, 11. St. Luke seems to have intended to express here something relating to St. Paul which was the consequence of the coming of Silas and Timotheus; and that was, labouring with them more abundantly in preaching the word. *Συνείχετο*, which we translate *pressed*, and which the Vulgate translates *instabat*, implies that he earnestly strove together with them, *τῷ λόγῳ*, in preaching the word. The true sense is given by Calmet: "Paul was employed with more ardour in preaching and testifying

Jews that Jesus 'was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, 'Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord

with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of

f Or, is the Christ. — Chap. 13, 45: 1 Pet. 4, 4. — A Neh. 5, 13; Matt. 10, 14; chap. 13, 51. — Lev. 20, 9, 11, 12: 2 Sam. 1, 16: Ezek. 18, 13: 38, 4.

t Ezek. 8, 18, 19: 33, 9; chap. 20, 26. — Chap. 13, 45: 28, 29. — 1 Cor. 1, 14. — Chap. 22, 11. — Jer. 1, 18, 19; Matt. 22, 30. — p Gr. sat there.

to the Jews that Jesus was the Christ." From this time we hear no more of Silas.

6. **When they opposed.**—*Ἀντιτασσόμενων, systematically opposed; arrayed themselves against*: so the word implies. **And blasphemed.**—[*Railing, so βλασφημιῶν properly signifies, but usually with a direct implication that it is directed against the person or the work of God.*] **He shook his raiment.**—This was an action similar to that of shaking the dust off the feet. (See on Matt. x, 14.) See a parallel act, and its signification, in Neh. v, 13: **Also I shook my lap, and said, So God shake out every man from his house, and from his labour . . . even thus be he shaken out and emptied.** St. Paul's act on this occasion seems to have been the same with this of Nehemiah, and with the same signification; and it is likely that he was led by a divine impulse to do it—thus signifying the shaking and emptying of this disobedient people, which took place about sixteen years afterward. **Your blood be upon your own heads.**—That is, ye alone are the cause of the destruction that is coming upon yourselves and upon your country. **I am clean.**—*Καθαρὸς εἶμι, I am pure or innocent of your death and ruin.* I have proposed to you the Gospel of Jesus Christ, by which ye can be saved, and ye have utterly rejected it. I shall labour no more with you; and from henceforth shall confine my labours to the Gentiles. [Not absolutely, only at Corinth, for (verse 19) we find him arguing with the Jews again in the synagogue at Ephesus.—*Alford.*] But it seems as if the Jews from this time systematically opposed the Gospel of Christ; and yet general tenders of this salvation were made to them wherever the apostles came; and when they rejected them the word was sent to the Gentiles. (See chapter xix, 8, 9.)

7. **And he departed thence.**—From his former lodging, or that quarter of the city where he had dwelt before with Aquila and Priscilla; [and who, it does not appear, were as yet converted,] and went to lodge with Justus, apparently a proselyte of the gate, [and evidently already a believer.] This person is called Titus, and Titus Justus, in several MSS. and Versions.

8. **Crispus, the chief ruler of the synagogue.**—This person held an office of considerable consequence; and therefore his conversion to Christianity must have been very gallant to the Jews. It belonged to the chief or ruler of the synagogue to preside in all the assemblies, interpret the law, decide concerning things lawful and unlawful, punish the refractory, excommunicate the rebellious, solemnize marriages, and issue divorces. It is likely that, on the conversion of Crispus, Sosthenes was chosen to succeed him. **Many of the Corinthians.**—Those to whom the sacred historian refers were probably Gentiles, and were the fruits of the

apostle's labours after he ceased to preach among the Jews. [This decided proceeding, (a real rupture,) made a remarkable impression, so that even Crispus, the president of the synagogue, whom the apostle himself baptized, (1 Cor. i, 14,) with all his family, believed on the Lord, (chapter xvi, 15, 34,) and that generally many Corinthians (Jews and Gentiles) heard him, and received faith and baptism.—*Meyer.*]

9. **Then spake the Lord to Paul in the night by a vision.**—It is likely that Paul was at this time much discouraged by the violent opposition of the Jews, and probably was in danger of his life, (see verse 10;) and might have been entertaining serious thoughts of ceasing to preach, or of leaving Corinth. To prevent this, and to comfort him, God was pleased to give him this vision. **Be not afraid.**—That this comfort and assurance were necessary himself shows us in his first epistle to these Corinthians, (chapter ii, 8: "I was with you in weakness, and in fear, and in much trembling.")

10. **No man shall set on thee.**—*Καὶ οὐδεὶς ἐπιθίσει σοι*, no man shall be permitted to lay violent hands upon thee. It is very likely that the Jews had conspired his death; and his preservation was an act of the especial interposition of divine Providence. **I have much people in this city.**—*Ὁ πολλοὶ τῆς πόλεως ταύτης*, in this very city; there are many here who have not resisted my Spirit, and consequently are now under its teachings, and are ready to embrace my Gospel as soon as thou shalt declare it unto them.

11. **He continued there a year and six months.**—He was now confident that he was under the especial protection of God, and therefore continued teaching the word, *τὸν λόγον*, the doctrine of God. It is very likely that it was during his stay here that he wrote his first epistle to the Thessalonians, and the second not long after; and some think that the epistle to the Galatians was written during his stay at Corinth.

12. **When Gallio was the deputy of Achaia.**—The Romans comprehended under the name of Achaia all that part of Greece which lay between Thessaly and the southernmost coasts of Peloponnesus. The Romans were accustomed to send a governor into that country, and they called him the governor of Achaia, not of Greece; because the Achæans, when they subdued Greece, were the leaders in all the Grecian affairs. **Deputy.**—*Ἀνθύπατος υἱός*, serving the office of ἀνθύπατος, or deputy, (proconsul.) (See the note on chapter xiii, verse 7.) **Gallio.**—This deputy, or proconsul, was eldest brother to the celebrated Lucius Annæus Seneca, the stoic philosopher, preceptor of Nero, and who is so well known among the learned by his works. The name of Gallio was at first Marcus Annæus Novatus; but, having been adopted in the

Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, **13** Saying, This fellow persuadeth men to worship God contrary to the law. **14** And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should

g Chap. 23, 29; 25, 11, 19.

family of Gallio, (the rhetorician, his preceptor,) he took the name of Lucius Junius Gallio. He, and Annæus Mela his brother, father of the poet Lucan, shared in the disgrace of their brother Seneca; and by the tyrant Nero, whose early years were so promising, the three brothers were put to death. (See Tacitus, *Annal.*, lib. xv, 70, and xvi, 17.) It was to this Gallio that Seneca dedicates his book *De Irâ*. Seneca describes him as a man of the most amiable mind and manners. **And brought him to the judgment seat**—They had no power to punish any person in the Roman provinces, and therefore were obliged to bring their complaint before the Roman governor.

13. Persuadeth men to worship God contrary to the law—[They do not mean the law of the state; Gallio well knew what *ὁ νόμος* signified in the mouth of a Jew.—*Meyer*.] The Jews had permission by the Romans to worship their own God in their own way: this the laws allowed. The Roman worship was also established by the law. The Jews probably intended to accuse Paul of acting contrary to both laws. "He is not a Jew, for he does not admit of circumcision; he is not a Gentile, for he preaches against the worship of the gods. He is setting up a worship of his own, in opposition to all laws, and persuading many people to join with him; he is therefore a most dangerous man, and should be put to death."

14. Paul was now about to open his mouth—He was about to enter on his defence; but Gallio, perceiving that the prosecution was through envy and malice, would not put Paul to any further trouble, but determined the matter as follows. **If it were a matter of wrong**—*Ἀδικημα*, of injustice, [crime;] any thing contrary to the rights of the subject. **Or wicked lewdness**—*Ῥαδιούργημα πονηρόν*, destructive mischief, [villany.] (See the note on chapter xiii, 10, where the word is explained.) Something by which the subject is grievously wronged; were it any crime against society or against the state, reason would that I should bear with you—*Κατὰ λόγον ἂν ἀνεσχόμεν ὑμῶν*, according to reason, [it would "stand to reason,"] or the merit of the case, I should patiently hear you.

15. But if it be a question of words—*Περὶ λόγων*, concerning doctrine and names—whether the person called Jesus be the person you call the Messiah. **And of your law**—Any particular nicety concerning that "law" which is peculiar to yourselves. **Look ye to it**—Settle the business among yourselves; the Roman government does not meddle with such matters; and I will not take upon me to decide in a case that does not concern my office. A better answer could not be given by man; and it was highly becoming the acknowledged meekness, gentleness, and benevolence of this amiable man. He concluded that the state had no right to control any man's religious opinion; that was between the object of his worship and his own con-

science; and therefore he was not authorized to intermeddle with subjects of this nature, which the law left to every man's private judgment. [There are not wanting in all this, evidences of the supercilious disdain with which proud Romans of the class of Gallio viewed every thing belonging to the Jews, including, of course, the Christians among them. He probably thought very little about the rights of the individual conscience, for which even the best of the Romans had very little respect if it opposed the state; but his utter contempt for every thing Jewish forbade him to hear any thing about the matter they wished to submit to him.]

16. And he drave them from the judgment seat—He saw that their accusation was both frivolous and vexatious, and he ordered them to depart and the assembly to disperse. The word *ἀπέλασεν*, which we translate "he drave," does not signify here any act of violence on the part of Gallio or the Roman officers, but simply an authoritative dismissal.

17. Then all the Greeks—[Under legal pretext of supporting this dismissal (*ἀπέλασεν*) of the proconsul, (and catching his spirit of contempt,) all the bystanders, (probably under officers and Gentiles,) used the opportunity of wreaking their anger (or spiteful fun) on the leader and spokesman of the hated Jews.—*Meyer*.] **Took Sosthenes**—As this man is termed the chief ruler of the synagogue, it is probable that he had lately succeeded Crispus in that office. (See verse 8.) Crispus might have been removed from his presidency in the synagogue as soon as the Jews found he had embraced Christianity, and Sosthenes appointed in his place. [Whether he was the colleague of Crispus, or successor to him on his resignation in consequence of embracing Christianity, or whether he presided over another synagogue in Corinth, remains undetermined.—*Meyer*.] [It is only conjectured that he was identical with the disciple of that name, who joined with Paul in his first epistle to the Corinthians; the name was a very common one.] **And Gallio cared for none of those things**—*Καὶ οὐδὲν τούτων τῷ Γαλλίῳ ἐμέλει*, nothing of these things was matter of concern to Gallio. As he found that it was a business that concerned their own religion, and that the contention was among themselves, and that they were abusing one of their own sect only, he did not choose to interfere. He, like the rest of the Romans, considered the Jews a most despicable people, and worthy of no regard; and their present conduct had no tendency to cause him to form a different opinion of them from that which he and his countrymen had previously entertained. It is not very likely, however, that Gallio saw this outrage; for, though it was before the judgment seat, it probably did not take place till Gallio had left the court; and, though he might be told of it, he left the matter to the lictors, and would not interfere. [It is scarcely legitimate to make Gallio an example of religious indifference.]

† 1 Cor. 1, 1.

18 And Paul *after this tarried there yet a good while*, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having *shorn his head in Cenchrea*: for he had a vow. **19** And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. **20** When they desired him to tarry longer time with them, he consented not; **21** But bade them farewell,

a Num. 6. 18; chap. 21. 24.—*t* Rom. 16. 1.—*u* Chap. 19. 21; 20. 16.—*v* 1 Cor. 4. 19; Heb. 6. 3; James 4. 15.

18. And Paul . . . tarried there yet a good while—The persecuting Jews plainly saw, from the manner in which the proconsul had conducted this business, that they could have no hope of raising a *state persecution* against the apostles; and the laws provided so amply for the *personal* safety of every Roman citizen that they were afraid to proceed any further in their violence. It could not be unknown that Paul was possessed of the right of Roman citizenship; and therefore his person was sacred as long as he did nothing contrary to the laws. It is probable that Paul, at this time, stayed, on the whole, at Corinth about two years. **Having shorn his head in Cenchrea**—But who was it that shored his head? *Paul or Aquila?* Some think the latter, who had bound himself by the Nazarite vow, probably before he became a Christian; and, being under that vow, his conscience would not permit him to disregard it. There is nothing in the text that absolutely obliges us to understand this action as belonging to St. Paul. It seems to have been the act of Aquila alone; and therefore both Paul and Priscilla are mentioned before Aquila; and it is natural to refer the vow to the latter. Yet there are certainly some weighty reasons why the vow should be referred to St. Paul, and not to Aquila; and interpreters are greatly divided on this subject. [Alford, following Neander, concludes, "If we consider the matter carefully, there can be no doubt that the word can *only apply to Paul*."] [Vows were not unusual among devout Jews; and, though Paul had gotten rid of most of his merely Jewish ritualism, there are still traces of it to be seen in his conduct. Nor need this be a matter of surprise, when we see the Christian Church still perpetuating certain Jewish formalities, in both its ecclesiastical ritual and its forms of devotion. It would be a good riddance could this be turned over to Aquila, of whose conversion nothing had yet been told; but the text is against it. (See Dean STANLEY'S *Christian Institutions*.)] **Cenchrea**—This was a port on the east side of the isthmus of Corinth, opposite to the Lecheum, which was the other port on the west. And it is likely that it was at Cenchrea that St. Paul took shipping for Syria, as it would be more convenient for him, and also offered a shorter passage.

19. He came to Ephesus—Where it appears he spent but one week. It is supposed that Paul left Aquila and Priscilla at this place, and that he went on alone to Jerusalem; for it is certain they were at Ephesus when Apollos arrived there. (See verses 24, 26.) Ephesus was, at the time in which St. Paul visited it, one of the most flourishing cities of Asia Minor. It abounded with the most eminent orators, philosophers, etc., in the world; and was adorned with the most splendid buildings. Here was that famous temple of Diana, reputed one of

saying, "I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, * if God will. And he sailed from Ephesus. **22** And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch. **23** And after he had spent some time *there*, he departed, and went over *all* the country of * Galatia and Phrygia in order, * strengthening all the disciples.

24 And a certain Jew named Apollos, born

to Gal. 1. 2; 4. 14.—*u* Chap. 14. 22; 15. 32, 41.—*v* 1 Cor. 1. 12; 8. 5, 6; 4. 6; Titus 2. 13.

the *seven wonders of the world*. [See a fuller account of this city in the introduction to the epistle to the Ephesians.]

21. I must . . . keep this feast—Most likely the passover, at which he wished to attend for the purpose of seeing many of his friends, and having the most favourable opportunity to preach the Gospel to thousands who would attend at Jerusalem on that occasion. The whole of this clause, "I must by all means keep this feast that cometh in Jerusalem," is [now omitted by the common consent of the best critics and scholars, though Meyer and some others contend for it as genuine.] Without this clause the verse will read thus: "But he bade them farewell, saying, I will return again unto you, if God will." And this he did before the expiration of that same year, (chapter xix, 1,) and spent three years with them, (chapter xx, 31,) extending and establishing the Church at that place.

22. Landed at Cesarea—This must have been Cesarea in Palestine. **Gone up**—To Jerusalem, though the name is not mentioned: but this is a common form of speech in the evangelists, Jerusalem being always meant when this expression was used; for the word *ἀναβαίνα*, *to go up*, is often used absolutely, to signify *to go to Jerusalem*. **Saluted the church**—That is, the church at Jerusalem, called emphatically **THE CHURCH**, because it was the **FIRST CHURCH**—the **MOTHER**, or **APOSTOLIC CHURCH**; and from it all other Christian churches proceeded: those in Galatia, Philippi, Thessalonica, Corinth, Ephesus, Rome, etc. Therefore, even this last was only a daughter church, when in its purest state. **Went down to Antioch**—That is, Antioch in Syria, as the word is generally to be understood when without *addition*; just as Cesarea is always to be understood Cesarea in Palestine when without the addition of Philippi.

23. Went over all the country of Galatia and Phrygia—Both were provinces of Asia Minor. (See on chapter ii, 10.) **In order**—*Καθεξής*, [from *place to place*, indicating a not hurried visitation, with delays at each place.] [*Καθεξής* implies taking the churches in order; regularly visiting them, each as they lay in his route. One work accomplished by him in this journey was the ordaining (but apparently not collecting) a contribution for the poor saints at Jerusalem. (See 1 Cor. xvi, 1.)—Alford.] If St. Paul went up to Jerusalem at this time, which we are left to infer, for Luke has not expressed it, (verse 22,) it was his fourth journey thither: and this is generally supposed to have been the twenty-first year after his conversion. His first journey is mentioned chapter ix, 26; his second, chapter xi, 30; his third, chapter xv, 4; and his fourth, chapter xviii, 22, the place above.

24. A certain Jew named Apollos—It is remarkable that we should find a Jew, not only

at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. **25** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. **26** And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. **27** And when he was disposed to pass into Achaia, the

brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: **28** For he mightily convinced the Jews, *and that* publicly, showing by the Scriptures that Jesus was Christ.

CHAPTER XIX.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus;

u Rom. 12. 11.—v Chap. 18. 3.—w 1 Cor. 3. 6.—x Chap. 9. 22;

with a Roman name, as *Aquila*, an eagle, but with the name of one of the false gods, as *Apollo* or *Apollo* in the text. Possibly the parents of this man were originally *Gentiles*, but converted to Judaism after their son Apollo (for so we should write the word) had been born and named. **Born at Alexandria**—This was a celebrated city of Egypt, built by Alexander the Great, from whom it took its name. [Alexandria was the great seat of the Hellenistic (or later Greek) language, learning, and philosophy. A large number of Jews had been planted there by the founder, Alexander the Great. The celebrated Septuagint Version of the Old Testament was made there under the Ptolemies. There took place that remarkable fusion of Greek, Oriental, and Judaic elements of thought and belief which was destined to enter so widely, for good and for evil, into the minds and writings of Christians. We see in the providential calling of Apollos to the ministry, an instance of the adaptation of the workman to the work. A masterly exposition of the Scriptures by a learned Hellenist of Alexandria formed the most appropriate watering (1 Cor. iii, 6) for those who had been planted by the pupil of Gamaliel.—*Alford*.] **An eloquent man**—*Ἀνὴρ λόγιος*: having strong rhetorical powers, highly cultivated, no doubt, in the Alexandrian schools. [Either learned or eloquent, for the word has both meanings, and probably Apollos answered to both.] **Mighty in the Scriptures**—Thoroughly acquainted with the law and prophets; and well skilled in the Jewish method of interpreting them.

25. This man was instructed in the way of the Lord—*κατηχημένος*. He was catechized, initiated, "in the way"—the doctrine—of Jesus as the Christ. [He had been instructed concerning Christianity as a mode of life appointed and shaped by Christ, through the means of faith in him, doubtless by disciples of John. How imperfect this instruction had been, in respect to the doctrinal contents of Christianity, appears from the fact that he knew nothing of a distinctly Christian baptism. . . . He must have regarded Jesus—his historical person—actually as the Messiah, . . . but he still needed a more accurate Christian instruction. . . . The incompleteness, and even the lack, to some extent, of correctness, of Christian knowledge, made him, with his might in the Scriptures and fervour of spirit, which latter was under the control of the former, not incapable to teach, according to the measure of his knowledge, with accuracy concerning Jesus.—*Meyer*.] **Being fervent in the spirit**—Being full of zeal to propagate the truth of God, he taught diligently, *ἀκριβῶς*, earnestly, [with much spirit, sharply,] the things of Christ as far as he could know them.

26. Aquila and Priscilla. took him . . . and

17. 3; ver. 5.—y Or. in the Christ.—a 1 Cor. 1. 12; 3. 5, 6.

expounded unto him . . . more perfectly—They were acquainted with the whole doctrine of the Gospel: the doctrine of Christ dying for our sins, and rising again for our justification; and in this they instructed Apollo; and this was more accurate information than what he had before received through the medium of John's ministry. This eloquent man and mighty in the Scriptures, who was even a public teacher, was not ashamed to be indebted to the instructions of a Christian [layman and mechanic and a woman, in matters that not only concerned his own salvation, but also the work of the ministry in which he was engaged.

27. When he was disposed to pass into Achaia—[Probably he had heard much about the church at Corinth from Aquila and Priscilla, and so was drawn in spirit toward them.] A long and important addition is found in this place in a few MSS., to this effect: *But certain Corinthians, who sojourned at Ephesus, and heard him, entreated him to pass over with them to their own country. Then, when he had given his consent, the Ephesians wrote to the disciples at Corinth, that they should receive this man. Who, when he was come, etc. Which had believed through grace*—These words may either refer to Apollos or to the people at Corinth. It was through grace that they had believed; and it was through grace that Apollos was enabled to help them much. [The rendering in the authorized Version is the most natural, both grammatically and according to the sense.]

28. He mightily convinced the Jews—*Εὐτόνως διακατημάχετο*, [He effectively disputed with the Jews in public (proved it in their teeth).] [*Δύα* gives the sense of continuity—that this was done, not once or twice, but continuously.—*Alford*.] [By his ministry among them Apollos became, after Paul, the father of the Corinthian church, and it is not strange that, when that church broke up into factions, there were some for Apollos.] **Showing by the Scriptures (of the Old Testament, which the Jews received as divinely inspired) that Jesus (who had lately appeared among them, and whom they had crucified) was the Christ, the promised Messiah, and that there was salvation in none other; and that they must receive him as the Messiah, in order to escape the wrath to come.**

NOTES ON CHAPTER XIX.

1. And it came to pass, that, while Apollos was at Corinth—[How long he continued and taught there is not known, but it must have been a long time, extending to months, perhaps to years.] **Paul having passed through the upper coasts**—Through those parts of Asia Minor that lay eastward of Ephesus, such as Galatia, Phrygia, and probably Lycaonia and Lydia. It is in reference to Ephesus that these are called the upper coasts.

and finding certain disciples, **2** He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. **3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. **5** When they heard this, they were baptized in the

b See 1 Sam. 8. 7; chap. 8. 16.—*c* Chap. 18. 25.—*d* Matt. 2. 11; John 1. 15, 27, 30; chap. 1. 5; 11. 16; 13. 24, 25.—*e* Chap. 8. 16.—*f* Chap. 6. 6; 8. 17.

2. Have ye received the Holy Ghost—It is likely that these were Asiatic Jews, who, having been at Jerusalem about twenty-six years before this, had heard the preaching of John, and received his baptism, believing in the coming Christ, whom John had proclaimed; but it appears that till this time they had got no further instruction in the Christian religion. Paul, perceiving this, asked them if they had received the Holy Ghost since they believed? For it was the common privilege of the disciples of Christ to receive, not only the ordinary graces, but also the extraordinary gifts of the Holy Spirit; and thus the disciples of Christ differed from those of John and of all others. John baptized with water; Jesus baptized with the Holy Ghost. We have not so much as heard whether, etc.—That is, they had not heard that there were particular gifts and graces of the Holy Spirit to be received. They could not mean that they had not heard of the Holy Spirit; for John, in his preaching, announced Christ as about to baptize with the Holy Ghost, (Matt. iii, 11; Luke, iii, 16;) but they had not heard that this Spirit, in his gifts, had been received by any one. [Nor probably had they any proper conception respecting the nature of those gifts.]

4. That they should believe on him which should come after—John baptized them with the baptism of repentance; this was common to all the baptisms administered by the Jews to proselytes; but telling them that they should believe on Him who was coming was peculiar to John's baptism.

5. When they heard this, etc.—As there is no evidence in the New Testament of persons being rebaptized, unless this be one, many criticisms have been hazarded to prove that these persons were not rebaptized. I see no need of this. A Christian should be baptized in the Christian faith; these persons had not been baptized into that faith, and therefore they had not received Christian baptism; they felt this, and were immediately baptized into the name of the Lord Jesus. This is a plain case; but not one instance can be produced of a person being rebaptized who had before been baptized in the name of the Holy Trinity, or even in the name of Jesus alone. In my view, it is an awful thing to iterate baptism when it had been before essentially performed, by or in water, in the name of the Father, Son, and Spirit; the being invoked at the time. Whoever has received this, has the essence of baptism, as far as that can be conferred by man; and it matters not at what period of his life he has had it; it is a substantial baptism, and by it the person has been fully consecrated to the holy and blessed Trinity; and there should not be an itera-

tion of this consecration on any account whatever. It is totally contrary to the canon law; it is contrary to the decisions of the ablest divines; it is contrary to the practice of the purest ages of the Church of God; it is contrary to the New Testament, and tends to bring this sacred ordinance into disrepute.

g Chap. 2. 4; 10. 46.—*h* Chap. 17. 2; 18. 4.—*i* Chap. 1. 2; 28. 23.—*k* 2 Tim. 1. 15; 2 Pet. 2. 2; Jude 10.—*l* See ch. 9. 2; 22. 4; 24. 14.

name of the Lord Jesus. **6** And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. **7** And all the men were about twelve. **8** And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. **9** But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the

6. They spake with tongues and prophesied—They received the miraculous gift of different languages; and in those languages they taught to the people the great doctrine of the Christian religion; for this appears to be the meaning of the word *ἑρμηνεύοντες*, *prophesied*, as it is used above. [After the baptism, the imposition of the hands of the apostle became the vehicle of the *πνεῦμα ἅγιον*, the Holy Spirit, on the part of the minds opened by the apostolic word. The Spirit descended upon them, and manifested himself partly by their speaking with tongues, and partly in prophetic inspiration.—*Meyer*.] [Whatever were the precise forms and substance of the phenomena following the laying on of the hands of the apostles, it is quite certain that no such displays follow the same acts as performed by the professed successors of the apostles; and since the substance is gone, why retain the shadow?]

8. Spake boldly . . . three months—St. Paul, in every place, made his first offers of salvation to the Jews; and it was only when they rejected it, that he turned to the Gentiles. (See chap. xviii, 6.) And the same line of conduct he pursues here; he goes to the school of Tyrannus, at least a public place, to which all might resort, when they obstinately rejected the Gospel in the synagogue. **Disputing and persuading**—*διαλεγόμενος καὶ πείθων*, holding conversations with them, in order to persuade them of the truth of the doctrine of Christ.

9. When divers (some) were hardened—Tiberius, when some of them were hardened; several, no doubt, felt the power of divine truth, and yielded consent. **Separated the disciples**—Paul, and those converted under his ministry, had doubtless been in the habit of attending public worship in the synagogue; but, on account of the persecuting conduct of these Jews, he and his converts wholly withdrew from the synagogue, and took a place for themselves; and constantly afterward held their own meetings at a schoolroom, which they obtained for the purpose. **The school of one Tyrannus**—It appears that the person in question was a school-master, and that he lent or hired his room to the apostles; and that they preached daily in it to as many, both Jews and Gentiles, as chose to attend. Probably Tyrannus was a Jew, and well affected to the Christian cause. The school of Tyrannus may have been a public hall; a place for public, and especially for extraordinary, assemblies.

school of one Tyrannus. **10** And "this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. **11** And "God wrought special miracles by the hands of Paul: **12** "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 "Then certain of the vagabond Jews, exorcists, "took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. **14** And there were seven

m See ch. 20. 31. —n Mark 16. 20; ch. 14. 3. —o See 2 Kings 4. 29; chap. 5. 15. —p Matt. 12. 27.

10. By the space of two years—The school-house of Tyrannus was his regular chapel; [and so large was the concourse of hearers, that not only the whole city became informed respecting the doctrines of Christ, but it also spread through the whole region.] **All they . . . in Asia heard the word**—Meaning, probably, the Proconsular Asia. **Jews and Greeks**—For, although Paul ceased preaching in the synagogues of the Jews, yet they continued to hear him. But it is likely that Paul did not confine himself to one place, but went about through the different towns and villages; without which how could *all Asia* have heard the word? By "Greeks," we are to understand, not only the proselytes of the gate, but the heathen in general.

11. God wrought special miracles—*Δυνάμεις τε οὐ τὰς τυχεύουσας*, miracles of no ordinary kind, that is, extraordinary miracles.

12. Handkerchiefs or aprons—*Σουδάρια ἢ σιμικίνθια*, probably the *sudaria* were a sort of handkerchiefs, which, in travelling, were always carried in the hand for the convenience of wiping the face; and the *simikinthia* were either the sashes or girdles that went about the loins. These, borrowed from the apostle, and applied to the bodies of the deceased, became the means, in the hand of God, of their restoration to health.

13. Certain of the vagabond Jews, exorcists—*Τίτεις ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν*, *Certain of the Jews who went about practising exorcisms*. "Vagabond" has a very bad acceptance among us; but, literally, *vagabondus* signifies a *wanderer*, one that has no settled place of abode. [These were men who undertook to expel demons by the use of spells or charms, some of which were said to have been handed down from Solomon. Such exorcists were very numerous in the days of Christ and his apostles, partly because there was a general taste for mysteries and occult science in that age, partly because the number of demoniacs was unusually great.—*Alexander*.]

14. Seven sons of one Sceva, a Jew, and chief of the priests—*Ἰουδαίου ἀρχιερέως*, a Jewish high priest; but it is not probable that any sons, much less *seven* sons of a Jewish high priest should be strolling exorcists. [The word, *ἀρχιερέως*, (*high priest*), must (here) be used in a wide sense. He may have been chief of the priests resident at Ephesus; or, perhaps, chief of one of the twenty-four courses.—*Alford*.] It has been often remarked that in our Lord's time there were many of the Jews that professed to cast out demons; and perhaps to this our Lord alludes Matt. xii. 27. Josephus, in speaking of the wisdom of Solomon, says

sons of *one* Sceva, a Jew, and chief of the priests, which did so. **15** And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? **16** And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. **17** And this was known to all the Jews and Greeks also dwelling at Ephesus; and "fear fell on them all, and the name of the Lord Jesus was magnified. **18** And many that believed came, and "confessed, and showed their deeds. **19** Many of them also which used curious arts brought their books together,

g See Mark 9. 32; Luke 8. 49. —r Luke 1. 65; 7. 16; ch. 2. 43; 5. 5. 11. —s Matt. 3. 6.

that he had that skill by which demons are expelled; and that he left behind him the manner of using exorcisms, by which they are cast out; and that those arts were known among his countrymen down to his own time.

15. Jesus I know, and Paul I know—In the answer of the demoniac the verb is varied, *τὸν Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίσταμαι*, *ὅμεις δὲ τίνας ἐστέ*, I acknowledge Jesus, and am acquainted with Paul; but who are ye? [No difference between *γινώσκω* and *ἐπίσταμαι*, must be pressed; the two verbs are apparently used as separating Jesus and Paul, so that they do not stand together in the same category.—*Alford*.]

16. Leaped on them—*Ἀμφοτέρων*, both of them. [Two only, it would seem, were thus employed on this particular occasion. . . . Whether any similar occurrence happened to the rest we are not informed.—*Alford*.] [Elsewhere the great strength of the possessed is noticed. See Mark v. 3, 4.] **Naked and wounded**—[Having their clothes, probably only the outer garments, torn off.]

17. The name of the Lord Jesus was magnified—They saw that there was a sovereign power in the name of Jesus, which could not be imitated by these lying exorcists; they therefore revered this name and despised those pretenders. *Exorcisms* or *adjurations* of evil spirits were very frequent in the primitive Church: the name of Jesus was that alone which was used. The primitive fathers speak strong and decisive words concerning the power of this name; and how demons were tormented and expelled by it, not only from individuals, but from the temples themselves. Exorcists formed a distinct class in the Church; hence we read of *presbyters, deacons, exorcists, lectors, and doorkeepers*. The adjuration was commonly used over the *catechumens* before they were admitted to baptism. Gregory of Nazianzen, and Cyril of Jerusalem speak much of this rite. [See M'CLINTOCK and STRONG'S *Cyclopædia*, *in verbo*.]

19. Which used curious arts—*Τὰ πεπλεγμένα*, *Magical arts, sorceries, incantations*, etc. Ephesus abounded with these. Dio Cassius, speaking of the Emperor Adrian, says: "Adrian was exceedingly addicted to curious arts, and practised divination and magic." These practices prevailed in all nations of the earth. **Brought their books together**—The *ἑστέια γράμματα*, or *Ephesian characters*, are celebrated in antiquity; they appear to have been *amulets*, inscribed with strange characters, which were carried about the body for the purpose of curing diseases, expelling demons, and preserving from evils of different kinds. The books brought to-

and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 'So mightily grew the word of God and prevailed.

21 "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, "I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the

same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: 27 So

† Ch. 6, 7; 12, 24.—u Rom. 15, 25; Gal. 2, 1.—v Chap. 20, 22.
—w Chap. 18, 21; 23, 11; Rom. 15, 24-28.—x Chap. 13, 5.

y Rom. 16, 23; 2 Tim. 4, 20.—z 2 Cor. 1, 8.—a See ch. 9, 2.—
b Chap. 16, 16, 19.—c Psa. 115, 4; Isa. 44, 10-20; Jer. 10, 8.

gether on this occasion were such as taught the science, manner of formation, use, etc., of these charms. Suidas, under Ἐφέσια γράμματα, Ephesian letters, gives us the following account: "Certain obscure incantations. When Milesius and Ephesus wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the Ephesian letters bound to his heels; when this was discovered, and the letters taken away, it is reported that Milesius threw him thirty times." When it is said they brought their books together, we are to understand the books which treated of these curious arts. And burned them before all—These must have been thoroughly convinced of the truth of Christianity, and of the unlawfulness of their own arts. Fifty thousand pieces of silver—Some think that the ἀργύριον, which we translate "piece of silver," means a shekel, as that word is used in Matt. xxvii. 15, where see the note; 50,000 shekels, at 3s., according to Dean Prideaux's valuation, (which is that followed throughout this work,) would amount to 7,500*l*. The ἀργύριον, or silver coin here mentioned, must have been either Greek or Roman; and it is very likely that the sestertius is meant, which was always a silver coin, about the value, according to Arbuthnot, of twopence, or 1*d*. 3*q*½, which answers to the fourth part of a denarius, rated by the same author at 7*d*. Allowing this to be the coin intended, the 50,000 sestertii would amount to 403*l*. 12*s*. 11*d*. [About \$2,000, a very great sum for that age.]

20. So mightily grew the word of God, and prevailed—It is probable that it was about this time that St. Paul had that conflict which he mentions 1 Cor. xv: "If I, after the manner of men, have fought with beasts at Ephesus," etc. It means some severe trials not here mentioned, unless we may suppose him to refer to the ferocious insurrection headed by Demetrius, mentioned [in the after verses] of this chapter.

21. Paul purposed in the spirit, etc.—Previously to this he appears to have concerted a journey to Macedonia, and a visit to Corinth, the capital of Achaia, where he seems to have spent a considerable time, probably the whole winter of A. D. 58; (see 1 Cor. xvi, 5, 6;) and afterward to have gone to Jerusalem; but probably he did not leave Ephesus till after pentecost, A. D. 59. (1 Cor. xvi, 8.) And he resolved, if possible, to see Rome, which had been the object of his wishes for a considerable time. (See Rom. i, 10, 13; xvi, 23.) It is generally believed that, during this period, while at Ephesus, he wrote his first epistle to the Corinthians. He had heard that some strange disorders had entered into that church: 1) That there were divisions among them; some extolling Paul beyond all others;

some, Peter; others, Apollos. 2) He had learned from Stephanas, Fortunatus, and Achaicus, whom he saw at Ephesus, (1 Cor. xvi, 17; vii, 1,) that certain abuses had crept into their several religious assemblies. 3) That even the Christians went to law with each other, and that before the heathens. And, 4) That a person professing Christianity in that city had formed a matrimonial contract with his stepmother. It was to remedy these disorders that Paul wrote his first epistle to the Corinthians, in which he strongly reprehends all the above evils.

22. So he sent into Macedonia—He desired Timothy to go as far as Corinth, (1 Cor. iv, 18,) and after that to return to him at Ephesus, (1 Cor. xvi, 11;) but he himself continued in Asia some time longer; probably to make collections for the poor saints in Jerusalem. Erastus, mentioned here for the first time, appears to have been the chamberlain, οἰκονόμος, either of Ephesus or Corinth. (See Rom. xvi, 23.) He was one of St. Paul's companions, and is mentioned (2 Tim. iv, 20) as being left by the apostle at Corinth.

23. No small stir about that way—Concerning the Gospel which the apostles preached, and which is termed this way in chapter ix, 2. [The completeness of the development of the Gospel, as preached by Paul and his associates, and the great number of those who had accepted it, were already working a social and industrial revolution in Ephesus, at which they who were interested in the Gentile cultus that had so long and so largely flourished began to take alarm, and so they set about resisting the rising tide of the Christian faith.]

24. Silver shrines for Diana—[These were small models of the celebrated temple of the Ephesian Artemis, with her statue, which it was the custom to carry on journeys, and place in houses as a charm. . . . We may find an exact parallel in the usage of that corrupt form of Christianity which, whatever it may pretend to teach, in practice honours similarly the "great goddess" of its imagination.—Alford.]

25. By this craft we have our wealth—Εὐπορία, wealth, abundance. It was a most lucrative trade; and he plainly saw that, if the apostles were permitted to go on thus preaching, the worship of Diana itself would be destroyed; and, consequently, all the gain that he and his fellows derived from it would be brought to naught.

26. This Paul hath persuaded and turned away much people—From the mouth of this heathen we have, in one sentence, a most pleasing account of the success with which God had blessed the labours of the apostles; not only at Ephesus, but almost throughout all Asia, they had persuaded and converted much people; for they had insisted

that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. **28** And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. **29** And the whole city was filled with confusion: and having caught *Gaius* and *Aristarchus*, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. **30** And when Paul would have entered in unto the people, the disciples suffered him not. **31** And certain of the chief of Asia, which were his

friends, sent unto him, desiring *him* that he would not adventure himself into the theatre. **32** Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. **33** And they drew Alexander out of the multitude, the Jews putting him forward. And *Alexander* beckoned with the hand, and would have made his defence unto the people. **34** But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. **35** And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that

d Rom. 16. 23; 1 Cor. 1. 14.—e Chap. 20. 4; 27. 2; Col. 4. 10;

Philem. 24.—f 1 Tim. 1. 20; 2 Tim. 4. 14.—g Chap. 12. 17.

that they could be no gods which are made with hands; and this the common sense of the people must at once perceive. [The people believed that *the images themselves* were gods. . . . And so it is invariably, wherever images are employed *professedly as media* of worship.—*Alford*.]

27. The temple of the great goddess Diana—[First, the appeal is made to the common and sordid motive of trade and gain, and then, appealing to a higher and deeper feeling, both their patriotism and their religion are aroused against the dread desecration. Probably there were few, if any believers in that assembly, and therefore those present were the more easily aroused to anger, and under the influence of the contagious fury they set up a shout in favour of the goddess whose worship was endangered.]

29. The whole city was filled with confusion—[The fanatical (and selfish) passions of the men appealed to were powerfully excited. . . . The workmen, with loud and exciting outcries, passed through the city in every direction, and soon produced a general tumult.—*Lechler*.] **Rushed . . . into the theatre**—The theatres, being very spacious and convenient places, were often used for popular assemblies and public deliberation, especially in matters which regarded the safety of the state. [The resort of the populace on occasions of excitement.—*Alford*.] [The theatre at Ephesus is said to be the largest known of any that have remained (in ruins) to us from antiquity.—*C. and H.*] **Gaius and Aristarchus**—[Not finding Paul at first, they seized (whether abroad, or at their lodgings, is not said) his companions. *Gaius*, probably an Ephesian, and a different person from the *Gaius* mentioned chapter xx, 4, who was of Derbe, and from him of Romans xvi, 23 and 1 Cor. i, 14, who evidently was a Corinthian. (*Gaius* was the Greek form of *Caius*, a very common name among the Romans.) *Aristarchus* is mentioned chapter xx, 4, and xxvii, 2, etc. He was a native of Thessalonica. See *Alford*.]

31. Certain of the chief of Asia—*Τινες τῶν Ἀσιαρχῶν*. The *Asiarchs* were those to whom the care and regulation of the public games were intrusted: they were a sort of high priests, and were always persons of considerable riches and influence. These could not have been Christians; but they were what the sacred text states them to have been, *αὐτῶ φίλοι*, *his friends*; and foreseeing that Paul would be exposed to great danger if he went into the theatre amidst such a tumultuous assembly, they sent a message to him, entreating him not

to go into danger so apparent. [Query: Did he not go, and fight with these beasts at Ephesus? (1 Cor. xv, 32.)]

32. Some . . . cried one thing, and some another—This is an admirable description of a tumultuous mob, gathered together without law or reason; getting their passions inflamed, and looking for an opportunity to commit outrages, without why or wherefore, principle or object. **For the assembly was confused**—*Ἡ ἐκκλησία*, the crowd; the same word which we translate *church*; an assembly, good or bad, lawful or unlawful. [This one was not specifically unlawful, but very tumultuous, and evidently bent on mischief.]

33. They drew Alexander out of the multitude, the Jews putting him forward—It is pretty evident that this Alexander was brought forward by the Jews that he might make an oration to the multitude, in order to exculpate the Jews, who were often, by the heathens, confounded with the Christians; and so cast the whole blame upon Paul and his party. But the Greeks, knowing that he was a Jew, and consequently as much opposed to the worship of Diana as Paul was, would not hear him; and therefore, to drown his apology *τῷ ὄχμῳ* for the people—namely, the Jews—they vociferated for the space of two hours, "Great is Diana of the Ephesians!" There does not seem any just ground from the text to suppose that this Alexander was a Christian; or that he was about to make an apology for the Christians; and possibly he is the same with Alexander the copper-smith, of whom St. Paul speaks, (2 Tim. iv, 14,) and whom, with Hymeneus, he was obliged to excommunicate. (1 Tim. i, 20.) By "the Jews putting him forward," we are to understand their earnestness to get him to undertake their defence, and criminate, as much as possible, Paul and his companions and the Christian cause in general; which he would no doubt have done, without vindicating the worship of Diana, which, as a Jew, he would not dare to attempt.

35. When the townclerk—*Ὁ γραμματεὺς*, literally, the *scribe*. The later Syriac has, the *scribe of the city*. Some think that the word recorder would do better here than *townclerk*; and indeed it is evident that a magistrate of considerable authority and influence is intended—the mayor or sovereign of the city. [The *γραμματεὺς* was the *city secretary*, to whose office belonged the superintendence of the archives, the drawing up of official decrees, and the reading of them in the assemblies of the people.—*Meyer*.] **Ye men of Ephesus**—

knoweth not how that the city of the Ephesians is 'a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have

h Or. the temple keeper.

The speech of this man may be thus analyzed: 1) He states that there was no need of a public declaration that the Ephesians were worshippers of Diana; this every person knew, and nobody attempted to contest it. (Verses 35, 36.) 2) That the persons accused were not guilty of any public offence, nor of any breach of the laws of the city. (Verse 37.) 3) That if they were, this was not a legal method of prosecuting them. (Verses 38, 39.) 4) That they themselves, by this tumultuous meeting, had exposed themselves to the censure of the law, and were in danger of being called into question for it. (Verse 40.) (See Dodd.) **Is a worshipper of the great goddess Diana**—The word *νεοκόρος*, (*neocoros*), which we translate *worshipper*, signified at first, among the ancient Greeks, no more than *sweeper of the temple*, and answered nearly to our *secton*: in process of time, the care of the temple was intrusted to this person; at length the *neocori* became persons of great consequence, and were those who offered sacrifices for the life of the emperor. Whole cities took this appellation, as appears on many ancient coins and medals; and *Ephesus* is supposed to have been the first that assumed this title. At this time it was commonly known as belonging to this city. "What man is there that knoweth not that the city of the Ephesians is the *neocoros* of the great goddess Diana!" As if he had said: "The whole city is devoted to her worship: it is reputed an honour to our highest characters even to sweep her temple, and open and shut her doors. Besides, we offer to her the highest sacrifices; and are intrusted with the religious service that pertains to the emperor's safety." **Of the image which fell down from Jupiter**—The original image of the Ephesian Diana (see on verse 27) was supposed to have descended from heaven; which intimates that it was so old that no person knew either its maker or the time in which it was formed; and it was the interest of the priests to persuade the people that this image had been sent to them as a present from Jupiter himself. Several images and sacred things were supposed, among the heathen, to be presents immediately from heaven. Euripides states the image of Diana of Tauri to be of this kind, and calls it *διοπετής ἀγάλμα*, the image fallen from Jupiter. Numa pretended that the *ancilia*, or sacred shields, had come from heaven. In imitation of these, many of the Italian papists believe that the shrine of our lady of Loretto was also a divine gift to their country. St. Isidore, of Damietta, says that the heathen, in order to induce the people to believe that such images came from heaven, either banished or slew the artists that had formed them, that there might be no evidence of the time in which, or the persons by whom, they were made: this point secured, it was easy to persuade the credulous multitude that they had

a matter against any man, 'the law is open, and there are deputies: let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a 'lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

h Or, the court days are kept. — k Or, ordinary.

been sent from heaven. The story of the palladium, on which the safety of Troy was said to depend, is well known. It was an image of Minerva, and also supposed to have descended from Jupiter.

37. **These men . . . are neither robbers of churches**—*ῥευστάλοιοι*, spoilers of sacred places. As his design evidently was to appease and conciliate the people, he fixed first on a most incontrovertible fact: These men have not spoiled your temples; nor is there any evidence that they have even blasphemed your goddess. The apostles acted as prudent men should: they endeavoured to enlighten the minds of the multitude, that the absurdity of their gross errors might be the more apparent; for, when they should know the truth, it was likely that they would at once abandon such gross falsehood.

38. **If Demetrius . . . have a matter against any man**—If it be any breach of law, in reference to Demetrius and the artists, the law is open, *ἀγοραίαις ἀγορεύει*; these are the terms of law, public courts, times of sessions or assize; or, *the judges are now sitting*. **And there are deputies**—*ἀνδῆκται*, *proconsuls*, appointed to guard the peace of the state, and to support every honest man in his right. **Let them**—[The accuser and the accused.] **Implead one another**—Let the one party bring forward his action of assault or trespass, and the other put in his defence: the laws are equal and impartial, and justice will be done to him who is wronged.

39. **But if ye inquire anything concerning other matters**—[*Beyond the matter of private law*, it will be discussed in the lawful assembly of the people, in contrast to this illegal concourse.—*Meyer*.] If then the safety of the state, or the national worship, is concerned, know that such a matter is not the business of the mob; it must be heard and determined in a *lawful assembly*—*τῇ τῇ ἐννόμῳ ἐκκλησίᾳ*—one legally constituted and properly authorized to hear and determine on the subject.

40. **For we are in danger**, etc.—Popular commotions were always dreaded by the Roman government: and so they should by all governments; for, when might has nothing to direct its operations but passion, how destructive must these operations be! One of the Roman laws made all such commotions of the people capital offences against those who raised them. If such a law existed at Ephesus—and it probably did, from this reference to it in the words of the townclerk or recorder—then Demetrius must feel himself in great personal danger; and that his own life lay now at the mercy of those whom he had accused, concerning whom he had raised such an outcry, and against whom nothing disorderly could be proved.

41. **He dismissed the assembly**—*τὴν ἐκκλησίαν*. [Having obtained a hearing, and thus

CHAPTER XX.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. **2** And when he had gone over those parts, and had given them much exhortation, he came into Greece, **3** And there abode three months. And *when the Jews laid wait for him*, as he was about to sail into

a 1 Cor. 16. 5; 1 Tim. 1. 8.—b Ch. 9. 23; 23. 12; 26. 8; 2 Cor. 11. 26.—c Chap. 19. 29; 27. 2; Col. 4. 10.—d Chap. 19. 29.—e Chap. 16. 1.

given time for their passions to subside, and give place to reason, he now quietly dismissed the assembly—*ἐκκλησία*, crowd, not church.]

NOTES ON CHAPTER XX.

1. **After the uproar was ceased**—The tumult—*θόρυβον*—excited by Demetrius apparently induced Paul to leave Ephesus sooner than he had intended. He had written to the Corinthians that he should leave that place after pentecost; (1 Cor. xvi. 8;) but it is very probable that he left it sooner.

2. **Had given them**—[That is, the Macedonian brethren.] **He came into Greece**—*Εἰς τὴν Ἑλλάδα*, into *Hellas*, Greece properly so called, the regions between Thessaly and Propontis and the country of Achaia. He did not, however, go there immediately; he passed through Macedonia, (ver. 1,) in which he informs us, (2 Cor. vii. 5, 6, 7,) that he suffered much, both from believers and infidels; but was greatly comforted by the arrival of Titus, who gave him a very flattering account of the prosperous state of the church at Corinth. A short time after this, being still in Macedonia, he sent Titus back to Corinth, (2 Cor. viii. 16, 17,) and sent by him the *second epistle* which he wrote to that church, as Theodoret and others suppose. Some time after, he visited Corinth himself, according to his promise in 1 Cor. xvi. 5. This was his *third* visit to that city. (2 Cor. xii. 14, xiii. 1.) What he did there at this time cannot be distinctly known; but, according to St. Augustine, he ordered every thing relative to the holy eucharist, and the proper manner in which it was to be received. (See Calmet.)

3. **Abode three months**—Partly, as we may suppose, at Corinth, at Athens, and in Achaia; from which (first-named) place he is supposed to have sent his epistle to the Romans, because he continued longer here than at any other place, and mentions several of the Corinthians in his salutations to the believers of Rome. **When the Jews laid wait for him**—Paul had determined to go by sea to Syria, and from thence to Jerusalem. This was the first object of his journey; and this was the readiest road he could take; but, hearing that the Jews laid in wait for him, probably to attack his ship on the voyage, seize his person, sell him for a slave, and take the money which he was carrying to the poor saints at Jerusalem, he resolved to go as much of the journey as he conveniently could by land. Therefore, he returned through Macedonia, and from thence to Troas, where he embarked to sail for Syria on his way to Jerusalem. The whole of his journey is detailed in this and the following chapter.

4. **And there accompanied him**—Rather, says Bishop Pearce, *there followed him as far as to Asia*; for they were not in his company till he set sail from Philippi, and came to them at Troas, in Asia, whither they had gone before, and where they tar-

Syria, he purposed to return through Macedonia. **4** And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. **5** These going before tarried for us at Troas. **6** And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five

f Eph. 6. 21; Col. 4. 7; 2 Tim. 4. 13; Titus 3. 12.—g Chap. 21. 29; 2 Tim. 4. 20.—h Exod. 12. 14, 15; 23. 18.—i Chap. 16. 6; 2 Cor. 2. 13; 2 Tim. 4. 13.

ried for him. (See verse 5.) **Into Asia**—*Ἀπὸ τῆς Ἀσίας*, [as far as Asia.] How these could accompany him into Asia, and go before him and tarry for him at Troas, (verse 6,) is not clear, unless we suppose that they came with him to Asia, but, he tarrying a short time, they proceeded on their journey, and stopped for him at Troas, where he shortly after rejoined them. [These companions having journeyed before the apostle, waited for him at Troas.—*Meyer*.] **Sopater of Berea**—[Son of Pyrrhus, which distinguishes him from Sosipater, (Romans xvi. 21.)] **Aristarchus**—Of Thessalonica. This person occurs in chapter xix. 29, and is mentioned there as a Macedonian. He attended Paul in his journey to Rome, (chapter xxvii. 2,) and was his fellow labourer, (Philem. verse 24,) and his fellow prisoner. (Col. iv. 10, 11.) Secundus is mentioned nowhere but in this place. **Gaius of Derbe**—This is supposed to be the same who is mentioned chapter xix. 26, (?) and who is there called "a man of Macedonia;" but as Gaius, or Caius, was a very common name, these might have been two distinct persons. One of this name was baptized by St. Paul at Corinth, (1 Cor. i. 14,) and entertained him as his host while he abode there, (Romans xvi. 23,) and was probably (perhaps) the same to whom St. John directs his third epistle. **And Timotheus**—This was the same person of whom mention is made in chapter xvi. 1, and to whom St. Paul wrote the two epistles bearing his name, and who was probably a native of Lystra. **Tychicus**—"Of Asia." This person was high in the confidence of St. Paul. He styles him "a beloved brother, and faithful minister in the Lord," whom he sent to the Ephesians, that he might know their affairs and comfort their hearts. (Eph. vi. 21, 22.) He sent him for the same purpose, and with the same commendations, to the Colossians. (Col. iv. 7, 8.) Paul seems also to have designed him to superintend the church at Crete in the absence of Titus. (See Tit. iii. 12.) He seems to have been the most intimate and confidential friend that Paul had. **Trophimus**—An Ephesian; he accompanied Paul from Ephesus into Greece, as we see here; and from thence to Jerusalem. (Chapter xxi. 29.) He had, no doubt, travelled with Paul on other journeys, for we find (2 Tim. iv. 20,) that he was obliged to leave him sick at Miletus, being then, as it is likely, on his return to his own kindred at Ephesus.

5. **Tarried for us at Troas**—See the preceding verse. Troas was a small town in Phrygia Minor, in the province called the Troad. (See chapter xvi. 8.)

6. **Days of unleavened bread**—[Paul remained (at Philippi) over the paschal days (A. D. 59) in quietness, keeping holy the festival of his people in Christian freedom.—*Meyer*.] It is evident, from the manner in which St. Luke writes here, that he had not been with St. Paul since the time he ac-

days; where we abode seven days. **7** And upon ^{the} first day of the week, when the disciples came together ^{to} break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. **8** And there were many lights ⁱⁿ the upper chamber, where they were gathered together. **9** And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. **10** And Paul went down, and ^{fell on} him, and embracing *him* said, "Trouble not yourselves; for his life is in him. **11** When

he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. **12** And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. **14** And when he met with us at Assos, we took him in, and came to Mitylene. **15** And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. **16** For Paul had determined to sail by Ephesus, be-

1 Cor. 16. 2; Rev. 1. 10.—1 Chapter 2. 42, 46; 1 Cor. 10. 16; 11. 20, etc.

m Chapter 1. 13.—n 1 Kings 17. 31; 2 Kings 4. 24.—o Matt. 9. 24.

accompanied him to Philippi; (chapter xvi, 10-12;) but he now embarks at Philippi with the apostle, and accompanies him to Troas, and continues with him through the rest of his journey. **To Troas in five days**—So long they were making this voyage from Philippi, being obliged to keep always *by the coast*, and in sight of the land; for the magnetic needle was not yet known.

7. Upon the first day of the week—As the disciples are stated to have come together on "the first day of the week," we may learn from this that, ever since the apostolic times, the *Lord's day*, now the *Christian sabbath*, was set apart for religious exercises; such as the *preaching of God's holy word*, and celebrating the *sacrament of the Lord's supper*. Besides its being the day on which our blessed Lord rose from the dead, the practice of the apostles and the primitive Church is an additional reason why we should religiously celebrate this first day of the week. [We have here an intimation of the continuance of the practice, which seems to have begun immediately after the resurrection, of assembling on the first day of the week for religious purposes. Perhaps the greatest proof of all, that this day was thus observed, may be found in the early (see 1 Cor. xvi, 2) and at length the general prevalence, in the *Gentile world*, of the *Jewish seven-day period* as a *division of time*, which was entirely foreign to the Gentile habits. . . . The idea of the *transference of the Jewish sabbath from the seventh day to the first*, was an invention of later times.—*Alford*.] **To break bread**—Intimating that they were accustomed to receive the holy sacrament on each Lord's day. It is likely that, besides this, they received a common meal together. Some think the *ἀγάπη*, or *love feast* is intended. **Continued his speech until midnight**—At what time he began to preach we cannot tell, but he did not leave off till the break of the next day, (verse 11,) though about midnight his discourse was interrupted by the fall of Eutychus. But it is likely that a good part of this time was employed in hearing and answering questions; for *διελέγρο* and *διαλεγόμενον*, may be thus understood.

8. Upper chamber—[It is noticeable that many of the meetings for worship or fellowship among the early Christians were in *upper rooms* or *chambers*. Nothing further is to be inferred from this fact, than that the "upper" floors of the houses or other buildings afforded the best accommodations for such gatherings. All moralizings on the sleeping, falling down, and death of the young man are fanciful and farfetched.]

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10. And Paul . . . fell on him—*Ἐπέπεσεν αὐτῷ*. [Evidently the young man was really killed by his fall, and that his resuscitation was a proper miracle, and the fact declared by St. Paul, "his life is in him," was the result of the miracle already effectually wrought.]

11. Had broken bread—Had taken some refreshment, in order to their journey. [And now, after Paul had returned to the room, he commences, as the father of a family among those assembled, the long-deferred meal; he breaks the bread and eats, and discourses at the table until break of day, whereupon he thus leaves the place of meeting.—*Meyer*.] **And talked a long while**—*Ὀμιλοῦσας*, having familiarly conversed, for this is the import of the word, which is very different from the *διελέγρο*, of the seventh verse, and the *διαλεγόμενον*, of the ninth; which imply solemn and formal discourse.

13. Sailed unto Assos—This was a maritime town of Asia, in the *Troad*. It was also called *Apollonia*. The passage by sea to this place was much longer than by land; and therefore Paul chose to go by *land*, while the others went by sea. **Intending to take in Paul**—*Ἀναλαμβάνειν*, to take him in again; for it appears he had already been aboard that same vessel; probably the same that had carried them from Philippi to Troas. (See verse 6.)

14. Came to Mitylene—A seaport town in the isle of Lesbos.

15. Over against Chios—This was a very celebrated island between Lesbos and Samos, famous in antiquity for its extraordinary wines. [In modern times called Scio. The scene of a horrid Turkish massacre in 1822, and of a fearful earthquake in 1881.] **Arrived at Samos**—This was another island of the *Ægean Sea*, or Archipelago, [a little farther southward.] It does not appear that they landed at Samos; they passed close by it, and anchored at Trogyllium. This was a promontory of Ionia, which gave name to some small islands in the vicinity of Samos. **Came to Miletus**—A celebrated city in the province of Caria, about twelve or fifteen leagues from Ephesus, according to Calmet. "Miletus" is famous for being the birthplace of Thales, one of the seven wise men of Greece, and founder of the Ionic sect of philosophers. Anaximander was also born here, and several other eminent men. The Turks call it Melas.

16. To sail by (past) Ephesus—Not to touch there at this time. [The ship was thus entirely at his disposal, probably one hired especially for this

cause he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church. **18** And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, **19** Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: **20** And how

p Chap. 18. 21; 19. 21; 21. 4, 12.—*q* Chap. 24. 17.—*r* Chap. 2. 1; 1 Cor. 16. 8.—*s* Chap. 18. 19; 19. 1, 10.—*t* Verse 3.—*u* Verse 27.—*v* Chap. 18. 8.

voyage. *He sailed past Ephesus, for (if he had stopped) in the chief church of Asia, to which Paul stood in such intimate relation, and where also he would (be likely to) encounter his opponents, (1 Cor. xvi. 9,) he would have been under the necessity of tarrying too long.—Meyer.] To be at Jerusalem the day of Pentecost*—That he might have the first opportunity of preaching the kingdom of God to multitudes of Jews from different places, who would come up to Jerusalem at that feast; and then he no doubt expected to see there a renewal of that day of pentecost, in which the Spirit was poured out on the disciples, through which so many were converted to God.

17. He sent to Ephesus, and called the elders of the church.—The *πρεσβύτεροι*, called also *ἐπισκόποι*, *bishops*, verse 28. By the *πρεσβύτεροι*, *presbyters* or *elders*, we are to understand all that were in authority in the Church, whether they were *ἐπισκόποι*, *bishops* or *overseers*, or *seniors* in years, *knowledge*, and *experience*. The *πρεσβύτεροι*, or *elders*, were probably the first order in the Church; an order which was not properly so constituted, but which rose out of the state of things. From these *presbyteroi* the *episcopi*, overseers or superintendents, were selected. Those who were eldest in years, Christian knowledge, and experience, would naturally be preferred to all others as overseers of the Church of Christ. From the Greek word *πρεσβύτερος*, comes the Latin *presbyterus*, the English *presbyter*, the French *pretre*, and our own term *priest*; and all, when traced up to their original, signify merely an elderly or aged person; though it soon became the name of an office rather than of a state of years. Now, as these elders are called *ἐπισκόποι*, *bishops*, (see verse 28,) we may take it for granted that they were the same *order*; or, rather, that these superintendents of the Church were indifferently called either presbyters or bishops. [The words bear testimony to the fact that the various orders of the Christian ministry point essentially to their lay origin and their affinity with the great secular world, of which the elements had been pronounced from the beginning of Christianity to be neither "common nor unclean." (See Dean STANLEY'S *Christian Institutions*, chapter 10.)] As Paul had not time to call at Ephesus, he thought it best to have a general convocation of the heads of that church to meet him at Miletus, that he might give them the instructions mentioned in the succeeding parts of this chapter. [The distance from Miletus to Ephesus is about thirty miles. He probably, therefore, stayed three or four days altogether at Miletus.—*Alford*.]

18. After what manner I have been with you—[In this farewell address, in which Paul's

"I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, **21** Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. **22** And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: **23** Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. **24** But none of these things move me, neither count I my life dear unto

to Mark 1. 15; Luke 24. 47; chap. 2. 39.—*q* Chap. 19. 21.—*r* Chap. 21. 4, 11; 1 Thes. 2. 8.—*s* Or, wait for me.—*t* Chap. 21. 18; Rom. 8. 36; 2 Cor. 4. 16.

heart, thoroughly imbued with the love of Christ, expresses itself in so affecting a manner, we may recognise his fatherly anxiety for the churches whose overseers heard his warning voice for the last time, and whom he was about to leave at a time full of dark and sad forebodings, when many dangers threatened pure Christianity.—*Neander*.]

19. Serving the Lord with all humility, etc.—This relates not only to Paul's zealous and faithful performance of his apostolic functions, but also to his private walk as a Christian.

20. I kept back nothing—Notwithstanding the dangers to which Paul was exposed, and the temptations he must have had to suppress [or soften] those truths that were less acceptable to the unrenewed nature of man, or to the particular prejudices of the Jews and the Gentiles, he fully and faithfully, at all hazards, declared what he terms, (verse 27,) "the whole counsel of God."

21. Testifying both to the Jews and . . . Greeks—Paul always began with the Jews; and, in this case, he had preached to them alone for three months, (chapter xix, 8–10,) and only left their synagogues when he found, through their obstinacy, he could do them no good. **Repentance toward God, etc.**—As all had sinned against God, so all should humble themselves before Him against whom they have sinned; but humiliation is no atonement for sin: therefore repentance is insufficient, unless faith in our Lord Jesus Christ accompany it. Repentance disposes and prepares the soul for pardoning mercy; but can never be considered as making compensation for past acts of transgression. This repentance and faith were necessary to the salvation both of Jews and Gentiles; for all had [alike in spirit and life] sinned, and come short of God's glory.

22. I go bound in the spirit—*Δεδεμένος τῷ πνεύματι*. [Bound in (my own) spirit. How he was bound in the spirit (in his own heart and mind) is manifest by comparing other passages, where the Holy Spirit of God is related to have shaped his apostolic course. He was bound, by the Spirit of God constraining his own spirit.—*Alford*.]

23. Bonds and afflictions—"I have now no choice—God has not left me either to the advices of friends or to my own prudence; the Spirit of God obliges me to go to Jerusalem, and yet does not intimate to me what peculiar trials shall befall me there; I have only the general intimation, that in every city where I proclaim the Gospel, bonds and afflictions await me."

24. None of these things move me—*Οὐδένος λόγου ποιούμεναι*, I consider them as nothing; I value them not a straw; they weigh not with me. **Neither count I my life dear**—I am not my

myself, ^bso that I might finish my course with joy, ^cand the ministry, ^dwhich I have received of the Lord Jesus, to testify the gospel of the grace of God. **25** And now, behold, ^eI know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. **26** Wherefore I take you to record this day, that I am ^f'pure from the blood of all men.

^b 3 Tim. 4. 7.—^c Chap. 1. 17; 2 Cor. 4. 1.—^d Gal. 1. 1; Tit. 1. 3.—^e Verse 28; Rom. 15. 20.—^f Chap. 18. 6; 2 Cor. 7. 2.—^g Verse 30.—A Luke 7. 30; John 15. 15; Eph. 1. 11.

own; my life and being are the Lord's; he requires me to employ them in his service; I act under his direction, and am not anxious about the issue. **Finish my course with joy**—*Τὸν δρόμον μου, my race—ministerial function: καὶ τὴν διακονίαν, even that ministry [service] which I have received of the Lord, [ἐλαβὼν, in my call to the apostolate.] To testify—Διμαρτύρασθαι, to assert, vindicate, and prove, the Gospel of the grace of God not only to be in itself what it professes to be, but also the power of God for salvation to every one that believes. [The best rendering in English would be: But I hold my life of no account, nor is it so precious to me as the finishing of my course.—Alford.]*

25. I know that ye all . . . shall see my face no more—[The word *οἶδα, I know*, in the mouth of Paul, does not necessarily imply that he spoke from divine, unerring knowledge, but expresses his own conviction of the certainty of what he is saying.—Alford.] From the dangers to which he was exposed it was, humanly speaking, unlikely that he should ever return; and this may be all that is implied: but that he did revisit those parts, though probably not Miletus or Ephesus, appears likely from Phil. i. 25-27; ii. 24; Philemon 22; Heb. xiii. 19-23. He had not an absolute evidence that he should *not* return; but, in his own mind, it was a matter of *uncertainty*. The Holy Spirit did not give him a direct revelation on this point.

26. I am pure from the blood of all—If any man, Jew or Gentile, perish in his sins, his blood shall be upon him; he alone shall be accessory to his own perdition. I am blameless, because I have fully shewn to both the way to escape from every evil. [A declaration worthy of an apostle, and such as only an apostle could use.]

27. I have not shunned to declare—*Ὅτι ὑπεστειλάμην, I have not suppressed or concealed* any thing, through fear or favour, that might be beneficial to your souls. This is properly the meaning of the original word. (See the note on verse 20.) **All the counsel of God**—All that God has determined and revealed concerning the salvation of man—the whole doctrine of Christ crucified, with repentance toward God, and faith in Jesus as the Messiah and great atoning Priest. Jesus Christ is called (Isa. ix. 6) the *Wonderful Counsellor*; in the *Septuagint*, *μεγάλης βουλῆς ἀγγελος, the messenger of the great counsel*. [Βουλῆ, will, purpose.] Declaring therefore to them the whole counsel of God, *πάσαν τὴν βουλὴν τοῦ Θεοῦ*, was, in effect, declaring the whole that concerned the Lord Jesus, who was the messenger of this counsel.

28. Made you overseers—*Ἔθετο ἐπισκόπους, overseers or inspectors: [caretakers, designating their duties and responsibilities in the most comprehensive and also the most indefinite form.]* The persons who examine into the spiritual state of the flock of God, and take care to lead them in and out,

27 For ^aI have not shunned to declare unto you ^ball the counsel of God.

28 ^cTake heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost ^dhath made you overseers, to feed the church of God, ^ewhich he hath purchased ^fwith his own blood. **29** For I know this, that after my departing ^gshall grievous wolves

^a 1 Tim. 4. 16; 1 Pet. 5. 2.—^b 1 Cor. 12. 28.—^c Eph. 1. 7. 14; Col. 1. 14; Heb. 9. 12; 1 Pet. 1. 19; Rev. 5. 9.—^d See Heb. 9. 14.—^e Matt. 7. 15; 2 Pet. 2. 1.

and to find them pasture, are termed *episcopoi*, or *superintendents*, [whether they belong to one or the other of the two classes or categories known as clergy or laity.] The office of a bishop is from God; a true pastor [who is *ex officio* a bishop] only can fulfil this office; it is an office of most awful responsibility; few there are who can fill it; and, of those who occupy this high and awful place, [it may be feared that] there are *fewer* still who discharge the duties of it. **Feed the church of God**—[*Shepherdize*.] Ποιμαίνειν, comprehends the two elements of official activity in teaching and of the oversight and conduct of the discipline and organization of the Church, (the whole office and work of the Christian pastorate.)—*Meyer*.] [*Ἐκκλησία*, first used as a common designation for any collection of persons, became, at length, the term by which an associated body of believers was indicated, and, by a still wider application, it became the name of the whole body of believers, wherever found, and also that of the "whole family in heaven and earth."] [*τὴν ἐκκλησίαν τοῦ Θεοῦ*. About this expression, and whether it or *τοῦ κύριου* is the true reading, a long and earnest controversy has been carried on, and strong reasons are urged on both sides. For dogmatic use the two words are of very little difference in value, since in either case the redemption of the Church is attributed to the blood of Christ.] Mr. Wakefield, who was a professed and conscientious Unitarian, decides for *τοῦ Θεοῦ*, of God, as the true reading; but, instead of translating *τοῦ ἰδίου αἵματος, with his own blood*, he translates, *by his own Son*, and brings some passages from the Greek and Roman writers to show that *αἷμα* and *sanguis* are used to signify *son*, or near relative. As the redemption of man is, throughout the New Testament, attributed to the *sacrificial death of Christ*, no other than that, the usual meaning, should apply here. We have here a proof that the Church was purchased by the blood of Christ; and, as to his *Godhead*, it is sufficiently established in many other places. When we grant that the greater evidence appears to be in favour of *τοῦ κυρίου*, feed the Church of the Lord, which he has purchased with his own blood, we must maintain that, had not this Lord been God, his blood could have been no purchase for the souls of a lost world.

29. After my departing—Referring, most likely, to his death; for few of these evils took place during his life. **Grievous wolves**—Persons professing to be *teachers*; Judaizing Christians, who, instead of feeding the flock, would feed themselves, even to the oppression and ruin of the Church. [Paul does not *specially* mean his death, but generally his removal, (absence,) on which the false teachers necessarily depended for the assertion of their influence. . . . He must have known the existence of germs in which he saw the sad pledge of the truth of his warning.—*Meyer*.]

enter in among you, not sparing the flock. **30** Also *of your own selves shall men arise, speaking perverse things, to draw away disciples after them. **31** Therefore watch, and remember, that *by the space of three years I ceased not to warn every one night and day with tears. **32** And now, brethren, I commend you to God, and *to the word of his grace, which is able *to build you up, and to give you *an inheritance among all them which are sanctified. **33** *I have coveted no man's silver, or gold, or apparel. **34** Yea, ye your-

o 1 Tim. 1. 20; 1 John 2. 18.—p Chap. 19. 10.—q Heb. 13. 9
—r Chap. 9. 31.—s Chap. 36. 18; Eph. 1. 18; Col. 1. 12; 3. 24;
Heb. 9. 15; 1 Pet. 1. 4.—t 1 Sam. 12. 3; 1 Cor. 9. 12; 2 Cor.
7. 2; 11. 9; 12. 17.

30. Also of your own selves, etc.—From out of your own assembly. **Shall men arise, speaking perverse things**—Teaching for truth what is erroneous in itself and perverse of the genuine doctrine of Christ crucified. [Not necessarily of the *presbyters*; he speaks to them as being the whole flock.—*Alford*.] **To draw away disciples**—To make *schisms* or *rents* in the Church, in order to get a *party to themselves*. How soon the "*grievous wolves*" and "*perverse*" teachers arose in the churches of Asia Minor, the first chapters of the Apocalypse inform us. The *Nicolaitans* had nearly ruined the church of Ephesus, (Rev. ii, 2, 6.) The same sect, with other false teachers, infested the church of Pergamos, and preached there the doctrine of *Balaam*. (Rev. ii, 14, 15.) A false prophetic seduced the church of Thyatira. (Rev. ii, 20.) All these churches were in Asia Minor, and possibly bishops or ministers from each were present at this convocation.

31. Therefore watch, and remember—The only way to abide in the truth is to watch against evil, and for good; and to keep in mind the heavenly doctrines originally received. **By the space of three years**—*Trierias*. The Greek word here does not necessarily mean three *whole* years; it may be months more or less. In chapter xix, 8 and 10, we have an account of Paul's spending *two years and three months* among them. [Both this statement of time and that in chapter xix, 10, are evidently only inexact approximations to the reality—this one a little over the exact time, as that one was certainly under. The true time was somewhat between two and three years.]

32. I commend you to God—Instead of τῷ Θεῷ, to God, several MSS. have τῷ Κυρίῳ, to the Lord; neither reading makes any difference in the sense. **And to the word of his grace**—The doctrine of salvation by Christ Jesus. [His benediction.] **Which is able to build you up**—The foundation is Jesus Christ; God is the great *master-builder*; the doctrine of his grace, or mercy, points out the order and manner, as well as the extent, etc., of this building. [I intrust you to him, to protect and bless you, and to the Gospel to be the rule of your whole conduct: to him who is able to build up and to give you inheritance—a share in the Messianic blessedness, among all who are sanctified—consecrated to God by faith.—*Meyer*.]

33. I have coveted no man's silver, etc.—And from this circumstance they would be able to discover the grievous wolves and the perverters; for these had nothing but their own interests in view; whereas the genuine disciples of Christ nei-

selves know, * that these hands have ministered unto my necessities, and to them that were with me. **35** I have showed you all things, *how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he *kneeled down, and prayed with them all. **37** And they all wept sore, and *fell on Paul's neck, and kissed him, **38** Sorrowing most of all for the words *which he spake, that they

—q Chap. 13. 8; 1 Cor. 4. 12; 1 Thess. 2. 9; 2 Thess. 3. 8.—
r Rom. 15. 1; 1 Cor. 9. 12; 2 Cor. 11. 9, 12; 12. 13; Eph. 4. 28;
1 Thess. 4. 11; 5. 14; 2 Thess. 3. 8.—s Chap. 7. 60; 21. 5.—
t Gen. 45. 14; 46. 29.—v Verse 25.

ther coveted nor had worldly possessions. St. Paul's account of his own disinterestedness is very similar to that given by Samuel of his. (1 Sam. xii, 3–5.)

34. These hands have ministered, etc.—It was neither "sin nor discredit" for the apostle to work to maintain himself when the circumstances of the Church were such that it could not support him. Still many eminent ministers of God are obliged to support themselves and their families, at least in part, in the same way, while indefatigably testifying the Gospel of the grace of God. Whatever it may be to the *people*, it is no cause of reproach to the *minister*, to be obliged thus to employ himself.

35. I have showed you all things—The preposition *κατά* is to be understood before πάντα; and the clause should be read thus—*I have showed you in all things, etc.* **How that ye ought to support the weak**—[The new converts, persons not yet fully confirmed in the faith, for whose sake some things lawful in themselves, and expedient in other circumstances, were to be avoided.] **It is more blessed to give than to receive**—That is, the giver is more happy than the receiver. Where, or on what occasion, our Lord spake these words, we know not, as they are not found in any of the four evangelists. The sentiment is worthy of Christ. A truly generous person, in affluence, rejoices in opportunities to do good, and feels happy in having such opportunities. A man of an independent spirit, when reduced to poverty, finds it a severe trial to be obliged to accept the bounty of another, and feels pain in receiving what the other feels a happiness in communicating. [The special application of this general saying of Christ is, according to the connexion in the mind of the apostle, that the giving of spiritual benefits, compared with the taking of earthly gain as pay, has the advantage in conferring blessedness.—*Meyer*.]

36. He kneeled down and prayed—Kneeling is the proper posture of a suppliant; it argues at once both humility and submission; and he who prays to God should endeavour to feel the utmost measures of both. [It was the practice of the early Church, in their public services, to stand in prayer, although kneeling was, no doubt, used in smaller circles, (and on less formal occasions).—*Alexander*.]

37. Fell on Paul's neck—Leaned their heads against his shoulders, and kissed his neck. This was not an unusual custom in the East. [*Karephaloun* denotes frequent and fervent kissing. See Matt. xxvi, 49; Luke xv, 20.—*Meyer*.]

should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: **2** And finding a ship sailing over unto Phenicia, we went aboard, and set forth. **3** Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. **4** And finding disciples, we tarried there seven days: ^awho said to Paul through the Spirit, that he should not go up to Jerusalem. **5** And when

a Ch. 20. 23; ver. 12.—b Ch. 20. 36.—c John 1. 11.—d Eph.

38. That they should see his face no more—Tenderness and sympathy are not inconsistent with the highest state of grace. Paul warns his hearers day and night with tears. His hearers now weep sore at the departure of their beloved pastor. **[And they accompanied him unto the ship]**—As an act of delicate courtesy, dictated by the tenderest and most honourable sentiments.]

NOTES ON CHAPTER XXI.

1. Came with a straight course—Having had, as is necessarily implied, wind and tide in their favour. **Coos**—An island in the Archipelago, or Ægean Sea, famous for the worship of Æsculapius and Juno, and for being the birthplace of Hippocrates, the most eminent of physicians, and of Apelles, the most celebrated of painters. **Rhodes**—Another island in the same sea, celebrated for its Colossus, (which was one of the seven wonders of the world;) a brazen statue of Apollo, so high that ships in full sail (such as were then used) could pass between its legs. It was 106 feet high. **Patara**—One of the chief seaport towns of Syria.

2. Phenicia—A part of Syria. See the note on chapter xi.

3. Cyprus—See the note on chapter iv, 36. **Tyre**—A city of Phenicia, one of the most celebrated maritime towns in the world. See the notes on chapter xii, 20; Matt. xi, 21. **There the ship was to unlade her burden**—The freight that she had taken in at Ephesus she was to unlade at Tyre, to which place she was bound.

4. Who said to Paul through the Spirit—"Through the Spirit," must either refer to their own great earnestness to dissuade him from taking a journey which they plainly saw would be injurious to him, or, if it refer to the Holy Spirit, it must mean, that if Paul regarded His dictates he would not, at this time, go up to Jerusalem. The purport of this divine communication was, "If thou go up to Jerusalem the Jews will persecute thee, and thou wilt be imprisoned, etc." As he was apprized of this, he might have desisted, for the whole was conditional; Paul might or might not go to Jerusalem; if he did go, he would be persecuted, and be in danger of losing his life. The Holy Spirit neither commanded him to go nor forbade him; the whole was conditional (optional;) and he was left to the free exercise of his own judgment and conscience. This was a similar case to that of David in Keilah, as stated in 1 Sam. xxiii, 9-18. David

we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and ^bwe kneeled down on the shore, and prayed. **6** And when we had taken our leave one of another, we took ship; and they returned home again. **7** And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. **8** And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip ^dthe evangelist, ^ewhich was one of the seven; and abode with him. **9** And the same man had four daughters, virgins, ^fwhich did prophesy. **10** And as we tarried there many days, there came down

4. 11; 2 Tim. 4. 5.—a Ch. 6. 5; 8. 26, 40.—f Joel 2. 28; ch. 2. 17.

prevented the threatened evil by leaving Keilah: Paul fell into it by going to Jerusalem.

5. When we had accomplished those days—That is, the seven days mentioned in the preceding verse. **And they all brought us on our way, with wives and children**—It is not likely that Paul, Silas, Luke, etc., had either wives or children with them; and it is more natural to suppose that the brethren of Tyre, with their wives and children, are those that are meant; these, through affection to the apostles, accompanied them from their homes to the ship; and the coming out of the husbands, wives, and children shows what a general and affectionate interest the preaching and private conversation of these holy men had excited. **Kneeled down on the shore, and prayed**—As God fills heaven and earth, so he may be worshipped everywhere; as well, when circumstances require it, on the seashore as in the temple. We have already seen, in the case of Lydia, that the Jews had proscenias by the river sides, etc., and an observation in Tertullian seems to intimate that they preferred such places, and in the open air offered their petitions to God by the seashore.

6. Taken our leave—*Ἀσπασάμενοι*, having given each other the kiss of peace, as was the constant custom of the Jews and primitive Christians. **They returned home**—That is, the men, their wives, and their children.

7. We came to Ptolemais—This was a seaport town of Galilee, not far from Mount Carmel, between Tyre and Cesarea, where the river Belus empties itself into the sea. It was at first called Accho, and belonged to the tribe of Asher; (Judges i, 31;) it was enlarged and beautified by the first of the Egyptian Ptolemies, from whom it was called Ptolemais. This place terminated St. Paul's voyage; and this is what is expressed in the text: *And we came from Tyre to Ptolemais, where our voyage ended.* (See the Greek text.)

8. We that were of Paul's company—This clause is now conceded to be of no authority; it is wanting in ABCE, and many others. **Came unto Cesarea**—This was Cesarea of Palestine, already sufficiently described. (See on chapter viii, 40.) **Philip the evangelist**—One of the seven deacons, who seems to have settled here after he had baptized the eunuch. (See on chapter viii, 40.)

9. Four daughters, . . . which did prophesy—Probably these were no more than teachers in the Church; for we have already seen that

from Judea a certain prophet, named Agabus. **11** And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, 'So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. **12** And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. **13** Then Paul answered, 'What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. **14** And when he would not be persuaded, we ceased, saying, 'The will of the Lord be done. **15** And after those days we took up our carriages, and

went up to Jerusalem. **16** There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. **17** And when we were come to Jerusalem, the brethren received us gladly. **18** And the day following Paul went in with us unto James; and all the elders were present. **19** And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. **20** And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: **21** And they are informed of thee, that thou teachest all the Jews

o Chapter 11. 28.—A Chapter 20. 23; verse 33.—l Chapter 20. 24.—k Matthew 6. 10; 26. 43; Luke 11. 2; 23. 42.—i Chapter 13. 4.

this is a frequent meaning of the word prophesy; and this is undoubtedly one thing intended by the prophecy of Joel, quoted chapter ii, 17, 18. If Philip's daughters might be prophetesses, why not teachers?

10. Agabus—See the note on chapter xi, 28.

11. Took Paul's girdle, and bound his own hands—Agabus was, no doubt, a prophet in the commonly received sense of the term; and his mode of acting was like that of the ancient prophets, who often accompanied their predictions with significant emblems. Jeremiah was commanded to bury his girdle by the river Euphrates, to symbolize the captivity of the Jews. (Jer. xiii, 4.) For more examples of this figurative or symbolical prophesying, see Jer. xvii, 2, 3; xviii, 4; Isa. xx; Ezek. iv, xii, etc. Into the hands of the Gentiles—That is, of the Romans; the Jews not having, properly speaking, the power of life and death. And, as Agabus said he should be delivered into "the hands of the Gentiles," he showed thereby that they would attempt to destroy his life. This prediction was literally fulfilled. (See verse 33.)

12. Besought him not to go up to Jerusalem—For they all understood the prophecy to be conditional and contingent; and that it was in Paul's power to turn the scale.

13. I am ready not to be bound only—He was resolute and determined; but was under no constraining necessity. (See the note on verse 4.)

14. The will of the Lord be done—May that which is most for his glory take place! They plainly saw from the prophecy what would take place if Paul should go to Jerusalem; and every one saw that he had power to go or not to go.

15. Took up our carriages—Ἐπισκευασάμενοι; we made ourselves ready; packed up and got our baggage in order.

16. And brought with them one Mnason, etc.—It is not very likely that they would bring a man with them with whom they were to lodge in Jerusalem; therefore, the text should perhaps be read as Bishop Patrick proposes: *There went with us certain of the disciples of Cesarea, bringing us to one Mnason, with whom we were to lodge.* This is most likely, as the text will bear this translation. But it is possible that Mnason, formerly of Cyprus, now an inhabitant of Jerusalem, might have been at Cesarea, met the disciples and invited them to lodge with him while they were at Jerusalem; and, having transacted his business at Cesarea,

might now accompany them to Jerusalem. His being an old disciple may refer to his having been a very early convert, perhaps one of those on the day of pentecost.

17. The brethren received us gladly—[These were not the apostles, but unofficial "brethren," by whom the questions that had begun to agitate the heads of the Church were not much cared for.]

18. Went in with us unto James—This was James the Less, son of Mary, and cousin (or brother) to our Lord. He appears to have been bishop of the Church in Jerusalem, and perhaps the only apostle who continued in that city. We have already seen what a very important character he sustained among them. (See chapter xv, 13.) All the elders were present—It appears that they had been convened about matters of serious and important moment; and some think it was relative to Paul himself, of whose arrival they had heard, and well knew how many of those that believed were disaffected toward him. [Neither Peter, nor any other of the twelve, can at this time have been in Jerusalem; otherwise they would have been mentioned here and in the sequel of the narrative.—Meyer.]

19. Declared particularly, etc.—He no doubt had heard that they were prejudiced against him; and, by declaring what God had done by him among the Gentiles, showed how groundless this prejudice was; for, were he a bad man, or doing any thing that he should not do, God would not have made him such a singular instrument of so much good.

20. How many thousands—Πόσαι μυριάδες; how many myriads, how many times 10,000. [A hyperbolic expression of a very great indefinable number, the mention of which was to make the apostle more inclined to the proposal about to be made.—Meyer.] This intimates that there had been a most extraordinary and rapid work even among the Jews; but what is here spoken is not confined to the Jews of Jerusalem, but to all that had come from different parts of the land to be present at this pentecost. They are all zealous of the law—The Jewish economy was not yet destroyed; nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation, which was to be in a certain measure in force till the destruction of Jerusalem; and from that period it was impossible for them to observe their own ritual. Thus God abolished the Mosaic dispensation by rendering, in the course of his providence, the observance of it impossible.

which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs. **23** What is it therefore? the multitude must needs come together: for they will hear that thou art come. **23** Do therefore this that we say to thee: We have four men which have a vow on them; **24** Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were

q Num. 6. 2, 13, 18; chap. 18. 18.—r Chap. 15. 20, 29.

21. Thou teachest . . . to forsake Moses, etc.—From any thing that appears in the course of this book to the contrary, this information was incorrect. He told them that Jesus Christ had delivered them from the yoke of the law; but they had, as yet, liberty to wear that yoke, if they pleased. He had shown them that their ceremonies were *useless* but not *destructive*; that they were dangerous only when they depended on them for salvation. This is the sum of what Paul had taught on this subject. [Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon them. It was his principle that no one should relinquish the earthly national and civil relations in which he stood at his conversion, unless for important reasons; and on this principle he allowed (but did not command) the Jews to retain their peculiarities, among which was the observance of the Mosaic law. (1 Cor. vii, 18).—*Neander.*]

22. The multitude must needs (or will inevitably) come together.—Whether this refers to a regular convocation of the church, or to a Cumult that would infallibly take place when it was heard that the apostle was come, is not certain; but it is evident that James and the elders wished some prudent steps to be taken in order to prevent an evil that they had too much reason to fear. [That James meant a *tumultuary* concourse is not stated in the text, and is, on the contrary, at variance with the sanguine *dei*, indicative of a sense of such necessity on his own part.—*Meyer.*]

23. We have four men which have a vow—The four men in question were under the vow of Nazariteship; and it appears that the days of their vow were nearly at an end, as they were about to shave their heads; for, during the time of the Nazariteship, the hair was permitted to grow, and only shaven off at the termination of the vow. Among the Jews it was common to make vows to God on extraordinary occasions; and that of the Nazarite appears to have been one of the most common; and it was permitted by their law for any person to perform this vow by *prox*. [The shearing, and the burning of the hair of the head in the fire of the peace offering was the termination of the Nazaritic vow.—*Meyer.*]

24. Be at charges with them.—Or, rather, “be at charges” *for them*; help them to bear the expense of that vow. Eight lambs, four rams, besides oil, flour, etc., were the expenses on this occasion. Thou . . . walkest orderly, and keepest the law—Perhaps this advice means no more than, Show them, by such means as are now in thy power, that thou art not an enemy to Moses; that thou dost still consider the law to be holy, and the commandment holy, just, and good. Paul did so, and bore the expenses of those who, from a scruple of con-

informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. **25** As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. **26** Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until

s Chap. 24. 18.—t Num. 6. 18.

science, had made a vow, and perhaps were not well able to bear the expense attending it. Had they done this in order to acquire justification through the law, Paul could not have assisted them in any measure with a clear conscience, but, as he did assist them, it is a proof that they had not taken this vow on them for *this* purpose. Indeed, *vows* rather referred to a *sense of obligation*, and the *gratitude* due to God for mercies already received, than to the procuring of future favours of any kind. Besides, God had not yet fully shown that the law was abolished, as has already been remarked; he tolerated it till, by the destruction of Jerusalem, he swept away every rite and ceremony of the Jewish law.

25. As touching the Gentiles.—See the notes on chapter xv, and the additional observations at the end of that chapter. [According to the principle upon which both parties were unanimous, the two different forms of the Church among Jews and Gentiles, springing from natural and national distinctions, as well as from the process of historical development, existed for some time side by side.—*Neander.*]

26. To signify the accomplishment, etc.—*Διὰ τὴν πληρωμὴν*, declaring the accomplishment, etc. As this declaration was made to the priest, the sense of the passage is the following, if we suppose Paul to have made an offering for himself as well as the four men: “The next day, Paul, taking the four men, began to purify, set himself apart, or consecrate himself with them; entering into the temple, he publicly declared to the priests that he would observe the separation of a Nazarite, and continue it for seven days, at the end of which he would bring an offering for himself and the other four men, according to what the law prescribed in that case.” But it is likely that Paul made no offering for himself, but was merely at the expense of theirs. However we may consider this subject, it is exceedingly difficult to account for the conduct of James and the elders and of Paul on this occasion. There seems to have been something in this transaction we do not fully understand. (See on Num. vi, 21.) [It is not an easy matter to determine the precise import of Paul’s act of conformity to the Jewish customs in this case. It is not supposable that he erred in coming to Jerusalem in opposition to the divinely given warnings of the dangers that he would incur, and also against the entreaties of his brethren; and that, having taken his case into his own hands, he was permitted to fall into a grave error in attempting to conciliate the Jewish Christians. He had recently declared that every compliance in ceremonial observances should be made rather than cast a stumblingblock in a brother’s way. (Romans xiv, 1.) He had laid it down as his principle of action, to become a Jew to Jews,

that an offering should be offered for every one of them. **27** And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, **28** Crying out, Men of Israel, help: This is the man, who teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. **29** (For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.) **30** And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. **31** And as they went went about to kill him, tidings came unto the

chief captain of the band, that all Jerusalem was in an uproar: **32** Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. **33** Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. **34** And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. **35** And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. **36** For the multitude of the people followed after, crying, Away with him. **37** And as Paul was to be led into the castle,

^a Chap. 24. 18.—^c Chap. 26. 21.—^u Chap. 24. 5, 6.—^w Chap. 20. 4.—^y Chap. 26. 21.

^s Chap. 28. 27; ^{24. 2.}—^a Chap. 20. 23: verse 11.—^b Luke 28. 18; John 12. 15; chap. 23. 22.

that he might gain the Jews; as willingly as he became a Gentile to Gentiles that he might gain the Gentiles. (1 Cor. vii. 17-19.) He had given it as a rule, that no man should change his external observances because he became a Christian; that the Jew should remain a Jew in things outward. He himself observed the Jewish festivals, had previously countenanced his friends in the practice of the Nazarite vows, (Acts xviii. 18,) and had circumcised Timothy, the son of a Jewess. . . . In fact, the great doctrine of St. Paul concerning the worthlessness of ceremonial observances rendered him equally ready to practise or forsake them. . . . Hence he willingly complied with the advice of the assembly, and thereby, while he removed the prejudices of the more ingenuous members, doubtless exasperated the factious partisans who had hoped for his refusal.—C. and H., *Life of St. Paul.*

27. The seven days.—These are commonly taken as the seven days which he, up to the concluding sacrifice, had to spend under the Nazarite vow, which he had jointly undertaken. [But *αἱ ἑπτὰ ἡμέραι* (with the article) would pre-suppose a mention already made of seven days. . . . Textually it can (indeed) be explained as the well-known seven days required for this purpose. . . . The seven days of the pentecostal week, of which the last was Pentecost itself, are not meant.—*Meyer.*] **The Jews which were of Asia.**—These pursued him with the most deliberate and persevering malice in every place; and it appears that it was through them that the false reports were sent to and circulated through Jerusalem.

28. This is the man that teacheth, etc.—As much as if they had said: This is the man concerning whom we wrote to you; who in every place endeavours to prejudice the Gentiles against the Jews, against the Mosaic law, and against the temple and its services. [It was simply transferring a foreign quarrel to Jerusalem, where it was supposed the innovator would be at greater disadvantage.] **Brought Greeks also into the temple.**—This was a most deliberate and malicious untruth; Paul could accomplish no purpose by bringing any Greek or Gentile into the temple; and their having seen Trophimus, an Ephesian, with him, in the city only, was no ground on which to raise a slander that must so materially affect both their lives.

30. They took Paul.—They tumultuously seized on him and drew him out of the temple, out of the

court of the Israelites, where he was worshipping and . . . the doors were shut—the doors of the court of the Gentiles, probably to prevent Paul from getting any succour from his friends in the city; for their whole proceedings show that they purposed to murder him. They brought him out of the court of the Israelites, that court being peculiarly holy, that it might not be defiled by his blood; and they shut the court of the Gentiles, that they might have the opportunity unmolested of killing him in that place; for the court of the Gentiles was reckoned to be less holy than that of the Israelites. [The Levites shut the doors to prevent profanation by a riot, and possibly bloodshed, in the temple.—*Alford.*] [Who were the actors in this scene, that were so intent upon killing Paul? It would appear that it must have been either Jewish Christians, or the "Jews of Asia," (verse 27,) or the Jerusalem rabble, incited to madness by these. Altogether the affair suggests that as yet the graces of the Christian character had not become fully developed in these professed believers.]

31. The chief captain of the band.—The Roman tribune, who had a troop of soldiers under him, which lodged in general in the castle of Antonia, which was built at the angle where the northern and western porticoes of the outer court of the temple were joined together. This castle was built by John Hyrcanus, high priest of the Jews; it was at first called Baris, and was the royal residence of the Asmoneans as long as they reigned at Jerusalem. It was beautified by Herod the Great, and called Antonia in honour of his friend Mark Antony. By this castle the temple was commanded, as it stood on higher ground. The name of this chief captain, or tribune, was Claudius Lysias, as we learn from chapter xxiii. 26.

32. Ran down unto them.—Ran down the stairs to the temple and court of the Gentiles.

33. And took him.—With great violence, according to chapter xxiv. 7; probably meaning an armed force. **To be bound with two chains.**—To be bound between two soldiers; his right hand chained to the left hand of the one, and his left hand to the right of the other. (See the note on chapter xii. 6.)

35. And when he came upon the stairs.—Leading from the tower into the temple area.

36. Away with him.—That is, Kill him; despatch him! for so much this phrase always means in the mouth of a Jewish mob. (See on Luke xxiii. 18, and John xix. 15.)

he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? **35** Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? **36** But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. **40** And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

^a See chap. 5. 36. — ^b Chap. 9. 11; 23. 3. — ^c Chap. 12. 17. — ^d Chap. 7. 2. — ^e Chap. 21. 39; 2 Cor. 11. 23; Phil. 3. 5. — ^f Deut. 32. 3; 2 Kings 4. 38; Luke 10. 36.

37. Canst thou speak Greek—Claudius Lysias was not by birth a Roman: he had, as himself informs us, purchased his citizenship with a great sum of money; (see chapter xxii, 28;) and it is very likely that he was but imperfectly acquainted with the Latin tongue; and the tumult that was now made, and the discordant noise, prevented him from clearly apprehending what was said; and, as he wished to know the merits of the case, he accosted Paul with, *Ἐλληνιστὶ γινώσκεις, dost thou understand Greek?* And when he found that he did understand it, he proceeded to question him as below.

38. Art not thou that Egyptian, etc.—The history to which Claudius Lysias refers is found in Josephus, (*Antiq.*, lib. xx, cap. 7, sec. 6, and *Wars*, lib. ii, cap. 13, sec. 5,) and is in substance as follows: An Egyptian, whose name is not known, pretended to be a prophet, and told his followers that the walls of Jerusalem would fall down before them if they would assist him in making an attack on the city. He had address enough to raise a rabble of 30,000 men, and with these advanced as far as the mount of Olives; but Felix, the Roman governor, came suddenly upon him with a large body of Roman troops, both infantry and cavalry; the mob was speedily dispersed, four hundred killed, two hundred taken prisoners, and the Egyptian himself, with some of his most faithful friends, escaped; of whom no account was ever afterward heard. [The text makes the number of the invading mob 4,000, which is more probable than the larger number.] **That were murderers**—*Σικαπῶν, sicarii*, assassins; they derived their name from *sica*, a sort of crooked knife, which they concealed under their garments, and privately stabbed the objects of their malice.

39. I am a man which am a Jew—A periphrasis for *I am a Jew*. (See the note on chapter vii, 2.) **Of Tarsus . . . of no mean city**—See on chap. ix, 11. Tarsus was a city of considerable importance, and in some measure a rival to Rome and Athens; and, because of the services rendered to the Romans by the inhabitants, Julius Cesar endowed them with all the rights and privileges of Roman citizens. When St. Paul calls it "*no mean city*," he speaks a language that was common to those who have had occasion to speak of Tarsus. **Suffer me to speak unto the people**—*Τὸν λαόν*; not *τὸ πλῆθος*, the multitude, nor *τὸν ὄχλον*, the rabble; for, by an appeal to his own countrymen, among whom were not a few professed believers, the apostle believed that he could satisfy them that they had no cause to be offended with him; and this request was granted.

CHAPTER XXII.

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you. **2** (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) **3** I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city: at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. **4** And I persecuted this way unto the death, binding and delivering into prisons both men and women. **5** As also the high priest

^d Chapter 5. 24. — ^e Chapter 26. 5. — ^f Chapter 21. 30; Gal. 1. 14. — ^g Rom. 10. 2. — ^h Chapter 8. 3; 26. 9-11; Phil. 3. 6; 1 Tim. 1. 13.

40. Paul stood on the stairs—Where he was out of the reach of the mob, and was surrounded by the Roman soldiers, (and could be seen and heard.) **Beckoned with the hand**—Waving the hand, which was the sign that he was about to address the people.

NOTES ON CHAPTER XXII.

1. Men, brethren, and fathers—A Hebrew form of expression for "brethren and fathers:" for two classes only are addressed. (See the note on chapter vii, 2.) **Hear ye my defence**—*Μὲν τῆς ἀπολογίας, my apology*; in this sense the word *apology* was anciently understood: hence the *Apologies* of the primitive Fathers, that is, their defences of the Christian religion.

2. When they heard that he spake in the Hebrew tongue—He had probably been traduced by the Jews of Asia as a mere Gentile, distinguished only by his virulence against the Jewish religion; which virulence proceeded from his malice and ignorance.

3. I am verily a man which am a Jew—A periphrasis for *I am really a Jew*; and his mentioning this adds weight to the conjecture in the preceding note. He shows that he could not be ignorant of the Jewish religion, as he had had the best instructor in it which Jerusalem could produce. **Born in Tarsus**—See the notes on chapter ix, 11, and xxi, 39. **Feet of Gamaliel**—See a full account of this man in the note on chapter v, 34. It has been generally supposed that the phrase "brought up at the feet" is a reference to the Jewish custom, namely, that the disciples of the rabbins sat on low seats or on the ground, whilst the rabbin himself occupied a lofty chair. [The saying is a proverbial one, and was in common use through all the East to express the relation of the pupil to his master.] **According to the perfect manner**—That is, according to that strict interpretation of the law, and especially the traditions of the elders, for which the Pharisees were remarkable. That it is Pharisaism that the apostle has in view, when he says he was taught according to *ἀκριβείαν, the most exact manner*, is evident; and hence, (in chapter xxvi, 5,) he calls Pharisaism *ἀκριβοῦς ἀντήν, the most exact system*; and, under it, he was zealous toward God; scrupulously exact in every part of his duty, accompanying this with reverence to the Supreme Being, and deep esteem for his honour and glory.

4. I persecuted this way—*Ταύτην τὴν ὁδόν, this doctrine, this way* of worshipping God and arriv-

doth bear me witness, and 'all the estate of the elders: ' from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And 'it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And 'they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And 'one Ananias, a devout man according to the law, 'having a good report of all the Jews which dwelt there, 13 Came unto me, and stood,

and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. 14 And he said, 'The God of our fathers 'hath chosen thee, that thou shouldest know his will, and 'see 'that Just One, and 'shouldst hear the voice of his mouth. 15 'For thou shalt be his witness unto all men of 'what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, 'and wash away thy sins, 'calling on the name of the Lord. 17 And 'it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 18 And 'saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me. 19 And I said, Lord, 'they know that I imprisoned and 'beat in every synagogue them that believed on thee: 20 'And when the blood of thy martyr Stephen was shed, I also was standing by, and 'consenting unto his death, and kept the raiment of them that slew him. 21 And he said unto me, Depart: 'for I will send thee far hence unto the Gentiles. 22 And they gave him audience unto this word, and then lifted up their voices, and said, 'Away

† Luke 22. 66; chap. 4. 5.—† Chap. 9. 9; 25. 10, 12.—† Chap. 9. 3; 25. 12, 13.—† 1 Tim. 1. 7; chap. 9. 7.—† Chap. 9. 17.—† Chap. 10. 22.—† 1 Cor. 2. 7.—† Chap. 2. 13; 5. 30.—† Chap. 9. 15; 24. 16.—† 1 Cor. 9. 1; 15. 4.—† Chap. 3. 14; 7. 52.—† 1 Cor. 11. 23; Gal. 1. 12.—† Chap. 23. 11.—† Chap. 4. 30; 25. 16.—† Chap. 2. 38; Heb. 10. 32.

† Chap. 9. 14; Rom. 10. 12.—† Chap. 9. 26; 2 Cor. 12. 2.—† Verse 14.—† Matt. 10. 14.—† Chap. 8. 3; ver. 17.—† Matt. 10. 17.—† Chap. 7. 58.—† Luke 11. 46; chap. 8. 1; Rom. 1. 32.—† Chap. 9. 15; 13. 2; 46. 47; 16. 6; 25. 17; Rom. 1. 5; 11. 13; 15. 16; Gal. 1. 15, 16; 3. 7, 8; Eph. 3. 7, 8; 1 Tim. 2. 7; 2 Tim. 1. 11.—† Chap. 21. 36.

ing at a state of blessedness. (See on chap. ix, 2.)
Binding and delivering into prisons—See on chapter viii, 3; ix, 2.

5. **The high priest doth bear me witness**, etc.—He probably referred to the "letters of authority" which he had received from the high priest, and the whole "estate of the elders," *τὸν τὸν πρεσβυτεριον*, the whole of the presbytery, that is, the *Sanhedrin*; and it is likely that he had those letters to produce. His zeal against Christianity is here referred to as proof of his sincerity as a pharisaical Jew.

6-13. **As I made my journey**, etc.—See the whole of this account, and all the particular circumstances, considered at large in the notes on chapter ix, 1, etc.

14. **And see that Just One**—The Lord Jesus, called the "Just One," in opposition to the Jews, who crucified him as a malefactor. (See the note on chapter vii, 52.)

15. **Thou shalt be his witness unto all**—Thou shalt proclaim Christ crucified, both to Jews and Gentiles.

16. **Arise, and be baptized**—Take now the profession of Christ's faith most solemnly upon thee, by being baptized in the name of Father, Son, and Holy Spirit. **Wash away thy sins**, etc.—Let this washing of thy body represent to thee the washing away of thy sins; and know that this *washing away of sin* can be received only by invoking the name of the Lord.

17. **When I was come again to Jerusalem**—It is likely that Paul refers to his first journey to Jerusalem, about three years after his conversion. (Chapter ix, 25, 26, and Gal. i, 18.) **I was in a trance**—This circumstance is not mentioned any where else, unless it be that to which himself refers in 2 Cor. xii, 2-4, when he conceived him-

self transported to the third heaven; and, if the case be the same, the appearance of Jesus Christ to him, and the command given, are circumstances related only in this place.

19. **I imprisoned and beat in every synagogue**—This shows what an active instrument Saul of Tarsus was in the hands of this persecuting priesthood, and how very generally the followers of Christ were persecuted, and how difficult it was at this time to profess Christianity.

20. **When the blood of thy martyr Stephen was shed**—See on chapter vii, 58; viii, 1. All these things Paul alleged as reasons why he could not expect to be received by the Christians; for how could they suppose that *such* a persecutor could be converted?

21. **I will send thee far hence unto the Gentiles**—This was the particular appointment of St. Paul; he was the *apostle of the Gentiles*; for, though he preached frequently to the Jews, yet to preach the Gospel to the Gentiles, and to write for the conversion and establishment of the Gentile world, were his peculiar destination. This was the diocese of this primitive bishop; none of the apostles travelled, none preached, none laboured as this man; and, we may add, none was so greatly owned of God. The epistles of Peter, John, and James are great and excellent; but, when compared with those of Paul, however glorious they may be, they have no glory comparatively, by reason of that glory which excelleth. Next to Jesus Christ, Paul is the glory of the Christian Church. Jesus is the foundation; Paul, the master-builder.

22. **They gave him audience unto this word**—[They could hear him with comparative calmness while rehearsing the story of his own wonderful conversion, but when he came to speak of his mission to the Gentiles they would hear him no

with such a *fellow* from the earth: for it is not fit that he should live. **23** And as they cried out, and cast off *their* clothes, and threw dust into the air, **24** The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. **25** And as they bound him with thongs, Paul said unto the centurion that stood by, *Is it lawful for you to scourge a man that is a Roman, and uncondemned?* **26** When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. **27** Then the chief

captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. **28** And the chief captain answered, With a great sum obtained I this freedom. And Paul said, but I was *free* born. **29** Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. **30** On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

† Chap. 25. 24.—‡ Chap. 16. 37.

longer.] [It was not the intimation that the Gentiles might be saved, for this had always been conceded. . . . But Paul's claim to a divine commission as apostle to the Gentiles was immediately connected by his hearers with the previous charge against him of apostasy and blasphemy and sacrilege, which seemed to be confirmed by what he now said.—*Alexander.*] **Away with such a fellow**—According to the law of Moses, he who attempted to seduce the people to any strange worship was to be stoned. (Deut. xiii, 10.) The Jews wished to insinuate that the apostle was guilty of this crime, and that therefore he should be stoned, or put to death.

23. Cast off their clothes—[*ῥιπνόντων τὰ ἑσθία*, shaking their garments, not as preparing to stone him, for that they could not do, but as shaking off the dust, abominating such an expression and him who uttered it.—*Alford.*] Bishop Pearce supposes that shaking their upper garments is all that is meant here; and that it was an ancient custom for men to do so when highly pleased or greatly irritated; but it is likely that some of them were now actually throwing off their clothes in order to prepare to stone Paul. **Threw dust into the air**—In sign of contempt, and by way of execration. Their throwing dust in the air was also expressive of extraordinary rage and vindictive malice. The apostle, being guarded by the Roman soldiers, was out of the power of the mob; and their throwing dust in the air not only showed their rage, but also their vexation that they could not get the apostle into their power.

24. Examined by scourging—As the chief captain did not understand the Hebrew language, he was ignorant of the charge brought against Paul, and ignorant also of the defence which the apostle had made; and, as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation; and therefore he determined to put him to the torture, in order to find out the nature of his crime. The practice of putting people to the rack, in order to make them confess, has, to the disgrace of human nature, existed in most countries. [It was *contrary* to the Roman criminal law for the tribune to begin the investigation, with a view to bring out a confession, *by way of torture*, not to mention that here it was not a slave who was to be questioned. As in the case of Jesus, it was perhaps here also the contentment of the people that was intended.—*Meyer.*] [This chief captain, Lysias, appears to have been both ignorant and brutal; and even his Roman citizenship was procured by him by *purchase*.]

25. And as they bound him, etc.—They

† Or, tortured him.

were going to tie him to a post, that they might scourge him. *Is it lawful, etc.*—The Roman law absolutely forbade the binding of a Roman citizen. (See the note on chapter xvi, 37.)

28. With a great sum obtained I this freedom—So it appears that the freedom, even of Rome, might be purchased, and that it was sold at a very high price. **But I was free born**—It has been generally believed that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a charter or grant from Julius Cesar. This, however, has been disputed, and it has been conjectured that Paul's father might have been rewarded with the freedom of Rome for some military service, and that it was in consequence of *this* that Paul was born free. [How Paul's Roman citizenship, which was hereditary, came into his family, is not known.]

29. After he knew that he was a Roman—He who was going to scourge him durst not proceed to the torture when Paul declared himself to be a Roman. A passage from Cicero (*Orat. pro Verr.*, act. ii, lib. v, 64) throws the fullest light on this place: "Whosoever he might be whom thou wert hurrying to the rack, were he even unknown to thee, if he said that he was a Roman citizen, he would necessarily obtain from thee, (the pretor,) by the simple mention of Rome, if not an escape, yet at least a delay of his punishment." That exclamation, *I am a Roman citizen*, oftentimes has brought assistance and safety, even among barbarians, in the remotest parts of the earth.

30. He . . . commanded . . . all their council to appear—*Συνελθῆναι*, to assemble, or meet together. As the chief captain wished to know the certainty of the matter, he desired the Jewish council, or Sanhedrin, to assemble, and examine the business thoroughly, that he might know of what the apostle was accused; as the law would not permit him to proceed against a Roman, in any judicial way, but on the clearest evidence; and as he understood that the cause of their enmity was something that concerned their religion, he considered the Sanhedrin to be the most proper judge, and therefore commanded them to assemble; and there is no doubt that he himself, and a sufficient number of soldiers, took care to attend, as the person of Paul could not be safe in the hands of persons so prejudiced, unprincipled, and enraged.

This chapter should end with the twenty-ninth verse, and the following should begin with the thirtieth; this is the most natural division, and is followed by some of the most correct editions of the original text.

CHAPTER XXIII.

AND Paul, earnestly beholding the council, said, Men and brethren, *I have lived in all good conscience before God until this day. **2** And the high priest Ananias commanded them that stood by him ^bto smite him on the mouth. **3** Then said Paul unto him, God shall smite thee, *thou whited wall*: for sittest thou to judge me after the law, and ^ccommandest me to be smitten contrary to the law? **4** And they that stood by said, Revilest thou God's high priest? **5** Then said Paul, ^dI wist not,

^a Chap. 24, 16: 1 Cor. 4, 4; 2 Cor. 1, 12: 4, 2; 2 Tim. 1, 3; Heb. 13, 18.—^b 1 Kings 22, 24; Jer. 30, 2; John 18, 22.—^c Lev. 19, 35; Deut. 25, 1, 2; John 7, 51.

NOTES ON CHAPTER XXIII.

1. I have lived in all good conscience—While Paul was a Jew, he was one from principle of conscience; what he did, while he continued a Jew, he did from the same principle; and, when God opened his eyes to see the nature of Christianity, he became a Christian, because God persuaded his conscience that it was right for him to become one; in a word, he was sincere through the whole course of his religious life. The apostle means, therefore, that there was no part of his life in which he acted as a dishonest or hypocritical man; and that he was now as fully determined to maintain his profession of Christianity as he ever was to maintain that of Judaism previously to his acquaintance with the Christian religion.

2. The high priest Ananias—[He was the son of Nebedæus, succeeded Joseph, son of Camydus, and preceded Ismael, son of Phabi. He was nominated to the office of high priest by Herod, king of Chalcis, A. D. 48, and in A. D. 52 was sent to Rome to answer before the emperor a charge of oppression brought by the Samaritans. He appears, however, not to have lost his office, but to have resumed it on his return. He was deposed shortly before Felix left the province; but still had great power, which he used violently and lawlessly. He was assassinated by the sicarii (robbers) at the beginning of the Jewish war. (See Smith's Dictionary.)] **To smite him on the mouth**—Because he professed to have a good conscience, while believing on Jesus Christ and propagating his doctrine.

3. God shall smite thee, thou whited wall—Thou hypocrite! who sittest on the seat of judgment, pretending to hear and seriously weigh the defence of an accused person, who must, in justice and equity, be presumed to be innocent till he is proved to be guilty; and, instead of acting according to the law, commandest me to be smitten contrary to the law, which always has the person of the prisoner under its protection, nor ever suffers any penalty to be inflicted but what is prescribed as the just punishment for the offence. As if he had said: "Thinkest thou that God will suffer such an insult on his laws, on justice, and on humanity, to pass unpunished!"

5. I wist not, brethren, that he was the high priest—It seems very probable that St. Paul did not know that the person who presided was not the *sagan*, or high priest's deputy, or some other person put in the seat for the time being. I therefore understand the words above in their most obvious and literal sense. He knew not who the person was, and God's Spirit suddenly led him to denounce

brethren, that he was the high priest: for it is written, *Thou shalt not speak evil of the ruler of thy people. **6** But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, ^eI am a Pharisee, the son of a Pharisee: ^fof the hope and resurrection of the dead I am called in question. **7** And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. **8** ^gFor the Sadducees say that there is no resurrection,

^d Chap. 24, 17.—^e Exod. 22, 28; Eccles. 10, 20: 2 Pet. 2, 10; Jude 8.—^f Chap. 23, 6; Phil. 3, 5.—^g Chap. 24, 15, 21; 26, 6; 28, 20.—^h Matt. 22, 23; Mark 12, 18; Luke 20, 27.

the divine displeasure against him. [It is perfectly allowable (even if the fervid rebuke of Paul be considered exempt from blame) to contrast with his conduct and reply that of Him who, when similarly smitten, answered with perfect and superhuman meekness. (See John xviii, 22, 23.) . . . That Paul thus answered, might go far to *excuse* a like fervent reply in a Christian or a minister of the Gospel, but must never be used to *justify* it; it may serve for an *apology*, but never for an *example*.—*Alford*.] **Thou shalt not speak evil of the ruler of thy people**—If I had known he was the high priest, I should not have publicly pronounced this execration; for respect is due to his person for the sake of his office. I do not see that Paul here confesses any fault; he states two facts:—1) That he did not know him to be the high priest. 2) That such a one, or any ruler of the people, should be revered. But he neither recalled nor made an apology for his words: he had not committed a trespass, and he did not acknowledge one.

6. When Paul perceived, etc—[All prospect of a fair trial was hopeless: he well knew, from past and present experience, that personal odium would bias his judges, and violence prevail over justice; he therefore uses, in the cause of truth, the maxim so often perverted to the cause of falsehood, "divide and conquer."—*Alford*.] **I am a Pharisee, the son of a Pharisee—I am a Pharisee, and a disciple of the Pharisees**, for so the word *son* is frequently understood; [but there is no reason for departing from the usual understanding that he referred to his natural parentage.] **Of the hope and resurrection**—St. Paul had preached the resurrection of the dead, on the foundation and evidence of the resurrection of Christ. For this he and the apostles were, some time before, imprisoned by the high priest and elders, (chapter iv, 1-8, and v, 7,) because they preached, *THROUGH JESUS*, the resurrection of the dead. This they could not bear; for, if Jesus Christ rose from the dead, their malice and wickedness in putting him to death were incontrovertibly established. [It here appears that Paul uses the word *resurrection*, *ἀναστάσις*, as indicating the whole distinction between the Pharisees and Sadducees, covering both the spiritual world and the future life; these the Pharisees confessed and the Sadducees denied.]

7. And the multitude was divided—St. Paul, perceiving the assembly to consist of Sadducees and Pharisees, and finding he was not to expect any justice, thought it best thus to divide the council by introducing a question on which the Pharisees and Sadducees were at issue. He did so; and the Pharisees immediately espoused his side of the

neither angel, nor spirit: but the Pharisees confessed both. **9** And there arose a great cry: and the scribes *that were of the Pharisees'* part arose, and strove, saying, 'We find no evil in this man: but ¹if a spirit or an angel hath spoken to him, ²let us not fight against God. **10** And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. **11** And ¹the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. **12** And when it was day, ²certain of the Jews banded together, and bound themselves ³under a curse,

¹ Chap. 23. 23: 28. 31.—² Chap. 22. 7. 17. 18.—³ Chap. 5. 39.
—^m Chap. 18. 9: 27. 23, 24.

question, because in opposition to the Sadducees, whom they abhorred as irreligious men.

8. The Sadducees say that there is no resurrection.—It is strange, since these denied a future state, that they observed the ordinances of the law; for they also believed the five books of Moses to be a revelation from God: yet they had nothing in view but temporal good; and they understood the promises in the law as referring to these things alone. In order, therefore, to procure them, they watched, fasted, prayed, etc., and all this they did that they might obtain happiness in the present life. (See the account of the Pharisees and Sadducees, Matt. iii, 7, and xvi, 1.)

9. The scribes . . . arose, and strove.—*Ἀνίστασθαι*, they contended forcibly—they came to an open rupture with the Sadducees; and, in order to support their own party against them, they even admitted as truth St. Paul's account of his miraculous conversion, and therefore they said, *if a spirit or an angel hath spoken to him*, etc. He had previously mentioned that Jesus Christ had appeared to him when on his way to Damascus; and, though they might not be ready to admit the doctrine of Christ's resurrection, yet they could, consistently with their own principles, allow that the *soul* of Christ might appear to him; and they immediately caught at this, as furnishing a strong proof against the doctrine of the Sadducees, who believed in neither angel nor spirit, while the Pharisees confessed both. **Let us not fight against God**—These words are wanting in [many of the best manuscripts and versions, and are excluded from the modern texts.]

10. The chief captain . . . commanded the soldiers to go down.—It appears that the chief captain was present during these transactions, and that he had a body of soldiers in readiness in the castle of Antonia; and it was from *this* that he commanded them to *come down* for the rescue and preservation of Paul.

11. The Lord stood by him.—[Whether the appearance of Christ, encouraging Paul to further steadfastness, was a vision in a dream, or a vision in a waking state, perhaps in an ecstasy, cannot be determined. Olshausen holds the latter as decided.—*Meyer*.] **Be of good cheer, Paul.**—It is no wonder if, with all these trials and difficulties, St. Paul was much dejected in mind; and especially as he had not any direct intimation from God what the end of the present trials would be: to comfort

saying that they would neither eat nor drink till they had killed Paul. **13** And they were more than forty which had made this conspiracy. **14** And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. **15** Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. **16** And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. **17** Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a cer-

ⁿ Verses 21, 30; chap. 23. 3.—^o Or, with an oath of execration.

him and strengthen his faith, God gave him this vision. **So must thou bear witness also at Rome**—This was pleasing intelligence to Paul, who had long desired to see that city, and preach the Gospel of Christ there. He appears to have had an intimation that he should see it; but *how* he could not tell; and this vision satisfied him that he should be sent thither by God himself. This would settle every fear and scruple concerning the issue of the present persecution.

12. That they would neither eat nor drink, etc.—These forty Jews were no doubt of the class of the *sicarii* mentioned before, (similar to those afterward called *assassins*,) a class of fierce zealots, who took justice into their own hand, and who thought they had a right to despatch all those who, according to their views, were not orthodox in their religious principles. If these were, in their bad way, *conscientious* men, must they not all perish through hunger, as God put it out of their power to accomplish their vow? No: for the doctrine of sacerdotal absolution was held among the Jews as among the Papists, [and so those in whose interest they had made their vow, could absolve them.]

14. The chief priests.—[These were of the party of the Sadducees, who were now Paul's most violent enemies. Probably the Pharisees of the Sanhedrin knew nothing of the affair. The Sadducees, led by the high priest himself, were quite ready to enter into the murderous conspiracy.]

15. And we, or ever he come near, are ready to kill him.—We shall lie in wait, and despatch him before he can reach the chief captain. The plan was well and deeply laid; and nothing but an especial providence could have saved Paul.

16. Paul's sister's son.—This is all we know of Paul's family. And we know not how this young man got to Jerusalem; the family, no doubt, still resided at Tarsus.

17. Bring this young man unto the chief captain.—Though St. Paul had the most positive assurance from divine authority that he should be preserved, yet he knew that the divine providence acts by reasonable and prudent means; and that, if he neglected to use the means in his power, he could not expect God's providence to work in his behalf. He who will not help himself, according to the means and power he possesses, has neither reason nor revelation to assure him that he shall receive any assistance from God.

tain thing to tell him. **18** So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee. **19** Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? **20** And he said, 'The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. **21** But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. **22** So the chief captain *then* let the young man depart, and charged *him*, See thou tell no man that thou hast showed these things to me. **23** And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; **24** And provide *them* beasts, that they may set

Paul on, and bring *him* safe unto Felix the governor. **25** And he wrote a letter after this manner: **26** Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. **27** 'This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. **28** 'And when I would have known the cause wherefore they accused him, I brought him forth into their council: **29** Whom I perceived to be accused 'of questions of their law, 'but to have nothing laid to his charge worthy of death or of bonds. **30** And 'when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and 'gave commandment to his accusers also to say before thee what *they had* against him. Farewell. **31** Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. **32** On the morrow they left the horsemen to go with him, and returned to the castle: **33** Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. **34** And when the governor had read *the letter*, he asked of what province he

p Ver. 12.—q Chap. 21. 33; 24. 7.—r Chap. 22. 30.—s Ch. 18.

23. Two hundred soldiers—Στρατιῶτας, infantry, or foot soldiers. **Horsemen threescore and ten**—There was always a certain number of horse, or cavalry, attached to the foot. **Spearmen**—Δεξιολάβοις, soldiers armed with spears or javelins. [A peculiar kind of light troops, (infantry,) lancers or halberdiers.—Meyer.] **The third hour of the night**—About nine o'clock P. M., for the greater secrecy, and to elude the cunning, active malice of the Jews.

24. Provide them beasts—One for Paul, and some others for his immediate keepers. [Paul was now recognised as so considerable a person that not only his safety, but his personal convenience, must be cared for.] **Felix the governor**—This Felix was a freed man of the Emperor Claudius, and brother of Pallas, chief favourite of the emperor. Tacitus calls him Antonius Felix; and gives us to understand that he governed with all the authority of a king and the baseness and insolence of a quondam slave. He had, according to Suetonius, in his life of Claudius, *three queens* to his wives; that is, he was married thrice, and each time to the daughter or niece of a king. Drusilla, the sister of Agrippa, was his wife at this time. (See on chapter xxiv, 24.) He was an unrighteous governor; a base, mercenary, and bad man. (See chapter xxiv, 26.)

25. He wrote a letter after this manner—It appears that this was not only the *substance* of the letter, but the *letter itself*: the whole of it is so perfectly formal as to prove this; and in this simple manner are all the letters of the ancients formed. In this also we have an additional proof of St. Luke's accuracy.

27. This man—[Τὸν ἄνθρωπον τοῦτον, not τὸν ἄνθρωπον, the former being the more respectful, as not only a Roman citizen, but in respect to Paul's person. See Meyer.] **Having understood that he was a Roman**—[The seizure and rescue were before he had any knowledge that Paul was a Ro-

15; 25. 19.—t Chap. 26. 31.—u Ver. 20.—v Chap. 24. 8; 25. 6.

man citizen; but the chief captain was now willing to represent his own violence as a proof of his regard to the rights of citizenship.]

30. I sent straightway to thee—As the proper person before whom this business should ultimately come, and by whom it should be decided.

31. Antipatris—This place was rebuilt by Herod the Great, and denominated Antipatris, in honour of his father, Antipater. It was situated between Joppa and Cesarea, on the road from Jerusalem to this latter city. The distance between Jerusalem and Cesarea was about seventy miles.

32. On the morrow they left the horsemen—Being now so far from Jerusalem, they considered Paul in a state of safety from the Jews, and that the seventy horse would be a sufficient guard; the four hundred foot, therefore, returned to Jerusalem, and the horse went on to Cesarea with Paul. We need not suppose that all this troop did reach Antipatris on the *same* night in which they left Jerusalem; therefore, instead of, they brought *him* by night to Antipatris, we may understand the text thus: *Then the soldiers took Paul by night, and brought him to Antipatris.* And the thirty-second verse need not to be understood as if the foot reached the castle of Antonia the *next day*, (though all this was possible), but that, having reached Antipatris, and refreshed themselves, they set out the same day, on their march to Jerusalem; on the *morrow* they . . . returned, that is, they began their march back again to the castle. (See on chapter xxiv. 1.)

33. Who—That is, the seventy horsemen mentioned above.

34. Of what province—[In this preliminary examination the governor, hearing that Paul was of Cilicia, seems to have recognised that fact as somewhat significant, which favours the notion that it was a place that gave to its inhabitants some title to respect from the government. This agrees with the more general notion of the case.]

was. And when he understood that *he was of Cilicia*; **35** I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAPTER XXIV.

AND after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. **2** And when he was called forth, Tertullus began to accuse him,

*α Chap. 21, 39.—α Chap. 24, 1, 10; 25, 16.—γ Matt. 27, 37.—
α Chap. 21, 27.*

35. I will hear thee—Διακούσωμαί σου; I will give thee a fair, full, and attentive hearing, (according to the Roman law,) when thine accusers are . . . come. In Herod's judgment hall—Εν τῷ πραιτωρίῳ, in Herod's pretorium, so called because it was built by Herod the Great. The pretorium was the place where the Roman *pretor* had his residence; and it is probable that, in or near this place, there was a sort of *guardroom*, where state prisoners were kept. Paul was lodged here till his accusers should arrive. [The procurator resided in the former palace of Herod the Great. Here Paul was not in a prison, but in the buildings attached to the palace.—*Alford*.]

NOTES ON CHAPTER XXIV.

1. After five days—These days are to be reckoned from the time in which Paul was apprehended at Jerusalem, and twelve days after he had arrived in that city. (See verse 11.) Calmet reckons the days thus: St. Luke says that Paul was apprehended at Jerusalem when the seven days of his vow were nearly ended, (chapter xxi, 27,) that is, at the end of the *fifth* day after his arrival. The next day, which was the *sixth*, he was presented before the Sanhedrin. The night following he was taken to Antipatris. The next day, the *seventh*, he arrived at Cesarea. Five days afterward, that is, the *twelfth* day after his arrival at Jerusalem, the high priest and the elders, with Tertullus, came down to accuse him before Felix. (See on verse 11.) **A certain orator named Tertullus**—Roman orators, advocates, etc., were found in different provinces of the Roman empire; and they, in general, spoke both the Greek and Latin languages; and, being well acquainted with the Roman laws and customs, were no doubt very useful. [Men of this profession were numerous in Rome, and in the provinces. It was their business to lay informations (accusations) before the procurator.—*Meyer*.]

2. Tertullus began to accuse him—There are three parts in this oration of Tertullus: 1) The *exordium*. 2) The *proposition*. 3) The *conclusion*. The *exordium* contains the praise of Felix and his administration, merely for the purpose of conciliating his esteem. (Verses 2-4.) The *proposition* is contained in verse 5. The *narration and conclusion*, in verses 6-8. **By thee we enjoy great quietness**—As bad a governor as Felix most certainly was, he rendered some services to Judea. The country had long been infested with robbers; and a very formidable banditti of this kind, under one Eliezar, he entirely suppressed. (JOSEPHUS, *Antiq.*, lib. xx, cap. 6; *Bell.*, lib. ii, cap. 22.) He also suppressed the sedition raised by an Egyptian impostor. (See on chapter xxi, 38.) He had also quelled a very afflictive disturbance which took

saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, **3** We accept it always, and in all places, most noble Felix, with all thankfulness. **4** Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. **5** For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Naz-

α Chap. 23, 2, 30, 35; 25, 2.—α Luke 23, 9; chap. 6, 13; 16, 30; 17, 6; 21, 28; 1 Pet. 2, 13, 15.

place between the Syrians and the Jews of Cesarea. It was probably respecting these things that Tertullus said, *By thee we enjoy great quietness; and illustrious deeds are done to this nation by thy prudent administration*. This was all true; but, notwithstanding this, he is well known from his own historians, and from Josephus, to have been not only a very bad man but also a very bad governor. He was mercenary, oppressive, and cruel; and of all these the Jews brought proofs to Nero, before whom they accused him; and, had it not been for the interest and influence of his brother Pallas, he had been certainly ruined.

3. We accept it always, and in all places—We have at all times a grateful sense of thy beneficent administration, and we talk of it in all places, not only before thy face, but behind thy back.

4. That I be not further tedious unto thee—That I may neither trespass on thy time, by dwelling longer on this subject, nor on thy modesty, by thus enumerating thy beneficent deeds. **Hear us of thy clemency**—Give us this further proof of thy kindness, by hearkening to our present complaint. The whole of this exordium was artful enough, though it was lame. The orator had certainly a very bad cause, of which he endeavoured to make the best. Felix was a bad man and a bad governor; and yet he must praise him, to conciliate his esteem. Paul was a very good man, and nothing amiss could be proved against him; and yet he must endeavour to blacken him as much as possible in order to please his unprincipled and wicked employers. His oration has been blamed as *weak, lame, and imperfect*; and yet, perhaps, few, with so bad a cause, could have made better of it.

5. For we have found this man, etc.—Here the *proposition* of the orator commences. He accuses Paul, and his accusation includes four particulars: 1) He is a *pest*, λοιμός; an exceedingly bad and wicked man. 2) He excites disturbances and seditions against the Jews. 3) He is the chief of the sect of the Nazarenes, who are a very bad people, and should not be tolerated. 4) He has endeavoured to pollute and profane the temple, and we took him in the fact. **A pestilent fellow**—The word λοιμός, *pestis*, the plague or pestilence, is used by both Greek and Roman authors to signify a very bad and profligate man. Tertullus did not say that Paul was a "pestilent fellow," but he said that he was the very *pestilence itself*. **A mover of sedition among all the Jews throughout the world**—[These words, in the mouth of a Roman, before a Roman tribunal, are to be understood of the whole Roman world.—*Meyer*.] The words should be understood thus: *one that stirreth up tumults AGAINST all the Jews*; for, if they be understood otherwise, Tertullus may be considered as

arenes: **6** ^d Who also hath gone about to profane the temple: whom we took, and would have judged according to our law. **7** ^e But the chief captain Lysias came upon us, and with great violence took him away out of our hands. **8** ^f Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. **9** And the Jews also assented, saying that these things were so. **10** Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many

^d Chap. 21. 28. — ^e John 18. 31. — ^f Chap. 21. 33. — ^g Chap. 23. 30. — ^h Chap. 21. 26: verse 17.

accusing his countrymen, as if they, at Paul's instigation, were forward to make insurrections everywhere. On the contrary, he wishes to represent them as a *persecuted and distressed* people, by means of Paul and his Nazarenes. **A ringleader**—Πρωτοστάτης. This is a military phrase, and signifies the officer who stands on the right of the first rank, the captain of the front rank of the sect of the Nazarenes; τῆς τῶν Ναζωραίων αἰρέσεως, of the heresy of the Nazarenes. [This is the only place in the New Testament where the Christians are so-called. The Jews could not call them by any name answering to Christians, as the hope of a Messiah (Christ) was professed by themselves.—Alford.]

6. Hath gone about to profane the temple—This was a heavy charge, if it could have been substantiated, because the Jews were permitted by the Romans to put any person to death who profaned their temple. This charge was founded on the gross calumny mentioned chapter xxi, 28, 29; for, as they had seen Trophimus (an Ephesian) with Paul in the city, they pretended that he had brought him into the temple. **Would have judged according to our law**—He pretended that they would have tried the case fairly had not the chief captain taken him violently out of their hands; whereas, had not Lysias interfered, they would have murdered him on the spot.

7. With great violence—Μετὰ πολλῆς βίας, I rather think, means *with an armed force*. Tertullus intimates that Lysias interfered contrary to law, and brought soldiers to support him in his infringement on their constitution. This is what he seems to say and complain of; for the Jews were vexed with Lysias for rescuing the apostle from their hands.

8, 9. Commanding his accusers to come unto thee—[The part beginning with the words, "and would have judged," (verse 6,) and ending with these words, (in verse 8,) are wanting in the most authoritative ancient MSS., and are rejected by the critics as not genuine, though they seem to be a necessary part of the narrative that Tertullus was delivering.] Here Tertullus closes his opening and statement of the case, and now he proceeds to call and examine his witnesses; and they were no doubt examined one by one, though St. Luke sums the whole up in one word. **The Jews also assented, saying that these things were so**—[It seems scarcely probable that there was any formal taking of testimony by examining witnesses. The Jews violently confirmed all that Tertullus had said, and so a general indictment was made out, but the real issue was not yet joined. Felix chose first to hear Paul's rejoinder, and then deferred the case till he could hear from Lysias. (See verse 22.)]

years a judge unto this nation, I do the more cheerfully answer for myself: **11** Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. **12** And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: **13** Neither can they prove the things whereof they now accuse me. **14** But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and

^g Chap. 23. 9; 28. 17. — ^h See Amos 8. 14; chap. 9. 2. — ⁱ 2 Tim. 1. 8. — ^m Chap. 26. 29; 28. 28.

10. Then Paul . . . answered—[The contrast between Tertullus and Paul's exordiums is remarkable. The former overacts, and his speech is full of fulsome flattery. But the apostle (though courteous in manner) uses no flattery, yet alleges the one point which could really win attention to him from Felix, namely, his confidence arising from his speaking before one well skilled by experience in the manners and customs of the Jews.—Alford.] **Thou hast been of many years a judge**—[He was then probably in the seventh year of his procuratorship.—Meyer.] The Roman proconsuls were vested with the chief judicial power in their several provinces. **The more cheerfully**—Εὐθυμότερον, with a better heart or courage.

11. There are yet but twelve days—This is Paul's reply to their charge of sedition; the improbability of which is shown from the short time he had spent in Jerusalem, quite insufficient to organize a sedition of any kind; nor could a single proof be furnished that he had attempted to seduce any man, or unsettle any person from his allegiance by subtle disputations, either in the temple, the synagogues, or the city. [The twelve days here named may be thus distributed. 1st, His arrival at Jerusalem. 2d, Meeting with James. 3d and 4th, Undertaking the Nazarite vow. 5th and 6th, The interruption. 7th, His arrest. 8th, Before the Sanhedrin. 9th, The conspiracy to kill him, and his departure for Cesarea. 10th, 11th, 12th and 13th, (making, with the day of his departure from Jerusalem, five days, verse 1,) the last day being that then passing. See Meyer.]

14. That after the way which they call heresy—At this time the word *heresy* had no bad acceptance in reference to religious opinions. The Pharisees themselves, the most respectable body among the Jews, are called a sect; for Paul, defending himself before Agrippa, says that he lived a Pharisee according to the strictest discipline, sect, or heresy of their religion. There were already two accredited sects in the land, the Pharisees and Sadducees; and the council, or Sanhedrin, was composed both of Sadducees and Pharisees. (See chapter xxiii, 6.) They were afraid that the Christians, whom they called Nazarenes, should form a new sect, and divide the interests of both the preceding; and what they feared, that they charged them with; and on this account the Christians had both the Pharisees and the Sadducees for their enemies. They had charged Jesus Christ with plotting against the state, and endeavouring to raise seditions, and now they charged his followers with the same. This they deemed a proper engine to bring a jealous government into action. **So worship I the**

in the prophets: **15** And 'have hope toward God, which they themselves also allow, 'that there shall be a resurrection of the dead, both of the just and unjust. **16** And 'herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. **17** Now after many years 'I came to bring alms to my nation, and offerings. **18** 'Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. **19** 'Who ought to have been here before thee, and object, if they had aught against me. **20** Or else let these same *here* say, if they have found any evil doing in me,

α Chap. 23. 6; 26. 6, 7; 28. 20. — γ Dan. 12. 2; John 6. 23, 29.
— δ Ch. 23. 1. — ε Ch. 11. 23, 30; 20. 16; Rom. 13. 25; 2 Cor.

God of my fathers—I bring in no new object of worship; no new religious creed. I believe all things as they profess to believe; and acknowledge the Law and the Prophets as divinely inspired books; and have never, in the smallest measure, detracted from the authority or authenticity of either.

15. And have hope toward God, etc.—I not only do not hold any thing by which the general creed of this people might be altered, in reference to the *present state*; but, also, I hold nothing different from their belief in reference to a *future state*; for if I maintain the doctrine of the resurrection of the dead, it is what themselves allow.

16. And herein do I exercise myself—And this very tenet is a pledge for my good behaviour; for as I believe there will be a resurrection, both of the just and unjust, and that every man shall be judged for the *deeds done in the body*, so I exercise myself day and night that I may have a conscience void of offence toward God, and toward men. **Toward God**—In entertaining no opinion contrary to his truth; and in offering no worship contrary to his dignity, purity, and excellence. **Toward men**—In doing nothing to them that I would not, on a change of circumstances, they should do to me; and in withholding nothing by which I might comfort and serve them.

17. Now after many years, etc.—Having been many years absent from my own country, and my political relation to it is almost necessarily dissolved. I have nevertheless brought ALMS to my nation, the fruits of my own earning and influence among a foreign people, and OFFERINGS to my God and his temple, proving hereby my attachment to my country, and my reverence for the worship of my country's God.

18. Found me purified in the temple—And the Jews of Asia, who stirred up the persecution against me in Jerusalem, found me purified in the temple, regularly performing the religious vow into which I had entered; giving no cause for suspicion; for I made no tumult, nor had I any number of people with me, by whom I could have accomplished any seditious purpose. [The learned reader will find some difficulty in the construction of this verse; relating, however, to the grammar, rather than to the sense. Literally rendered it reads, *amidst which they found me, purified in the temple, with no crowd, nor with tumult; but certain Jews from Asia, who ought, etc.*]

20. Any evil doing in me, while I stood before the council—The Jews of Asia, the most competent witnesses, though my declared enemies, and they who stirred up the persecution against me,

while I stood before the council, **21** Except it be for this one voice, that I cried standing among them, 'Touching the resurrection of the dead I am called in question by you this day. **22** And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When 'Lysias the chief captain shall come down, I will know the uttermost of your matter. **23** And he commanded a centurion to keep Paul, and to let him have liberty, and 'that he should forbid none of his acquaintance to minister or come unto him. **24** And after certain days, when Felix came with his wife Drusilla, which was

β 4; Gal. 2. 10. — γ Ch. 21. 26, 27; 26. 31. — δ Ch. 23. 30; 25. 14.
— ε Chap. 23. 6; 28. 20. — ζ Verse 7. — η Chap. 27. 3; 28. 16.

should have been here; why are *they* kept back? Because they could prove nothing against me. Let these, therefore, who *are* here, depose, if they have found any evil in me, or proved against me when examined before them in their council at Jerusalem.

21. Except it be for this one voice—The Sadducees who belong to that council, and who deny the resurrection of the dead, may indeed blame me for professing my faith in this doctrine; but, as this is a doctrine credited by the nation in general, and as there can be nothing criminal in such a belief, and they can bring no accusation against me relative to any thing else, this, of course, is the sum of all the charges to which I am called to answer before you this day.

22. And when Felix heard these things—Having a more accurate knowledge of this way. δδδδ. [He put them off to another time, not as requiring any more information of "the way"—for that matter he knew before—but waiting for the arrival of Lysias. . . . The real motive for this *ampliatio* (further knowledge,) appears in verse 26.—*Alford*.]

23. He commanded a centurion to keep Paul—He gave him into the custody of a captain, by whom he was most likely to be well used. **And to let him have liberty**—He freed him from the chains with which he was bound to the soldiers, his keepers. (See on chapter xxi, 33.) **And that he should forbid none of his acquaintance**—Τῶν ἰδίων, of his own people, his fellow apostles, and the Christians in general, to minister or come unto him; to furnish him with any of the conveniences and comforts of life, and visit him as often as they pleased. This was an ample proof that Felix found no evil in him; and he would certainly have dismissed him but for two reasons: 1) He wanted to please the Jews, who, he knew, could depose grievous things against his administration: 2) He hoped to get money from the apostle, or his friends, as the purchase of his liberty.

24. His wife Drusilla—[Drusilla, the third wife of Felix, was sister to Agrippa II., ("King Agrippa," chap. xxv, 13,) and daughter of Herod Agrippa I., (chapter xii, 1, whose horrible death at Cesarea is mentioned xii, 20-23,) who was the son of Aristobulus, son of Herod the Great by his second wife, Mariamne, the granddaughter of John Hyrcanus, of the Asmonean line. She was espoused to Epiphanes when a child, but that arrangement was broken off, and she became the wife of Azizas, king of Emesa, who thereupon became (formally) a Jew. Afterward Felix persuaded her to abandon her husband and come to him, which she did, and was recognised as his wife. She ap-

a Jewess, he sent for Paul, and heard him concerning the faith in Christ. **25** And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. **26** He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener,

α Exod. 23. 8.—α Exod. 23. 2; chap.

pears to have been of a dissolute character, though one of the most showy women of that age. [But the pride of her Asmonean blood induced her to refuse in every case to abandon the Jewish religion.] It is said that she and a son she had by Felix were consumed in an eruption of Mount Vesuvius. **Heard him concerning the faith in Christ**—[At the desire of his Jewish wife whose *curiosity* was interested about so well-known a preacher of Christ, (*Meyer*),] and for the purpose mentioned in the note on verse 22, that he might be more accurately instructed in the doctrines, views, etc., of the Christians.

25. As he reasoned of righteousness—*Δικαιοσύνης; justice and the right. Temperance*—*Ἐγκρατείας; chastity; self government or moderation. And judgment to come*—*Κρίματος τῷ μέλλοντι; future retribution.* This discourse of St. Paul was most solemnly and pointedly adapted to the state of the person to whom it was addressed. Felix was tyrannous and oppressive in his government; lived under the power of avarice and unbridled appetites; and his incontinence, intemperance, and injustice, appear fully in depriving the king of Emesa of his wife, and in his conduct toward St. Paul, and the *motives* by which that conduct was regulated. And as to Drusilla, who had forsaken the husband of her youth, and become the willing companion of this bad man, she was worthy of the strongest reprehension; and Paul's reasoning on *righteousness, temperance, and judgment*, was not less applicable to her than to her unprincipled paramour. **Felix trembled**—The extraordinary phenomenon seen in Paul's conduct, strikes even the heart of Felix; he *trembles*. But his ruling worldliness quickly suppressed the disturbing promptings of his conscience. With the address of a man of the world the conference is broken off; Paul is sent back to prison; and Felix remains reprobate enough to expect *from such a man*, and in spite of the law, a bribe, and for this purpose, in fact, subsequently to hold several conversations with him.—*Meyer*.] [Could baseness further go?] **Go thy way for this time**—His conscience had received as much terror and alarm as it was capable of bearing; and probably he wished to hide, by privacy, the confusion and dismay which, by this time, were fully evident in his countenance. [Neither Agrippa nor Felix can be considered favourable examples of religious convictions.]

26. He hoped also that money should have been given him—Had Felix been influenced by the common principles of justice, Paul had been immediately discharged; but he detained him on the hope of a ransom. He saw that Paul was a respectable character; that he had strong friends; that he was at the head of a very numerous sect, to whom he was deservedly dear; and he therefore assumed that a considerable sum of money would be given for his enlargement. Felix was a *freed man of the Emperor Claudius*; consequently, had once

and communed with him. **27** But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem. **2** Then the high

12. 3; 23. 9, 14.—α Chap. 24. 1; verse 15.

been a *slave*. The meanness of the slave is still apparent, and it is now insufferable, being added to the authority and influence of the governor.

27. After two years—That is, from the time that Paul came prisoner to Cesarea. [This period of two years in the life of the apostle remains to us, as far as the book of Acts goes, (nor do we obtain any considerable amount of light upon it from other sources,) so completely unknown, that we are not in a position to maintain (as some have) that no letters of his from that interval could be in existence.—*Meyer*.] **Porcius Festus**—This person was put into the government of Judea about A.D. 60, the sixth or seventh year of Nero. In the succeeding chapter we shall see the part that he took in the affair of St. Paul. **Willing to show the Jews a pleasure**—As he had not got the money which he expected, he hoped to be able to prevent the complaints of the Jews against his government by leaving Paul, in some measure, in their hand. But Felix gained nothing by this: the Jews pursued him with their complaints against his administration, even to the throne of the emperor. Josephus states the matter thus: "Now when Porcius Festus was sent as successor to Felix, by Nero, the principal of the Jewish inhabitants of Cesarea went up to Rome, to accuse Felix. And he certainly would have been brought to punishment, had not Nero yielded to the importunate solicitations of his (Felix's) brother Pallas, who was at that time in the highest reputation with the emperor." (*Antiq.*, lib. xx, cap. 9.) Thus, like the dog in the fable, by snatching at the shadow he lost the substance. He hoped for money from the apostle, and got none; he sought the friendship of the Jews by injustice, and failed.

NOTES ON CHAPTER XXV.

1. Now when Festus was come into the province—By the province is meant Judea; for, after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but seventeen years of age; therefore Cuspius Fadus was sent to be procurator. And when afterward Claudius had given to Agrippa the tetrachate of Philip—that of Batanea and Abila—he nevertheless kept the province of Judea more immediately in his own hands, and governed it by procurators sent from Rome. (*JOSEPHUS*, *Ant.*, lib. xx, cap. 7, sec. 1.) Felix being removed, Porcius Festus is sent in his place; and having come to Cesarea, where the Roman governor generally had his residence, after he had tarried three days, he went up to Jerusalem, to acquaint himself with the nature and complexion of the ecclesiastical government of the Jews; no doubt for the purpose of the better administration of justice among them.

2. The high priest—[Οἱ ἀρχιερεῖς, *high priests*, (plural,) not merely the acting high priest, Ishmael, but also others associated with him.] **The chief**

priest and the chief of the Jews informed him against Paul, and besought him, **3** And desired favour against him, that he would send for him to Jerusalem, ^blaying wait in the way to kill him. **4** But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*. **5** Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, ^cif there be any wickedness in him. **6** And when he had tarried among them ^dmore than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought. **7** And when he was come, the Jews which came down from Jerusalem stood round about, ^eand laid many and grievous com-

^b Chap. 23. 12, 15.—^c Chap. 18. 14: ver. 18.—^d Or, as some copies read, *no more than eight or ten days*.—^e Mark 15. 3; Luke 23. 2, 10; chap. 24. 5, 13.

of the Jews—[Οἱ πῶροι, not the whole Sanhedrin, but certain leading characters.] **Informed him against Paul**—As Felix had left Paul bound, so they presumed that Festus, on the assumption of his government, would, to please them, deliver him into their hand. They therefore exhibited a number of charges against Paul, which they hoped would appear to Festus a sufficient reason why a new trial at Jerusalem should be granted.

3. Laying wait in the way to kill him—[The country was at this time full of *sicarii*, (assassins,) who were hired by various parties to take off their adversaries.—*Alford*.]

4. Festus answered, that Paul should be kept at Cesarea—[Probably Festus had gained some intimation of the nature of the case; and especially as Paul claimed protection as a Roman citizen, to have given him up to the Jews would have been a high offence.] [Notice the contrast between the Jewish baseness and the strict order of the Roman government.—*Meyer*.] **He . . . would depart shortly**—And thus had not time to preside in such a trial at Jerusalem. And this reason must appear sufficient to the Jews: and especially as he gave all liberty to come and appear against him who were able to prove the alleged charges.

5. Let them . . . which among you are able—Οἱ δυνατοί, those who have authority. Festus seems to have said: "I have heard clamours from the multitude relative to this man; but on such clamours no accusation should be founded. I cannot take up accusations which may affect the life of a Roman citizen on such pretences. Are there any *respectable men* among you, men in *office and authority*, who can prove any thing against him? If so, let these come down to Cesarea, and the cause shall be tried before me.

6. When he had tarried . . . more than ten days—[This includes the whole brief story of Festus at that time among the Jews at Jerusalem, not merely the time that had elapsed since the rejection of that proposal.—*Meyer*.]

7. The Jews . . . laid many and grievous complaints against Paul—As they must have perceived that the Roman governors would not intermeddle with questions of their law, etc., they no doubt invented some new charges, such as *sedition, treason, etc.*, in order to render the mind of the governor evil affected toward Paul; but their malicious designs were defeated, for assertion would not go for proof before a Roman tribunal: this

plaints against Paul, which they could not prove. **8** While he answered for himself, 'Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. **9** But Festus, ^awilling to do the Jews a pleasure, answered Paul, and said, ^bWilt thou go up to Jerusalem, and there be judged of these things before me? **10** Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. **11** 'For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ^cI appeal unto Cesar. **12** Then

^f Chapter 6. 13; 24. 13; 28. 17.—^g Chapter 24. 27.—^A Verse 26.—^d Verse 25; chapter 18. 14; 23. 29; 26. 31.—^E Chapter 26. 32; 28. 19.

court required proof, and that the Jews could not produce.

8. While he answered for himself—In this instance St. Luke gives only a general account, both of the accusations and of St. Paul's defence. But, from the words in this verse, the charges appear to have been threefold: 1) That he had broken the law. 2) That he had defiled the temple. 3) That he dealt in treasonable practices. To all of these he no doubt answered particularly; though we have nothing further here than this, "Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all."

9. Willing to do the Jews a pleasure—This was merely to please them and conciliate their esteem; for he knew that as Paul was a Roman citizen, he could not oblige him to take a new trial at Jerusalem. [Certainly he would not doubt beforehand that his "Wilt thou?" would be answered in the negative by Paul; yet by his question he made the Jews sensible, at least, that the frustration of their wish did not proceed from any indisposition on his part.—*Meyer*.]

10. I stand at Cesar's judgment seat—Every procurator represented the person of the emperor in the province over which he presided; and, as the seat of government was at Cesarea, and Paul was now before the tribunal on which the emperor's representative sat, he could say, with the strictest propriety, that he stood *before Cesar's judgment seat*, where, as a freeman of Rome, he should be tried. **As thou very well knowest**—The record of this trial before Felix was undoubtedly left for the inspection of Festus; for, as he left the prisoner to his successor, he must also leave the charges against him, and the trial which he had undergone. Besides, Festus must be assured of his innocence from the trial through which he had just now passed.

11. For if I be an offender—If it can be proved that I have broken the laws, so as to expose me to capital punishment, I do not wish to save my life by subterfuges; I am before the only competent tribunal; here my business should be ultimately decided. **No man may deliver me unto them**—The words of the apostle are very strong and appropriate. The Jews asked as a *favour*, χάριν, from Festus, that he would send Paul to Jerusalem. (Verse 3.) Festus, willing to do the Jews *χάριν*, this *favour*, asked Paul if he would go to Jerusa-

Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. **13** And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus. **14** And when they had been there many days, Festus declared Paul's cause unto the king, saying, 'There is a certain man left in bonds by Felix: **15** "About

whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. **16** "To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against

l Chap. 24. 27.—m Verses

2, 3.—n Verses 4, 5.

lem, and there be judged. (Verse 9.) Paul says, I have done nothing amiss, either against the Jews or against Cesar; therefore no man *με δόναται ἀποροῖς χάρισθαι*, can make a PRESENT of me to them; that is, favour them, so far as to put my life into their hands, and thus gratify them by my death. Festus, in his address to Agrippa, (verse 16,) admits this, and uses the same form of speech: *It is not the custom of the Romans, χάριζεσθαι*, gratuitously to give up any one, etc. (See on verse 16.) **I appeal unto Cesar**—A freeman of Rome who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor if he conceived the sentence to be unjust; but even before the sentence was pronounced he had the privilege of an appeal, in criminal cases, if he conceived that the judge was doing any thing contrary to the law. *ANTE SENTENTIAM appellari potest in criminali negotio, si iudex contra leges hoc faciat.*—Grotius. An appeal to the emperor was highly respected. The Julian law condemned those magistrates, and others having authority, as violators of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. This law was so very sacred and imperative that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians; hence, in his letter to Trajan, (lib. x, Ep. 97,) he says: "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cesar.

12. Conferred with the council—From this circumstance we may learn that the appeal of Paul to Cesar was conditional; else Festus could not have deliberated with his council whether it should be granted; for he had no power to refuse to admit such an appeal. [In cases of peculiar danger, or of manifest groundlessness of the appeal, it might be refused.—Meyer.] [Festus's conferring with the council by no means implies that he submitted to them the question of allowing Paul's appeal. It may have been intended to simply explain to them the necessity for the action he was about to take.] **Hast thou appealed unto Cesar**, etc.—Rather, *Thou hast appealed unto Cesar*, and to Cesar thou shalt go. The Jews were disappointed of their hope; and Festus got creditably out of a business with which he was likely to have been greatly embarrassed.

13. King Agrippa—This was the son of Herod Agrippa, who is mentioned chapter xii, 1. Upon the death of his father's youngest brother, Herod, he succeeded him in the kingdom of Chalcis, by the favour of the Emperor Claudius. Afterward Claudius removed him from that kingdom to a larger one, giving him the tetrarchy of Philip, which contained Trachonitis, Batanea, and Gaulonitis. He gave him, likewise, the tetrarchy of Ly-sania, and the province which Varus had governed.

Nero made a further addition, and gave him four cities, Abila, Julius in Perea, Tarichea and Tiberias in Galilee. Claudius gave him the power of appointing the high priest among the Jews. This king was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling against them; and, when he could not prevail, he united his troops to those of Titus, and assisted in the siege of Jerusalem. He survived the ruin of his country several years. (See Josephus and Calmet.) **Bernice**—Or, as she is sometimes called *Berenice*, was sister of this Agrippa, and of the Drusilla mentioned chapter xxiv. She was at first married to her uncle Herod, king of Chalcis; and, on his death, went to live with her brother Agrippa, with whom she was strongly suspected to lead an incestuous life. To shield herself from this scandal, she persuaded Polemo, king of Cilicia, to embrace the Jewish religion and marry her; this he was induced to do on account of her great riches; but she soon left him, and he lapsed into heathenism. After this she lived often with her brother, and her life was by no means creditable; she had, however, the address to ingratiate herself with Titus Vespasian, and there were even rumours of her becoming empress, which was prevented by the murmurs of the Roman people. Tacitus also speaks of her love intrigue with Titus. From all accounts she must have been a woman of great address, and an altogether exceptionable character.

14. Declared Paul's cause unto the king—Festus knew that Agrippa was better acquainted with such matters than he was; and he wished, in some sort, to make him a party in this business, [or, at least, to avail himself of the advantage of Agrippa's better knowledge of Jewish affairs.]

15. Desiring to have judgment against him—*Κατάδικην, condemnation, sentence of death.* Nothing could satisfy these men but the death of the apostle. It was not justice they wanted, but his destruction.

16. It is not the manner of the Romans to deliver any man to die—*Χάριζεσθαι τινα ἄνθρωπον*, To MAKE A PRESENT of any man; gratuitously to give up the life of any man, through favour or caprice. Before that he which is accused have the accusers face to face, etc.—For this righteous procedure the Roman laws were celebrated over the civilized world. England can boast such laws, not only in her statute books, but in constant operation in all her courts of justice. Even the king himself, were he so inclined, could not imprison nor punish a man without the regular procedure of the law; and twelve honest men, before whom the evidence has been adduced, the case argued, and the law laid down and explained, are ultimately to judge whether the man be guilty or not guilty. Here, in this favoured country, are no arbitrary imprisonments. *Lex facit regem*: the law makes the king, says Bracton, and the king

him. **17** Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. **18** Against whom when the accusers stood up, they brought none accusation of such things as I supposed: **19** But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. **20** And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. **21** But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar. **22** Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. **23** And on the morrow, when Agrippa was come, and Bernice, with

great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus's commandment Paul was brought forth. **24** And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. **25** But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. **26** Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. **27** For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

o Verse 6.—p Chap. 18, 15; 23, 29.—q Or. I was doubtful how to inquire hereof.

r Or. judgment.—s See ch. 9, 15.—t Verses 2, 3, 7.—u Ch. 23, 24.—v Chap. 23, 9, 29; 26, 31.—w Verses 11, 12.

is the grand executor and guardian of the laws—laws, in the eyes of which the character, property, and life of every subject are sacred.

18. They brought none accusation of such things as I supposed.—It was natural for Festus, at the first view of things, to suppose that Paul must be guilty of some very atrocious crime. But, when he had heard their accusations and his defence, how surprised was he to find that scarcely any thing that amounted to a crime was laid to his charge; and that nothing that was laid to his charge could be proved!

19. Questions . . . of their own superstitions—*Περί τῆς ἰδίας δεσποταμίας*; questions concerning their own religion. The word *δεσποταμία* simply means religion—the national creed and the national worship. [Festus prudently uses this *vox media*, (word of a double sense), leaving it to Agrippa to take the word in a good sense, but reserving withal his own view, which was certainly the Roman one, of the Jewish superstition.—Meyer.] And of one Jesus, which was dead, etc. [These words bear the impress of the indifference and insignificance which Festus attached to this very point. In the “being dead,” he does not even condescend to designate the mode of [Jesus’s] death, and as regards his “being alive,” he sees in it an empty pretence.—Meyer.]

20. I doubted of such manner of questions—Such as whether he had broken their law, defiled their temple, or whether Jesus, who was dead, was again raised to life. [He now conceals the real reason why he proposed this, (verse 9,) and alleges his modesty in referring such matters to the judgment of the Jews themselves. This would be pleasing to his guest Agrippa.—Alford.]

21. Unto the hearing of Augustus—*Εἰς τὴν τοῦ Σεβαστοῦ ἀκρόασιν*, to the discrimination of the emperor. For, although *σεβαστός* is usually translated Augustus, and the Roman emperors generally assumed this epithet, which signifies no more than the august, yet here it seems to be used merely to express the emperor, without any reference to any of his attributes or titles.

22. I would also hear the man myself—A spirit of curiosity, similar to that of Herod in Luke xiii, 8. As Herod, the father of this Agrippa, had been so active an instrument in endeavouring

to destroy Christianity, having killed James, and was about to have Peter put to death also, there is no doubt that Agrippa had heard much about Christianity; and as to St. Paul, his conversion was so very remarkable that his name, in connexion with Christianity, was known, not only throughout Judea, but through all Asia Minor and Greece. Agrippa, therefore, might naturally wish to see and hear a man of whom he had heard so much.

23. With great pomp—*Μετὰ πολλῆς παντοίας*, with much phantasy, great splendour, great parade, superb attendance, or splendid retinue: in this sense the Greek word is used by the best writers. Wetstein has very justly remarked, that these children of Herod the Great made this pompous appearance in that very city where, a few years before, their father, [Herod Agrippa,] for his pride, was smitten of God and eaten by worms. The place of hearing—A sort of audience chamber in the palace of Festus. This was not a trial of Paul; there were no Jews present to accuse him, and he could not be tried but at Rome, as he had appealed to Cesar. These grandees wished to hear the man speak of his religion, and in his own defence, through a principle of curiosity.

26. I have no certain thing to write—Nothing alleged against him has been substantiated. Unto my lord—The title *κύριος*, dominus, lord, both Augustus and Tiberius had absolutely refused. Tiberius himself was accustomed to say that he was lord only of his slaves, emperor (or general) of the troops, and prince of the senate. The succeeding emperors were not so modest; they affected the title. Nero, the then emperor, would have it; and Pliny the younger is continually giving it to Trajan in his letters.

27. For it seemeth to me unreasonable, etc.—Every reader must feel the awkward situation in which Festus stood. He was about to send a prisoner to Rome, to appear before Nero, though he had not one charge to support against him; and yet he must be sent, for he had appealed to Cesar. He hoped therefore that Agrippa, who was of the Jewish religion, would be able to discern more particularly the merits of this case, and would, after hearing Paul, direct him how to decide in these matters, which, on sending the prisoner, must be transmitted to the emperor.

CHAPTER XXVI.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: **2** I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: **3** Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. **4** My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; **5** Which knew me from the beginning, if they would testify,

a Chapter 23. 3; 23. 6; 24. 15, 21: Philippians 3. 5.—*b* Chapter 23. 6.—*c* Genesis 3. 15; 22. 18; 26. 4; 49. 10; Deuteronomy 18. 15; 2 Samuel 7. 12; Psalm 132. 11; Isaiah 4. 2; 7. 14; 9. 6; 40. 10; Jeremiah 23. 5; 33. 14-16; Ezekiel 34. 23; 37. 24; Dan-

that after ^athe most straitest sect of our religion I lived a Pharisee. **6** ^bAnd now I stand and am judged for the hope of ^cthe promise made of God unto our fathers: **7** Unto which *promise* ^dour twelve tribes, instantly serving God ^eday 'and night, ^fhope to come. For which hope's sake, king Agrippa, I am accused of the Jews. **8** Why should it be thought a thing incredible with you, that God should raise the dead? **9** ^hI verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. **10** Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority ^kfrom the chief priests; and when

iel 9. 24; Micah 7. 20; chap. 13. 82; Rom. 15. 8; Titus 2. 13.—*d* James 1. 1.—*e* *Gr. night and day.*—*f* Luke 2. 37; 1 Thess. 3. 10; 1 Tim. 5. 5.—*g* Phil. 3. 11.—*h* John 16. 2; 1 Tim. 1. 13.—*i* Chap. 8. 3; Gal. 1. 18.—*k* Chap. 9. 14, 21; 22. 6.

NOTES ON CHAPTER XXVI.

[This chapter requires and admits of no division beyond that afforded by the progress of the argument or drift of the discourse. Being called on by Agrippa to defend himself, Paul expresses satisfaction at the opportunity of doing so before one so familiar with all Jewish matters. (Verses 1-3.) Then referring to his early Pharisaic life as well known to the Jews, he points out the remarkable circumstance that his old associates now accused him of believing their own doctrines. (Verses 4-8.) Then resuming his narrative he paints in the strongest colours his own persecuting agency, with aggravating circumstances not recorded elsewhere. (Verses 9-11.) This is followed by a third account of his conversion, with a fuller statement of his great commission then received from Christ himself. (Verses 12-18.) This commission he had faithfully fulfilled, and by so doing had been brought into his present situation. (Verses 19-21.) He continues to maintain, however, that his teaching is in strict accordance with the ancient Scriptures as to the Messiah's being both a sufferer and a Saviour. (Verses 22, 23.) At this point Festus interrupts him with a charge of madness, to which Paul replies by courteously denying his assertion and reminding him that this defense was not addressed to him, but to a person well acquainted with the subject, and indeed a believer in the Scriptures. (Verses 24-27.) Agrippa acknowledged the power of Paul's argument, and agrees with Festus that the charges were without foundation, but reminds him that he ought to have discharged the prisoner before, instead of letting him appeal to Nero.—*Alexander.*]

1. Then Paul stretched forth the hand—From knowing, partly by descriptions, and partly by ancient statues, how orators and others who address a concourse of people stood, we can easily conceive the attitude of St. Paul. When the right hand was stretched out, the left remained under the cloak, which being thrown off the right shoulder, to give the arm the fuller liberty, it then rested on the left: under these circumstances, the hand could be stretched out gracefully.

2. I think myself happy—As if he had said, this is a peculiarly fortunate circumstance in my favour, that I am called to make my defence before a judge so intelligent and so well acquainted with the laws and customs of our country.

3. I know thee to be expert—[More than all other authorities cognizant.—*Meyer.*]

4. My manner of life, etc.—The apostle means to state, that, though born in Tarsus, he had a regular Jewish education, having been sent up to Jerusalem for that purpose; probably when about twelve years old, for at this age the male children were first brought to the annual solemnities.

5. After the most straitest sect—The Pharisees were reputed the strictest in their doctrines and in their moral practices of all the sects then among the Jews. **If they would testify**—[But they would be unwilling, because they saw, in Paul's conversion, and also in respect to his former life, there would be the most efficacious argument in favour of the truth of the Christian faith.—*Bengel.*]

6. For the hope of the promise—This does not appear to mean the *hope of the Messiah*, as some have imagined, but the *hope of the resurrection of the dead*, [of the future life,] to which the apostle referred in chapter xxiii, 6, where he says to the Jewish council, (from which the Roman governor took him,) "Of the hope and resurrection of the dead I am called in question." See the notes there. And here he says: *I stand and am judged for the hope of the promise, etc.*, and to which, he says, (ver. 7,) the *twelve tribes hope to come*. The Messiah had come, and was gone again, as Paul well knew; and what is here meant is something which the Jews hoped to *come to*, or *attain*; not what was to *come to them*; and this singular observation excludes the Messiah from being meant. It was the resurrection of all men from the dead which Paul's words signified; and this the Jews had been taught to hope for by many passages in the Old Testament. [Paul means the *hope of the Messianic kingdom to be erected*, the hope of the whole external *κληρονομία*, (inheritance,) not merely the special hope of the resurrection of the dead.—*Meyer.*] [The "promise" spoken of is not that of the resurrection merely, but that of the Messiah and his kingdom, *involving the resurrection.*—*Alford.*] [The distinguishing article of faith of the Pharisees was their belief of the *future life*, and to that Paul appears here to refer, and also in verses 7 and 8, speaking of God *raising the dead*. The whole course of thought in these three verses turns upon the idea of the certainty of that *future life* which, as a Pharisee, he had looked for, and which now, as a Christian, he had come to anticipate with full assurance of faith and hope.]

10. Many of the saints—Paul, before his conversion, being invested with power, imprisoned the

they were put to death, I gave my voice against them. **11** And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. **12** Whereupon as I went to Damascus with authority and commission from the chief priests, **13** At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. **14** And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the pricks.* **15** And I said, Who art thou, Lord? And he said, I am Jesus whom thou

persecutest. **16** But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, * to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; **17** Delivering thee from the people, and from the Gentiles, * unto whom now I send thee, **18** To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, * that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. **19** Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: **20** But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should

[Chap. 22, 19.—m Chap. 9, 8; 22, 6.—n Chap. 22, 13.—
o Chap. 22, 31.—p Isa. 35, 5; 42, 7; Luke 1, 79; John 8, 12;
q Cor. 4, 4; Eph. 1, 18; 1 Thess. 5, 8.

g 3 Cor. 6, 14; Eph. 4, 18; 5, 8; Col. 1, 13; 1 Pet. 2, 9, 25.—
r Luke 1, 77.—s Eph. 1, 11; Col. 1, 12.—t Chapter 20, 32.—
u Chap. 8, 20, 22, 29; 11, 26; 18, 14; 16-21.

Christians, punishing many in various synagogues, compelling them to blaspheme—to renounce, and, perhaps, to execrate Christ, in order to save their lives; and gave his voice, [ψῆφος, the voting stone, which the voter deposited in the urn; his voice or vote for capital condemnation in the Sanhedrin.] From this it would seem that other persons were put to death besides St. Stephen.

11. Being exceedingly mad against them.—[Εμμανίθμενος, enraged, furious against them. Persecuted them . . . unto strange cities.—Having gone through the synagogues of Jerusalem, he next took a commission to pursue his work of extirpating Christianity in foreign cities: places out of the jurisdiction of the Jews, such as Damascus, which he immediately mentions.

12. Whereupon as I went to Damascus.—See the whole account of the conversion of Saul of Tarsus explained at large in the notes on chapter ix, 2, etc.

16. But rise, etc.—The particulars mentioned here, and in the two following verses, are not given in chapter ix, nor in chapter xxii, where he gives an account of his conversion. **To make thee a minister.**—Υπηρετην, an underrower; that is, an assistant, or servant. So Paul was to act solely under the authority of Jesus Christ; and tug hard at the oar, in order to bring the vessel through the tempestuous ocean to the safe harbour. **And a witness.**—Μάρτυρα, [bearing witness, rather than seeing—one giving testimony. Because he saw these things he was enabled and commissioned to become a witness (a testifier) to others of what he had seen. In the later and popular sense he also became a martyr.] **In the which I will appear.**—[That such further visions did take place we know from chapter xviii, 9; xxii, 18; xxiii, 11; 2 Cor. xii, 1; Gal. i, 12.—Alford.]

17. Delivering thee from the people.—From the Jews. **And from the Gentiles.**—Put here in opposition to the Jews, and both meaning mankind at large, whosoever the providence of God might send him. [He was commissioned to both Jews and Gentiles, and assured of deliverance from both, though not absolutely, for at length it was permitted that he should be slain by the hands of the latter.]

18. To open their eyes . . . to turn them from darkness to light . . . from the power of Satan unto God.—Τῆς ἐξουσίας τοῦ Σατανᾶ, from

the authority and domination of Satan; for as the kingdom of darkness is his kingdom, so those who live in this darkness are under his dominion; and he has authority and right over them. **That they may receive forgiveness of sins.**—The phrase, ἀφεσις ὑπαριῶν, signifies the taking away or removal of sins, [by both pardon and sanctification.] **And inheritance.**—By [virtue of their spiritual regeneration] they become children of God; and, if children, then heirs; for the children of the heavenly family shall alone possess the heavenly estate. And as the inheritance is among them that are sanctified, ἀφεσις ὑπαριῶν signifies, not only the forgiveness of sins, but also the purification of the heart. **By faith that is in me.**—This salvation comes through Christ, but it is to be received by faith; and, consequently, neither by the merit of works nor by that of suffering. [The general reference of οὗς (them) becomes tacitly modified (not expressly speaking as he was to the Jew Agrippa) by the expression σκότος (darkness) and ἐξουσία τοῦ Σατανᾶ, (dominion of Satan), both in the common language of the Jews applicable only to the Gentiles; but in reality, in Paul's mind, they had their sense as applied to the Jews, who were in spiritual darkness, and under Satan's power, however little they thought it. . . . Three steps: first, the opening of the eyes; next, the turning to God; next, the receiving remission of sins, and a place among the sanctified. (See chapter xx, 32.) The last reference determines πιστεῖν τῇ εἰς τὴν τοῦ belong to the receiving, and not to the state of being sanctified. Thus the great object of Paul's preaching was to awaken and show the necessity of faith in Christ.—Alford.]

19. I was not disobedient unto the heavenly vision.—This was the cause of my conversion from my prejudices and malpractices against the doctrine of Christ. The vision was from heaven; I received it as such, and began to preach the faith which I had before persecuted.

20. But showed first unto them of Damascus.—He appears to have preached at Damascus, and in the neighbouring parts of Arabia Deserta, for about three years; and afterward he went up to Jerusalem. (See Gal. i, 17, 18; and see the note on chapter ix, 23.) **That they should repent.**—Break off from all sin, and thus do works meet for repentance; that is, [make their purpose of heart practical] in their conduct, [so showing] that

repent and turn to God, and do 'works meet for repentance. **21** For these causes 'the Jews caught me in the temple, and went about to kill me. **22** Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those 'which the prophets and 'Moses did say should come: **23** 'That Christ should suffer, and 'that he should be the first that should rise from the dead, and 'should show light

α Matt. 8, 8.—ω Chap. 31, 30, 31.—ω Luke 24, 27, 44; chap. 24, 14; 28, 28; Rom. 3, 21.—γ John 8, 46.—ε Luke 24, 26, 46.

they had contrite hearts, and that they sincerely sought salvation from God alone. [The salvation by Christ is a free gift, conditioned on faith alone, but that faith will ever be accompanied by repentance towards God, and reformation of the life.]

21. For these causes the Jews . . . went about to kill me—These causes were: 1) He had maintained the resurrection of Christ, whom they had crucified and slain. 2) That this Jesus was the promised Messiah. 3) He had offered salvation to the Gentiles as well as to the Jews. He does not mention the accusation of having defiled the temple, nor of disloyalty to the Roman government; probably, because his adversaries had abandoned these charges at his preceding trial before Festus. (See chapter xxv, 8.) See Calmet.

22. Having . . . obtained help of God—According to the gracious promise made to him. (See verse 17.) **Witnessing both to small and great**—Preaching before kings, rulers, priests, and peasants. And these continual interpositions of God show me that I have not mistaken my call, and encourage me to go forward in my work. **Saying none other things, etc.**—[Paul in his preaching had said nothing else than what Moses and the prophets had spoken as to the future state. Of the case on this point, he had propounded nothing new—nothing of his own invention, concerning it.—Meyer.]

23. That Christ should suffer—That the Christ, or Messiah, should suffer. This, though fully revealed in the prophets, the prejudices of the Jews would not permit them to receive. [Paul does not (here) refer to the prophetic announcement, or the historical reality, of the fact of Christ's suffering, but to the idea of the Messiah as possible and suffering being in accordance with the testimony of the prophets.—Alford.] As the apostle says, he preached none other things than those which Moses and the prophets said should come; therefore he understood that both Moses and the prophets spoke of the resurrection of the dead, (that is, the doctrine of the future life,) as well as of the passion and resurrection of Christ. If this be so, the notion that the doctrine of the immortality of the soul was unknown to the ancient Jews [cannot be true.] **That he should be the first that should rise from the dead**—[The resurrection of Christ was much more than, and essentially different from, the reanimation of a dead body, otherwise he could not have been the first to rise, for there had been many cases of such resurrections. His resurrection was first of all performed in the spirit world, triumphing over death, as a Messianic act of conquest in behalf of our whole race—the first fruits from the dead. (1 Cor. xv, 20.)] **And should show light unto the people**—Should give the true knowledge of the law and the prophets to the

unto the people, and to the Gentiles. **24** And as he thus spake for himself, Festus said with a loud voice, Paul, 'thou art beside thyself; much learning doth make thee mad. **25** But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. **26** For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a

α 1 Cor. 15, 20; Col. 1, 18; Rev. 1, 5.—δ Luke 2, 32.—ε 2 Kings 9, 11; John 10, 30; 1 Cor. 1, 28; 2, 13, 14; 4, 10.

Jews. **And to the Gentiles**—Who had no revelation; these also, through Christ, should be brought to the knowledge of the truth. That the Messiah should be the "light" both of the Jews and Gentiles the prophets had clearly foretold. (See Isa. lx, 1.) [After his resurrection Jesus proclaimed light to all the Gentiles by his self-communication of the Holy Spirit, (Eph. ii, 17,) whose organs and mediate agents the apostles and their associates were.—Meyer.]

24. Paul, thou art beside thyself—By the ρα πολλά γράμματα—much learning—it is likely that Festus meant no more than this: that Paul had acquired such a vast variety of knowledge that his brain was overcharged with it; for, in this speech, Paul makes no particular show of what we call learning. But he spoke of spiritual things, of which Festus, as a Roman heathen, could have no conception; and this would lead him to conclude that Paul was actually deranged. [This (which Paul had said) he might presume was admitted by the king as an acknowledged article of faith, but it must appear utterly strange to the Romans; strange, also, must the religious inspiration with which Paul uttered all this appear to the cold-hearted Roman statesman. He could see nothing in it but fanatical delusion.—Neander.]

25. I am not mad, most noble Festus—This appropriate and modest answer was sufficient proof of his sound sense and discretion. The title, Κράτιστε, Most Noble, or Most Excellent, which he gives to Festus, shows at once that he was far above indulging any sentiment of anger or displeasure at Festus, though called by him a madman; and it shows further, that, with the strictest conscientiousness, even an apostle may give titles of respect to men in power, which, taken literally, imply much more than the persons deserve to whom they are applied. **Speak forth the words of truth and soberness**—Ἀληθείας καὶ σωφροσύνης, words of truth and of mental soundness. The very terms used by the apostle would at once convince Festus that he was mistaken. The σωφροσύνη of the apostle was elegantly opposed to the μανία of the governor; the one signifying mental derangement, the other mental sanity. Never was an answer, on the spur of the moment, more happily conceived.

26. Before whom also I speak freely—This is a further judicious apology for himself and his discourse. As if he had said: Conscious that the king understands all these subjects well, being fully versed in the law and the prophets, I have used the utmost freedom of speech, and have mentioned the tenets of my religion in their own appropriate terms. [Agrippa is doubly his witness: 1) As cognizant of the facts respecting Jesus; 2) As believing the prophets. This latter he does not assert, but appeals to the faith of the king as a Jew for its establishment.] **This thing was not done in a**

corner. **27** King Agrippa, believest thou the prophets? I know that thou believest. **28** Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. **29** And Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. **30** And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: **31** And when they were gone aside, they talked between themselves, saying, "This man doeth nothing

worthy of death or of bonds. **32** Then said Agrippa unto Festus, This man might have been set at liberty, 'if he had not appealed unto Cesar.

CHAPTER XXVII.

AND when 'it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus's band. **2** And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^b Aristarchus, a Macedonian of The-

d 1 Cor. 7. 7. — e Chap. 23. 9, 29; 25. 25. — f Chap. 25. 11.

a Chap. 25. 12, 25. — b Chap. 19. 29.

corner—*Ἐν γωνίᾳ*, the preaching, miracles, passion, death, and resurrection of Jesus Christ, were most public and notorious; and of them Agrippa could not be ignorant.

27. Believest thou the prophets—Having made his elegant compliment and vindication to Festus, Paul turns to Agrippa; and, with this strong appeal to his religion, says, *Believest thou the prophets?*—and immediately anticipates his reply, and with great address speaks for him, **I know that thou believest**. "As thou believest the prophets, and as the prophets have spoken of Christ as suffering and triumphing over death, and that all they say of the Messiah has been fulfilled in Jesus of Nazareth, then thou must acknowledge that my doctrine is true." [Paul could reasonably say this without flattery, since Agrippa, educated as a Jew, must, as a heritage of his national training, have had such a belief, although it had in his case remained simply theory, and therefore the words of the apostle did not touch his heart, but glanced off on his polished and good-natured levity.—*Meyer*.]

28. Almost thou persuadest me to be a Christian—*Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι*. 'En ὀλίγῳ is to be taken as *neuter*, (adverbially,) *within a little*. If Agrippa believed the prophets, (see verses 22 and 23,) and believed that Paul's application of their words, to Christ Jesus was correct, he must acknowledge the truth of the Christian religion; but he might choose whether he would embrace and confess this truth or not. However, the sudden appeal to his religious faith extorts from him the declaration, *Thou hast nearly persuaded me to embrace Christianity*.

29. I would to God, etc.—*Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ*. Thus, while Paul's heart glows with affection for the best interests of his hearers, he wishes that they might enjoy all his blessings without being obliged to bear any cross on the account. His holding up his chain, which was probably now detached from the soldier's arm, and wrapped about his own, must have made a powerful impression on the minds of his audience. [In the full consciousness of his apostolic dignity, Paul now upholds the cause of the despised *Χριστιανὸν γενέσθαι*, (to become a Christian,) as that which he would entreat from God for the king and all his present hearers, and which was thus more glorious than all the glory of the world.—*Meyer*.]

31. This man doeth nothing worthy of death or of bonds—*Δρομὸν*, bonds, is echoed by them from the last words of the apostle; as we may plainly perceive that seeing such an innocent and eminent man suffering such indignity had made a deep impression upon their hearts.

32. Then said Agrippa, etc.—The king himself, who had been moved by the strongest emotions on

the occasion, feels himself prompted to wish the apostle's immediate liberation; but this was now rendered impracticable, because he had appealed to Cesar; the appeal was no doubt registered, and the business must now proceed to a full hearing. It is not impossible that, as has been conjectured, Agrippa, on his return to Rome, represented Paul's case so favourably to the emperor, or his ministers of state, that he was soon set at liberty there, as may be concluded from chapter xxviii, 30, that he dwelt two whole years in his own hired place; and to the same cause it seems to have been owing that Julius, who had the care of Paul as a prisoner in the ship, treated him courteously. (See chapter xxvii, 3, 43.) And the same may be gathered from chapter xxviii, 14, 16. So that this defence of the apostle before Agrippa, Bernice, Festus, etc., was ultimately serviceable to his important cause.

NOTES ON CHAPTER XXVII.

1. And when it was determined, etc.—That is, when the governor had given orders to carry Paul to Rome, according to his appeal, together with other prisoners who were bound for the same place. **We should sail**—*Τοῦ ἀποπλεῖν ἡμῶς, to sail us*; to send us by ship, equivalent to "that we should sail." The use of the first person here, and throughout this narrative, makes it evident that St. Luke was with Paul; and on this account he was enabled to give such a circumstantial account of the voyage. **Certain other prisoners**—[*Ἐρίπου δεσμώτας*, this form of expression is purposely chosen, (not *ἀλλους*), to intimate that they were prisoners of another sort, not Christians under arrest.—*Meyer*.] **Julius, a centurion of Augustus's band**—[There were several bands or cohorts that bore the name of Augustus, that is, the emperor's. Nothing further is known of this Julius, though Tacitus mentions a Julius Priscus as centurion of the Pretorians; but the name was extremely common. See Meyer.]

2. A ship of Adramyttium—There were several places of this name. The port in question appears to have been a place in Mysia, in Asia Minor, though some think it was a city and seaport of Africa, whence the ship mentioned above had been fitted out; but it is more probable that the city and seaport here meant is that on the coast of the *Ægean* Sea, opposite Mitylene, and not far from Pergamos. **Aristarchus, a Macedonian**—We have seen this person with St. Paul at Ephesus, during the disturbances there, (chapter xix, 29,) where he had been seized by the mob, and was in great personal danger. He afterward attended Paul to Macedonia, and returned with him to Asia. (Chapter xx, 4.) Now accompanying him to Rome, he was there a fellow prisoner with him, (Col. iv, 10,) and

salonica, being with us. **3** And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. **4** And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. **5** And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. **6** And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. **7** And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ⁴ Crete, over against Salmone; **8** And, hardly passing it, came unto a place which is called the Fair

Havens; nigh whereunto was the city of Lasea. **9** Now when much time was spent, and when sailing was now dangerous, *because the fast was now already past, Paul admonished them, **10** And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. **11** Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. **12** And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is a haven of Crete, and lieth toward the southwest and northwest. **13** And

o Chap. 24. 23; 28. 16.—d Or, *Candy*.—e The fast was on the

tenth day of the seventh month, Lev. 23. 27, 28.—f Or, *injury*.

is mentioned in St. Paul's epistle to Philemon, (verse 24,) who was probably their common friend.—*Dodd*. Luke and Aristarchus were certainly not prisoners at this time, and seem to have gone with St. Paul merely as his companions, through affection to him and love for the cause of Christianity. [Whether Aristarchus accompanied Paul as his fellow prisoner does not follow with certainty.—*Meyer*.]

3. Touched at Sidon—[This well-known place lay a short distance to the north of Cesarea, and was a great resort for seagoing vessels.] **Julius courteously entreated Paul**—At the conclusion of the preceding chapter it has been intimated that the kind treatment which Paul received, both from Julius and at Rome, was owing to the impression made on the minds of Agrippa and Festus relative to his innocence. It appears that Julius permitted him to go ashore, and visit the Christians which were then at Sidon, without using any extraordinary precautions to prevent his escape. He was probably accompanied with the soldier to whose arm he was chained; and it is reasonable to conclude that this soldier would fare well on Paul's account. [How long they tarried at Sidon is not stated.]

4. We sailed under Cyprus—[To the right of Cyprus, so passing between the island and the mainland—the Cilician coast. At that season of the year westerly winds uniformly prevailed in those parts.]

5. Pamphylia—See on chapter ii, 10. **Myra, a city of Lycia**—[This city was a seaport of Lycia, only twenty stadia (two to three miles) from the coast.—*Meyer*.]

6. A ship of Alexandria—It appears, from verse 38, that this ship was laden with wheat, which she was carrying from Alexandria to Rome. The Romans imported much grain from Egypt, together with different articles of Persian and Indian merchandise.

7. Sailed slowly many days—Partly because the wind was contrary, and partly because the vessel was heavily laden. **Scarce**—[Μόλις, with difficulty; they had fully reached the point over against Cnidus, but only after long labours against an adverse wind.] **Over against Cnidus**—A promontory of Asia, opposite to Crete, at one corner of the peninsula of Caria, [between Cos and Rhodes.] **Over against Salmone**—Salmone, now called Cape Salomon, or Salamina, is a promontory on the eastern coast of Crete.

8. And, hardly passing it—[With difficulty getting past the promontory of Salmone, because of the unfavourable wind.] **The Fair Havens**—[Nothing is known from antiquity of the anchorage, Fair Havens, καλοὶ λιμένες, though it was probably the bay still called *Liminese Kali*, not a town, (but an inlet.)—*Meyer*.] It was situated toward the northern extremity of the island. **Was the city of Lasea**—There is no city of this name now remaining, [which is not strange, since Crete had its hundred cities, such as they were.]

9. Much time was spent—At the anchorage, and the sailing—the condition of the sea and the wind making the navigation dangerous.] **Because the fast was now already past**—The great day of atonement, which was always celebrated on the tenth day of the seventh month, near to the latter end of our September. This was about the time of the autumnal equinox, when the Mediterranean Sea was usually tempestuous. To sail after this feast was proverbially dangerous among the ancient Jews. [The Jewish calendar was still observed by these Jewish Christians.]

10. I perceive that this voyage will be with hurt, etc.—Paul might either have had this intimation from the Spirit of God, or from his own knowledge of the state of this sea after the autumnal equinox, and therefore gave them this prudent warning.

11. The centurion believed the master—Τῷ κυβερνήτῃ, the pilot. **Owner of the ship**—Τῷ ναυκλήρῳ, the captain and proprietor. This latter had the command of the ship and the crew; the pilot had the guidance of the vessel along those dangerous coasts, under the direction of the captain; and the centurion had the power to cause them to proceed on their voyage, or to go into port, as he pleased. Paul told them, if they proceeded, they would be in danger of shipwreck; the pilot and captain chose to risk the danger; and the centurion, believing them, commanded the vessel to proceed on her voyage. It is likely that they were now at anchor at the Fair Havens.

12. Might attain to Phenice—It appears that the Fair Havens were at the eastern end of the island, and they wished to reach Phenice, which lay farther toward the west, [probably the modern *Lutro*.] **Toward the southwest and northwest**—Κατὰ λίβα καὶ κατὰ χῶρον. The *liba* certainly means the southwest, called *liba* from *Libya*, from which the wind blows toward the Ægean Sea. The *chorus*, or *caurus*, means a northwest wind,

when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete. **14** But not long after there ^aarose against it a tempestuous wind, called Euroclydon. **15** And when the ship was caught, and could not bear up into the wind, we let *her* drive. **16** And running under a certain island which is called Claudia, we had much work to come by the boat: **17** Which when they had taken up, they used helps, undergirding the ship; and,

a Or, beat.

[The haven formed such a curve that one shore stretched toward the northwest and the other toward the southwest.—*Meyer.*]

13. When the south wind blew softly—Though this wind was not altogether favourable, yet, because it blew “softly,” they trusted they might be able to make their passage. **They sailed close by Crete**—Kept as near the coast as they could. [They crept close along the land till they passed Cape Matala.—*Alford.*]

14. A tempestuous wind—[*Ἄνεμος τυφωνικός*, a typhonic, beating (from *τύπτω*) wind.] Called **Euroclydon**—[*Euroclydon*, an east or northeast wind. The word itself is neither classical nor Alexandrian Greek, and not unlikely it was merely a sailor's name for a well-known kind of tempest.] *Euroclydon* was probably, then, what *levanter* is now, the name of any tempestuous wind in that sea, blowing from the northeast round by east to the southeast; and therefore St. Luke says, there rose against it (that is, the vessel) a tempestuous wind called *euroclydon*; which manner of speaking shows that he no more considered it to be confined to any one particular point of the compass than our sailors do their *levanter*.

15. And when the ship was caught—*Συμπασιθύντος δὲ τοῦ πλοίου*. The ship was violently hurried away before this strong *levanter*; so that it was impossible for her, *ἀντορθαλμῆν*, [to sail in the eye of the wind, or near to the wind.] **We let her drive**—[*Ἐπιδόντες*, giving up, *ἐπερόμεθα*, (a nautical term,) we were driven along, (before the wind).—*Alford.*]

16. A certain island . . . called Claudia—Called also *Gaudos*; situated at the southwestern extremity of the island of Crete, and now called *Gozzo*. **Much work to come by the boat**—[Upon reaching Claudia, they availed themselves of the smooth water under its lee to prepare the ship to resist the fury of the storm. Their first care was to secure the boat by hoisting it on board. This had not been done at first because the weather was moderate and the distance they had to go short. In running down upon Claudia, it could not be done on account of the ship's way through the water. To do this, the ship must have been rounded to, with her head to the wind, and her sails, if she had any set at the time, trimmed so that she had no headway or progressive movement. Most likely they passed round the east end of the island, in which case the ship would be brought to on the starboard tack—that is, with the right side to the wind. . . . They had much difficulty in securing the boat, for, independently of the gale which was raging at the time, the boat had been towed between twenty and thirty miles after the gale had sprung up, and would scarcely fail to be filled with water.—*Smith's Biblical Dictionary.*]

fearing lest they should fall into the quicksands, strake sail, and so were driven. **18** And we being exceedingly tossed with a tempest, the next day they lightened the ship; **19** And the third day ^bwe cast out with our own hands the tackling of the ship. **20** And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. **21** But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have

a Jonah 1. 5.

17. Undergirding the ship—This method has been used even in modern times. It is called *frapping* the ship. A stout cable is slipped under the vessel at the prow, which they can conduct to any part of the ship's keel; and then fasten the two ends on the deck to keep the planks from starting: as many rounds as they please may be thus taken about the vessel. An instance of this kind is mentioned in Lord Anson's Voyage round the World. The same was also done by a British line-of-battle ship in 1763, on her passage from India to the Cape of Good Hope. **The quicksands**—*Εἰς τὴν σύρτιν*, into the *syrt*. There were two famous *syrts*, or quicksands, on the African coast: one called the *Syrtis Major*, lying near the coast of Cyrene; and the other, the *Syrtis Minor*, not far from Tripoli. Both these, like our *Goodwin Sands*, were proverbial for their multitude of shipwrecks. [It is entirely arbitrary to understand *τὴν σύρτιν* in the wider sense of a (somewhat indefinite) *sandbank*, and not the African *Syrtis*. . . . As the ship was driven from the south coast of Crete, along past the island of Claudia, and thus ran before the northeast wind, they might well, amid the peril of their situation, be driven to the fear lest, by continuing their course with full sail, they might reach the Greater *Syrtis*.—*Meyer.*] **Strake sail**—*Χαλάσαντες τὸ σκεῦος*, lowering the gear. [The word rendered sail, *σκεῦος*, is one of very wide meaning, like *vessel* or *utensil*, and must here designate, certainly, the *sails*, and perhaps also the *spars* and *yards*, so as to lighten the ship and make it less exposed to the force of the wind.]

18. Lightened the ship—[*Ἐκβάλον ἐποιονόντο*, made a casting out. The reading in the text expresses the idea, but in other words than the original. What was then thrown overboard is not told; probably the most movable or the least valuable parts of the cargo.]

19. The tackling of the ship—*τὴν σκευὴν*, all supernumerary anchors, cables, baggage, etc. [In the emergency the passengers, and perhaps the prisoners, aided in freeing the ship.]

20. Neither sun nor stars in many days appeared—And consequently they could make no observation; and, having no magnetical needle, could not tell in what direction they were going. **All hope . . . was taken away**—[Probably by reason of the leaky state of the vessel, which increased upon them, as is shown by the successive lightnings.—*Alford.*]

21. After long abstinence—*Πολλὴς τε ἀσῖτιας ὑπαρχούσης*, much abstinence prevailing. Not because there was any lack of provisions. The vessel was laden with corn, which they had not as yet thrown into the sea. (See verse 38.) They had food sufficient to eat, but were discouraged, and so utterly hopeless of life that they had no appetite

hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. **22** And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship. **23** For there stood by me this night the angel of God, whose I am, and ^{to} whom I serve. **24** Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee. **25** Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. **26** Howbeit ^{we} we must be cast upon a certain island. **27** But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; **28** And sounded, and found

it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. **29** Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. **30** And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, **31** Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. **32** Then the soldiers cut off the ropes of the boat, and let her fall off. **33** And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

† Chap. 23. 11.—‡ Dan. 6. 16; Rom. 1. 9; 2 Tim. 1. 8.

† Luke 1. 45; Rom. 4. 30, 31; 2 Tim. 1. 12.—m Chap. 28. 1.

for food; besides, the storm was so great that it is not likely they could dress anything. **Have gained** (incurred) **this harm and loss**—The original word, *κερδῆσαι*, expresses the idea of *acquisition*, whether of good or evil. The "harm," was damage to the vessel and their own discomfort and peril; the "loss," was that of the merchandise, furniture, etc. [Paul refers to his former advice, (which they could now see they would have done well to have followed,) to give the greater force to that which he was now about to say.]

22. There shall be no loss of . . . life—This must have been joyous news to those from whom all hope that they should be saved was taken away.

23. Angel of God, whose I am, and whom I serve—This divine communication was intended to give credit to the apostle and to his statement; and in such perilous circumstances to speak so confidently, when every appearance was against him, argued the fullest persuasion of the truth of what he spoke; and the fulfilment, so exactly coinciding with the prediction, must have shown these heathens that the God whom Paul served was widely different from theirs. [The literal rendering of the 23d and 24th verses gives the sense with great clearness: *For there stood by me this night, God's (whose I am and whom I serve) angel, saying, Fear not, Paul, it is necessary that you should stand before Cesar; and, behold, God has granted to you (as a personal favour) all those sailing with you.*]

26. We must be cast upon a certain island—[Spoken prophetically, as also verse 31, not perhaps from actual revelation imparted in the vision, but by a power imparted to Paul himself of penetrating the future of this crisis, and announcing the divine counsel.—*Alford.*] [The predicted deliverance was to be qualified by an accompanying shipwreck.]

27. The fourteenth night—That is, since leaving Fair Havens. [The computation is made by nights instead of days, on account of the more dreadful character of that season in such circumstances.] **Adria**—[Used here and frequently, not in the narrower sense of the Gulf of Venice, but in the wider sense of the sea between Italy and Greece, extending southward as far as and including Sicily.—*Meyer.*] **Driven up and down in Adria**—See the note on verse 17. **Deemed that they drew near to some country**—[That some place approached to them.] They judged so, either by the *smell of land*, which those used to the sea can

perceive at a considerable distance, or by the agitation of the sea, rippling of the tide, flight of sea-birds, etc.

28. And sounded—*Βολιόαντες*, *heaving (the lead understood.)* **Twenty fathoms**—*Ὀπρυῖας εἰκοσι*, about forty yards in depth. The *δύπνια* is defined as *the extent of the arms together with the breadth of the breast*. This is ancient measure of our *fathom*. **Fifteen fathoms**—[The diminishing depth showed their approach to the land.]

29. Cast four anchors out of the stern—By this time the storm must have been considerably abated; though the agitation of the sea could not have much subsided. The anchors were cast out of the stern to prevent the vessel from drifting ashore.

30. The shipmen—The sailors. **Let down the boat**—Having lowered the boat from the deck into the sea, they pretended that it was necessary to carry some anchors ahead to keep the vessel from being carried in a dangerous direction by the tide, but with the real design to make for shore, and so leave the prisoners and the passengers to their fate. This was timely noticed by Paul, who, while simply depending on the promise of God, was watching for the safety and comfort of all.

31. Except these abide in the ship, ye cannot be saved—God, who has promised to save your lives, promised this on the condition that ye make use of every means he has put in your power to help yourselves. If these sailors, who only understand how to work the ship, leave it, ye cannot escape. Therefore prevent their present design. [The divine foreknowledge, which had given the assurance of the safety of the whole of the ship's company, comprehended also the means without which the end could not be reached. On the human side there were conditions and contingencies; but with God all was certain, and without peradventures.]

32. The soldiers cut off the ropes—These were probably the only persons who dared to have opposed the will of the sailors; this very circumstance is an additional proof of the accuracy of St. Luke.

33. While the day was coming on—It was then apparently about daybreak. **This day is the fourteenth day that ye have . . . continued fasting**—[Spoken hyperbolically; it cannot mean literally that they had abstained entirely from food during the whole fortnight.—*Alford.*] Ye have not had one regular meal for these fourteen days past. Indeed, we may take it for granted that,

34 Wherefore I pray you to take *some* meat; for this is for your health: for *there shall not a hair fall from the head of any of you.* **35** And when he had thus spoken, he took bread, and *gave thanks to God in presence of them all*; and when he had broken it, he began to eat. **36** Then were they all of good cheer, and they also took *some* meat. **37** And we were in all in the ship two hundred three score and sixteen *persons*. **38** And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. **39** And when it was day, they knew not the land: but they discovered a certain creek with a shore, into

1 Kings 1, 52; Matt. 10, 30; Luke 12, 7; 21, 18.—1 Sam. 9, 13; Matt. 13, 30; Mark 8, 6; John 6, 11; 1 Tim. 4, 8, 4.

during the whole of the storm, very little was eaten by any man; for what appetite could men have for food who every moment had death before their eyes.

34. A hair fall from the head.—A proverbial expression for, Ye shall neither lose your lives nor suffer any hurt in your bodies, if ye follow my advice.

35. Gave thanks to God.—[Like the father of a family among those at table, Paul now, by way of formal and pious commencement of the meal, uttered the thanksgiving prayer (for the disposition toward, and relative understanding of which, even the Gentiles present were in this situation susceptible) over the bread, broke it, and commenced to eat. And all of them, encouraged by his word and example, on their part followed.—*Meyer*.]

36. Then were they all of good cheer.—[A remarkable illustration of the power of a single master mind in such an emergency.] [When we reflect who were included in these πάντες, (they all,)—the soldiers and their centurion, the sailors, and passengers of various nations and dispositions, it shows remarkably the influence acquired by Paul over all who sailed with him.—*Alford*.]

38. They lightened the ship.—They hoped that, by casting out the lading, the ship would draw less water; and that thus they could get nearer the shore. **The wheat.**—[Σίτρος, may denote either corn or other provisions particularly prepared from corn, (meal, bread, etc.)—*Meyer*.] [The provisions would have made but little difference in the burden of the ship; whereas the cargo, which had not been previously mentioned, would naturally be spared until the last, and would most probably consist of wheat, as this was the great staple of trade between Italy and Egypt.—*Alexander*.]

39. They knew not the land.—And therefore knew neither the nature of the coast nor where the proper port lay. **A . . . creek with a shore**—Κόλπον, sinum, a bay, with a shore; a neck of land perhaps on either side, running out into the sea, and this little bay or gulf between them; though some think it was a tongue of land running out into the sea, having the sea on both sides, at the point of which these two seas met, verse 41. There is such a place as this in the island of Malta, (called St. Paul's Bay,) where, tradition says, Paul was shipwrecked.

40. Taken up the anchors.—Weighed all the anchors that they had cast out of the stern. Or, more probably, they *slipped* their cables; and so left the anchors in the sea. This opinion is expressed in the margin. **Loosed the rudder**

the which they were minded, if it were possible, to thrust in the ship. **40** And when they had *taken up the anchors*, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore. **41** And falling into a place where two seas met, *they ran the ship aground*; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. **42** And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. **43** But the centurion, willing to save Paul, kept them from *their* purpose; and commanded

p Chap. 2, 41; 7, 14; Rom. 13, 1; 1 Pet. 3, 20.—q Or, cut the anchors, they left them in the sea, etc.—r 2 Cor. 11, 25.

bands.—These "bands," ζευκτηρίας, were some kind of fastenings by which the rudders were hoisted some way out of the water; for they could be of no use in the storm, and should there come fair weather the vessel could not do without them. These bands being loosed, the rudders would fall down into their proper places, and serve to steer the vessel into the creek which they now had in view. **Hoisted up the mainsail.**—Ἀρτέμονα, is not the *mainsail*, (which would have been quite improper on such an occasion,) but the *jib*, or triangular sail which is suspended from the foremast to the bowsprit; with this they might hope both to steer and carry in the ship.

41. Where two seas met.—Περιπεσόντες δὲ εἰς τόπον διδύλασσον, falling into a double seaport, the tide running down from each side of the tongue of land mentioned verse 39, and meeting at this point. **Ran the ship aground.**—In striving to cross at this point of land they had not taken a sufficiency of searoom, and therefore ran aground. **The forepart stuck fast.**—Got into the sands; and perhaps the shore here was very bold or steep, so that the stem of the vessel might be immersed in the quicksands, which would soon close round it, while the stern, violently agitated with the surge, would soon be broken to pieces.

42. The soldiers' counsel was to kill the prisoners.—What bloodthirsty, cowardly villains must these have been! Though, through the providence of God, those poor men had escaped a watery grave, and had borne all the anxiety and distresses of this disastrous voyage as well as the others, now that there is a likelihood of all getting safe to land that could swim, lest these should swim to shore, and so escape, those men, whose trade was in human blood, desired to have them massacred! We have not many traits in the histories of the most barbarous nations that can be a proper counterpart to this quintessence of human-diabolic cruelty. [And yet this was only according to the Roman method of treating all ordinary prisoners, (not Roman citizens,) who, it was assumed, had no personal rights, and who, though only accused, were still assumed to be guilty, and entitled to no favour, nor indeed justice.]

43. Willing to save Paul, etc.—The centurion saw that Paul was not only an innocent, but an extraordinary and divine man; and therefore, for his sake, he prevented the massacre; and, unloosing every man's bonds, he commanded those who could to swim ashore, and so escape the wreck. It is likely that all the soldiers escaped in this way, for it was one part of the Roman military discipline to teach the soldiers to swim.

that they which could swim should cast *themselves* first into the sea, and get to land: **44** And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

AND when they were escaped, then they knew that the island was called Melita. **2** And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. **3** And when

a Verse 22. — a Chap. 27. 26. — b Rom. 1. 14; 1 Cor. 14. 11;

44. And the rest—That could not swim. **Some on boards**—Planks, spars, etc. **Escaped all safe to land**—Manifestly a providential deliverance. [The extraordinarily exact minuteness and vividness in the narrative of this whole voyage justifies the hypothesis that Luke, immediately after its close, during the winter spent in Malta, wrote down this interesting description in the main from fresh recollection, and possibly following notes which he had made for himself even during the voyage, perhaps set down in his diary, and at a later period transferred from it to his history.—*Meyer*.]

NOTES ON CHAPTER XXVIII.

1. They knew that the island was called Melita—There were two islands of this name; one in the Adriatic Gulf, or Gulf of Venice, on the coast of Illyricum, and near to Epidaurus; the other in the Mediterranean Sea, between Sicily and Africa, and now called Malta. It is about fifty miles from the coast of Sicily; twenty miles long, and twelve miles in its greatest breadth; and about sixty miles in circumference. It is one immense rock of white, soft freestone, with about one foot depth of earth on an average, and most of this has been brought from Sicily! It produces cotton, excellent fruits, and fine honey; from which it appears the island originally had its name. [That by *Μελίτη* is to be understood the well-known modern Malta, and not, as some of the older commentators would infer, the island now called Meleda, in the Adriatic Gulf, not far from the Illyrian coast, is proved by the previous long tossing about of the ship, which was hardly possible with a continued storm in the Adriatic Gulf, and more especially by the direction of the further voyage. (See verses 11 and 12).—*Meyer*.]

2. The barbarous (not savage) people—This island was peopled by the Phenicians, or Carthaginians; and their ancient language was no doubt in use among them at that time, though mingled with some Greek and Latin terms; and this language must have been unintelligible to the Romans and the Greeks. With these, as well as with other nations, it was customary to call those *βάρβαροι*, *barbarians*, whose language they did not understand. St. Paul himself speaks after this manner in 1 Cor. xiv. 11: "If I know not the meaning of the voice, I shall be unto him that speaketh a BARBARIAN, and he that speaketh shall be a BARBARIAN unto me." [They were not Greek colonists, therefore they were *barbarians*.—*Alford*.] **Because of the present rain and . . . of the cold**—This must have been sometime in October; and when we consider the time of the year, the tempestuousness of

Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. **4** And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. **5** And he shook off the beast into the fire, and felt no harm. **6** Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said

Col. 2. 11. — c Mark 16. 18; Luke 10. 19. — d Chap. 14. 11.

the weather, and their escaping to shore on planks, spars, etc., wet, of course, to the skin, they must have been very *cold*, and have needed all the kindness that these well-disposed people showed them. This barbarous people did not act [as some of our Christian "wreckers" do; but instead.] they joined hands with God to make these sufferers live.

3. There came a viper out of the heat—We may naturally suppose that there had been fuel laid before on the fire, and that the viper was in this fuel, and that it had been revived by the heat; and when Paul laid his bundle on the fire, the viper was then in a state to lay hold on his hand.

4. The venomous beast—Τὸ *θεπλόν*, the *venomous animal*; for *θῆρα* is a general name among the Greek writers for serpents, vipers, scorpions, wasps, and such like creatures. Though the viper fastened on Paul's hand [by coiling around it] it does not appear that it really *bite* him: but the Maltese supposed that it had, because they saw it fasten on his hand. **Vengeance suffereth not to live**—These heathen had a general knowledge of retributive justice; and they thought that the stinging of the serpent was a proof that Paul was a murderer. [They would naturally infer this from the fact that Paul was recognised as a prisoner.] [Respecting the fact that there are now no serpents found in Malta, which fact has been used as an argument against the general opinion that this was the island of the shipwreck, it should be remembered that, in an island of limited area, and both thickly inhabited and thoroughly cultivated, all venomous animals would, in process of time, become exterminated. Instances of this kind, in comparatively modern times, may be cited.]

5. Shook off the beast into the fire, and felt no harm—This is a presumptive evidence that the viper did not *bite* St. Paul: it fastened on his hand, but had no power to injure him.

6. When he should have swollen—Πίμπρασθαι, when he should have been *inflamed*. [Both the inflammation of the body and the falling down dead suddenly are recorded as results of the bite of the African serpents.—*Alford*.] **Said that he was a god**—[Not necessarily any particular deity of their own, or of the classical mythology, but a divine person; not because the serpent was itself regarded as divine, but because he had escaped what they knew to be the usual, perhaps the invariable, effects of the virus.—*Alexander*.] As Hercules was one of the gods of the Phenicians, and was worshipped in Malta under the epithet of Ἀλεξίκακος, the *dispeller of evil*, they probably thought that Paul was Hercules; and the more so, because Hercules was famous for having destroyed, in his youth, two serpents that attacked him in his cradle.

that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. 11 And after three

e James 5. 14, 15.—f Mark 6. 5; 7. 32; 16. 18; Luke 4. 40:

7. **The chief man of the island**—The term *πρόεδρος*, CHIEF, used here by St. Luke, was the ancient title of the *governor* of this island, as is evident from an inscription found in Malta. The use of this title is another proof of the accuracy of St. Luke, who uses the very epithet by which the Roman governor of that island was distinguished. **Whose name was Publius**—[Not otherwise known.—*Meyer*.] [Probably he was the legate of the pretor of Sicily, to whose province Malta belonged.—*Alford*.]

8. **The father of Publius lay sick**—*Ἰσχυροῦς καὶ δυσεντερίᾳ*, of a fever and dysentery; perhaps a *cholera morbus*. **Paul . . . prayed**—[So openly confessing that all he did was of God.] **And laid hands on him**—As the means which God ordinarily used to convey the energy of the Holy Spirit. **Healed him**—[It has been well observed that Paul experienced, almost at the same time, two fulfillments of his Master's promise: "They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—*Alexander*.]

9. **Others . . . which had diseases**—[How many of these there were, and how far the movement extended over the island, we have no means of determining.]

10. **Honoured us with many honours**—[Treated us with deference and hospitality, and, at our departure, gave us a much-needed outfit. The idea of a pecuniary recompense for services rendered is quite foreign to the narrative.]

11. **After three months**—Supposing that they reached Malta about the end of October, as we have already seen, then it appears that they left it about the end of January or the beginning of February; and, though in the depth of winter, not the worst time for sailing, even in those seas, the wind being then generally more steady, and, on the whole, the passage more safe. [This is the reckoning of Canon Farrar, but Dean Alford makes the time of sailing as late as the first part of March.] **Whose sign was Castor and Pollux**—This constellation, called *Gemini*, or the *Twins*, was deemed propitious to mariners; and, as it was customary to have the images of their gods both on the head and stern of their ships, we may suppose that this Alexandrian ship had these on either her prow or stern, and that these gave name to the ship.

12. **Landing at Syracuse**—In order to go to Rome from Malta their readiest course was to keep pretty close to the eastern coast of Sicily, in order to pass through the straits of Rhegium and get into the Tyrrhenian Sea. [It was about eighty miles from Malta.]

13. **We fetched a compass**—*ὅθεν περιελθόντες*,

months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: 14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns; whom when Paul saw, he thanked

ch. 19. 11, 12; 1 Cor. 12. 9, 22.—g Matt. 15. 6; 1 Tim. 5. 17.

whence we coasted about. [Literally, *thence coming round, we came down* to Rhegium.] This will appear evident when the coast of Sicily is viewed on any correct map of a tolerably large scale. **Rhegium**—A city and promontory in Calabria, in Italy, opposite to Sicily. It is now called Reggio. It had its name, *Ῥήγιον*, *Rhegium*, from the Greek *Ῥήγιον*, *to break off*; because it appears to have been broken off from Sicily. **The south wind blew**—This was the fairest wind they could have from Syracuse to reach the straits of Rhegium. **The next day to Puteoli**—[The ancient *Dicaearchia*, now Pozzuoli, in the most sheltered part of the Bay of Naples, which was, at this time, the great emporium of the Alexandrian wheat trade. See *Alford*.] It is famous for its temple of Jupiter Serapis, which is built, not according to the Grecian or Roman manner, but according to the Asiatic. Near this place are the remains of Cicero's villa, which are of great extent. The town contains, at present, about ten thousand inhabitants.

14. **Where we found brethren**—That is, *Christians*; for there had been many in Italy converted to the faith of Christ some considerable time before this, as appears from St. Paul's epistle to the Romans, written some years before this voyage. [These Christians were perhaps Alexandrians, as the commerce was considerable between the two places.—*Alford*.] **We went toward Rome**—This famous city was founded during the seventh Olympiad, A. M. 3251. The history of this city must be sought for in works written expressly on the subject, of which there are many. By whom the Gospel was planted at Rome is not known: it does not appear that any *apostle* was employed in this work. It was probably carried thither by some of those who were converted to God on the day of pentecost; for there were then at Jerusalem not only *devout men*, proselytes to the Jewish religion, from every nation under heaven, (Acts ii, 5,) but there were *strangers of Rome* also. (Verse 10.) And it is most reasonable to believe, as we know of no other origin, that it was by these Christianity was planted at Rome.

15. **When the brethren heard of us**—[The brethren at Rome had probably heard, by special message sent by some of their fellow voyagers, that they were coming.—*Alford*.] **As far as Appii Forum**—About fifty-two miles from Rome; a long way to come on purpose to meet the apostle! The "Appii Forum," or *Market of Appius*, was a town on the Appian way, a road paved from Rome to Campania by the consul Appius Claudius. It was near the sea, and was a famous resort for sailors, pedlars, etc. This town is now called Cesarilla de S. Maria. **And the Three Taverns**—This was another place

God, and took courage. **16** And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but ^bPaul was suffered to dwell by himself with a soldier that kept him. **17** And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet ^awas I delivered prisoner from Jerusalem

into the hands of the Romans: **18** Who, ¹when they had examined me, would have let me go, because there was no cause of death in me. **19** But when the Jews spake against it, ⁼I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of. **20** For this cause therefore have I called for you, to see you, and to speak with you: because that ^afor the hope of Israel I am bound with ^{*}this chain. **21** And they said unto him, We neither received letters out

A Chap. 24. 26; 27. 3.—4 Chap. 24. 12, 13; 25. 8.—2 Chap. 21. 33.—4 Chap. 22. 24; 24. 10; 25. 9; 26. 31.

m Chap. 25. 11.—n Chap. 26. 6, 7.—o Chap. 26. 29; Eph. 2. 1; 4. 1; 6. 20; 2 Tim. 1. 16; 2. 9; Philem. 10, 13.

on the same road, and about thirty-three miles from Rome. Some of the Roman Christians had come as far as "Appii Forum;" others to the "Three Taverns." The word *taberna*, from *trabs*, a beam, signifies any building formed of timber; such as those we call *booths*, *sheds*, etc., which are formed of beams, planks, boards, and the like; and therefore we may consider it as implying either a temporary residence or some mean building, such as a cottage, etc. This place, at first, was probably a place for booths or sheds, three of which were remarkable; other houses became associated with them in process of time, and the whole place denominated *Tres Tabernæ*, from the *three* first remarkable booths set up there. It appears to have been a large town in the fourth century, as Optatus mentions Felix a Tribus Tabernis—Felix of the Three Taverns—as one of the Christian bishops. **Thanked God, and took courage**—Paul had longed to see Rome, (see Rom. i. 9–15); and, finding himself brought through so many calamities, and now so near the place that he was met by a part of that Church to which, some years before, he had written an epistle, he gave thanks to God who had preserved him; and took fresh *courage*, in the prospect of bearing there a testimony for his Lord and Master.

16. [The following words (in the received text) are condemned as spurious by most modern critics: *ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμώτους τῷ στρατοπεδάρχῃ*, the centurion delivered the prisoners to the captain of the guard. They are omitted by Lachmann and Tischendorf and Westcott and Hort.] **The captain of the guard**—*στρατοπεδάρχῃ*. This word properly means the *commander of a camp*; but it also signifies the prefect, or commander of the pretorian cohorts, or emperor's guards. Tacitus (*Annal.*, lib. iv, cap. 2) informs us that, in the reign of Tiberius, Sejanus, who was then prefect of these troops, did, in order to accomplish his ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it; so that their commander is, with peculiar propriety, styled by St. Luke *στρατοπεδάρχης*, the *commander of the camp*. For the arrival of St. Paul at Rome was in the seventh year of Nero; and it is certain, from Suetonius, (in *Tiber.* cap. 37), that the custom of keeping the pretorian soldiers in a camp near the city was retained by the emperors succeeding Tiberius; for the historian observes that Claudius, at his accession to the empire, was received into the camp, *in castra delatus est*, namely, of the pretorian cohorts; and so Tacitus says of Nero, (*An.*, lib. xii, cap. 69,) that on the same occasion, *illatus castris*, being brought into the camp. It was customary for prisoners who were brought to Rome to be delivered

to this officer, who had the charge of the state prisoners. The person who now had that office was the noted Afranius Burrhus, who was a principal instrument in raising Nero to the throne; and had considerable influence in repressing many of the vicious inclinations of that bad prince. With many others, he was put to death by the inhuman Nero. Burrhus is praised by the historians for moderation and love of justice. His treatment of St. Paul confirms this reputation. **But Paul was suffered to dwell by himself**—*Ἐπετρέπη τῷ Παύλῳ*, it was *allowed to Paul*, evidently as a special favour, procured, perhaps, by the letter of Festus or the representations of Julius.] **With a soldier who kept him**—That is, the soldier to whom he was chained, as has been related before. (Chapter xi, 6.)

17. Paul called the chief of the Jews together—We have already seen (in chapter xviii, 2) that *Claudius had commanded all Jews to leave Rome*; but it seems they were permitted to return very soon; and, from this verse, it appears that there were then *chiefs*, probably of *synagogues*, dwelling at Rome. [Paul was naturally anxious to set himself right with the Jews at Rome; to explain to them the cause of his being sent there, in case no message had been received by them concerning him from Judea; and to do away, if possible, with any unfavourable prejudice which such letters, if received, would have created respecting his character. . . . The fact of his sending for them, and their coming to him, seems to show that he was not imprisoned in the pretorian camp, but was already in a private lodging.—*Alford*.]

20. For the hope of Israel I am bound, etc.—As if he had said: This, and this alone, is the cause of my being delivered into the hands of the Romans; I have proclaimed Jesus as the Messiah; have maintained that, though he was crucified by the Jews, yet he rose again from the dead; and, through him, I have preached the general resurrection of mankind: this all Israel professes to hope for; and yet it is on this account that the Jews persecute me. Both the Messiah and the resurrection might be said to be the hope of Israel; and it is hard to tell which of them is here meant. (See chapter xxiii, 6; xxiv, 15, 21; and xxvi, 6.) It is certain that, although the Jews believed in the general resurrection, yet they did not credit it in the manner in which Paul preached it; for he laid the foundation of the general resurrection on the resurrection of Christ.

21. We neither received letters, etc.—This is very strange, and shows us that the Jews knew their cause to be hopeless, and therefore did not send it forward to Rome. They wished for an opportunity to kill Paul; and, when they were frus-

of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. **22** But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere 'it is spoken against. **23** And when they had appointed him a day, there came many to him into *his* lodging; 'to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, 'both out of the law of Moses, and *out of* the prophets, from morning till evening. **24** And 'some believed the things which were spoken, and some believed not. **25** And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by

p Luke 2. 34; chap. 24. 5, 14; 1 Pet. 2. 12; 4. 14.—*c* Luke 24. 27; chap. 17. 3; 19. 8.—*r* See on chap. 26. 6, 22.—*s* Chap. 14. 4; 17. 4; 19. 9.

trated by his appeal to the emperor, they permitted the business to drop. They might have sent long before Paul sailed; and they might have written officially by the vessel. They knew that their case was hopeless; and they could not augur any good to themselves from making a formal complaint against the apostle at the emperor's throne.

22. For as concerning this sect—See the note on chapter xxiv. 14. A saying of Justin Martyr casts some light on this saying of the Jews: he asserts that the Jews not only cursed them in their synagogues, but they sent out chosen men from Jerusalem, to acquaint the world, and particularly the Jews everywhere, that the Christians were an atheistical and wicked sect, which should be detested and abhorred by all mankind.—JUSTIN MARTYR, *Dial.*, page 234. [This, if not a prudent or contemptuous pretence, implied a singular want of information with respect to a religion represented by a large and famous Church in Rome itself, whose faith had long been spoken of throughout the whole world.—*Alexander.*]

23. To whom he expounded . . . the kingdom of God—To whom he showed that the reign of the Messiah was to be a spiritual reign; and that Jesus, whom the Jewish rulers had lately crucified, was the true Messiah, who should rule in this spiritual kingdom. These two points were probably those on which he expatiated from morning to evening, proving both out of the law and out of the prophets. [*Περί τῆς πείρασθαι.* Paul on his part, subjectively, performed that indicated by that term; that this did not produce its objective effect in all his hearers does not alter the significance of the word.—*Meyer.*]

24. Some believed, etc.—His message was there treated as the Gospel is to the present day: some believe, and are converted; others continue in obstinate unbelief, and perish. Could the Jews then have credited the spiritual nature of the Messiah's kingdom, they would have found little difficulty to receive Jesus Christ as the MESSIAH. Multitudes of those now called Christians can more easily credit Jesus as the Messiah than believe the spiritual nature of his kingdom. The cross is the great stumblingblock; millions expect Jesus and his kingdom who cannot be persuaded that the cross is the way to the crown.

25. Agreed not among themselves—It seems that a controversy arose between the Jews themselves, in consequence of some believing and others

Esaias the prophet unto our fathers. **26** Saying, 'Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: **27** For the heart of this people is waxed gross, and their ears are dull of hearing; and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. **28** Be it known therefore unto you, that the salvation of God is sent 'unto the Gentiles, and *that* they will hear it. **29** And when he had said these words, the Jews departed, and had great reasoning among themselves. **30** And Paul dwelt two whole years in his own hired house, and re-

r Isa. 6. 9; Jer. 5. 21; Ezek. 12. 2; Matt. 13. 14, 15; Mark 4. 12; Luke 8. 10; John 12. 40; Rom. 11. 8.—*u* Matt. 21. 41, 43; chap. 13. 46, 47; 18. 6; 22. 21; 26. 17, 18; Rom. 11. 11.

disbelieving; and the two parties contested together; and, in respect to the unbelieving party, the apostle quoted the words of the prophet Isaiah. (Isa. vi. 9.)

26. Hearing ye shall hear, etc.—See the notes on Matt. xiii. 14, and John xii. 39, 40.

28. The salvation of God is sent unto the Gentiles—Paul had spoken to this effect twice before, (chapter xiii. 46, and chapter xviii. 6, where see the notes;) but here he uses a firmer tone, being out of the Jewish territories, and under the protection of the emperor. By "the salvation of God," all the blessings of the kingdom of Christ are intended. This salvation God could have sent unto the Gentiles, independently of the Jewish disobedience; but he waited till they had rejected it, and then reprobated them and elected the Gentiles. Thus the elect became reprobate, and the reprobate elect. **They will hear it**—That is, they will *obey it*; for ἀκούειν signifies, not only to hear, but also to obey.

29. And had great reasoning among themselves—The believers contending with the unbelievers, and thus we may suppose that the cause of truth gained ground. For contentions about the truth and authenticity of the religion of Christ infallibly end in the triumph and extension of that religion.

30. Paul dwelt two whole years in his own hired house—As a state prisoner he might have had an apartment in the common prison; but peculiar favour was showed him, and he was permitted to dwell alone with the soldier that guarded him. (Verse 16.) Finding now an opportunity of preaching the Gospel, he hired a house for the purpose. Here he received all that came unto him, and preached the Gospel with glorious success; so that his bonds became the means of spreading the truth, and he became celebrated even in the palace of Nero, (Phil. i. 12, 13;) and we find that there were several saints, even in the Cesar's household, (Phil. iv. 22,) which were, no doubt, the fruits of the apostle's ministry. It is said that during his two years' residence here he became acquainted with Seneca, the philosopher, between whom and the apostle an epistolary correspondence took place. In an ancient MS. of Seneca's epistles in my own possession these letters are extant, and are in number fourteen, and have a prologue to them written by St. Jerome. That they are very ancient cannot be doubted; but learned men have long ago agreed that they are worthy of neither Paul nor of Seneca. While Paul

ceived all that came in unto him, **31** • Preaching the kingdom of God, and teaching those

things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

• Chap. 4. 31 ;

Eph. 6. 19.

was in captivity, the church at Philippi, to which he was exceedingly dear, sent him some pecuniary assistance by the hands of their minister, Epaphroditus, who, it appears, risked his life in the service of the apostle, and was taken with a dangerous malady. When he got well, he returned to Philippi, and, it is supposed, carried with him that epistle which is still extant; and from it we learn that Timothy was then at Rome with Paul, and that Paul had the prospect of being shortly delivered from his captivity. (See Phil. i, 12, 13; ii, 25; iv, 15, 16, 18, etc.)

31. Preaching the kingdom of God—Showing the spiritual nature of the true Church, under the reign of the Messiah. (For an explanation of this phrase see the note on Matt. iii, 2.) **Those things which concern the Lord**—Paul taught the “things which concerned,” or belonged to, “the Lord Jesus Christ.” He proved him to be the Messiah foretold by the prophets, and expected by the Jews; he spoke of what he does as the *Lord*, what he does as *Jesus*, and what he does as *Christ*. These were the subjects on which the apostle preached for two whole years during his imprisonment at Rome. **With all confidence**—*ἡρμηνεύων*, liberty of speech; perfect freedom to say all he pleased, and when he pleased. He had the fullest toleration from the Roman government to preach as he pleased and what he pleased; and the unbelieving Jews had no power to prevent him.

It is supposed that it was during this residence at Rome that he converted Onesimus, and sent him back to his master Philemon, with the epistle which is still extant. And it is from verses 23 and 24 of

that epistle, that we learn that Paul had then with him Epaphras, Marcus, Aristarchus, Demas, and Luke.

Here St. Luke's account of Paul's travels and sufferings ends; and it is probable that this history was written soon after the end of the two years mentioned in verse 30.

That the apostle visited many places after this, suffered much in the great cause of Christianity, and preached the gospel of Jesus with amazing success, is generally believed. How he came to be liberated we are not told; but it is likely that, having been kept in this sort of confinement for about two years, and none appearing against him, he was released by the imperial order.

Concerning the time, place, and manner of his death, we have little certainty. It is commonly believed that, when a general persecution was raised against the Christians by Nero, about A. D. 64, under pretence that they had set Rome on fire, both St. Paul and St. Peter then sealed the truth with their blood; the latter being crucified with his head downward; the former being beheaded, either in A. D. 64 or 65, and buried in the *Via Ostiensis*. But there is great uncertainty on these subjects, so that we cannot positively rely on any account that even the ancients have transmitted to us concerning the death of this apostle; and much less on the accounts given by the moderns; and least of all on those which are to be found in the Martyrologists. Whether Paul ever returned after this to Rome has not yet been satisfactorily proved. It is probable that he did, and suffered death there, as stated above; but still we have no certainty.

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THE END OF VOLUME I.

~~JAN 7 58~~

